

VOLUME II

BĀBĀ FIGHĀNĪ - DWĪN

E. J. BRILL'S FIRST ENCYCLOPAEDIA OF ISLAM 1913-1936

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OF ISLAM

1913-1936

EDITED BY

H. TH. DE ERSTEN, J. W. ARNOOLD,
H. BASSLER, J. S. HARTMAN

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FROM FICHRIYAT-ILAH

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BĀBĀ FIGHĀNĪ. [See FIGHĀNĪ.]

BABAGHĀ (A.) "Parrot", a name of the Arab poet Abu 'l-Faradj 'Abd al-Wāhid b. Naṣr of Nisibis, who lived at the court of the prince Saif al-Dawla and after his death in Mosul and Baghdād and died in 398 (1007).

Standing next to his famous contemporary Mutanabbī in poetic endowments, Babaghā enjoyed the reputation of being one of the best intellects and poets of his time. He tried his skill on all kinds of poetry with the greatest success in panegyrics of princes, with less in the domain of love poetry.

Bibliography: Ph. Wolff, *Carminum Abulfaragii Babbaghae specimen* (Lips., 1834); E. G. Schultz, *Variae lectiones e cod. ms. Paris. collectae* (Regiomont. 1838); Tha'libi, *Yatimat al-Dahr*, i. 173—205; Abulfedae *Annales muslimici*, ii. p. 618; *Der vertraute Gefährte des Einsamen*, edited by G. Flügel (Wien, 1829), (Verse); C. Brockelmann, *Geschichte der arab. Litteratur*, Bd. i. p. 90. (J. HELL.)

BĀBEK, Chief of the Khurrami-sect; the name is the arabicised form of the Iranian Pāpak. He was, it is said, the son of an itinerant oil-merchant, and was engaged in a very humble occupation when Djāwīdhān b. Sahl, chief of the Khurramis noticed his gifts. On the death of the latter he claimed that his spirit had entered him and began to stir up the population of the district of al-Badhdh in Arrān (201 = 816-817). In 204 (819-820) Yahyā b. Mu'adh attacked him without success. Afterwards in the reign of the caliph al-Mo'tasim the advance guard of the expedition commanded by Bogha the Elder having been defeated at Heshtad-Ser in the mountains of Marāgha, Afshīn prepared to put down the revolt (221 = 836) one of the leaders of which, Tarkhān, he was successful in surprising. After having received money and general of Babek's reinforcements Afshīn attacked another leader, Adhīn. His troops were only saved from disaster by his precaution in placing mountaineers (*Kūhbāniya*) furnished with signals on the tops of the hills. The general advanced by short stages only and protected his camp by *Chevaux de Frise* (*hasak*). Al-Badhdh was captured and plundered on Friday 18 Ramaḍān (= 26 April 837) after an unsuccessful attack by the voluntary troops of Baṣra and an assault by the troops of Farghāna. Afshīn having had the town demolished by his corps of engineers, (*kilghariya*) Bābek took to flight and fell into the hands of Sahl b. Sonbāt, the Armenian Patriarch who had him arrested while hunting. He was handed over to Afshīn and sent to Sāmarrā (Thursday 2 Ṣafar 223 = 3rd January 838); al-Mo'tasim, disregarding the pardon promised him in writing, caused him to be paraded on an elephant and executed with refinements of cruelty; his body was left hanging and gave its name to a quarter of the town. His reign had lasted twenty years. In the romance of which the *Fihrist* (p. 343—344) gives an extract his enthronement at al-Badhdh is carried out with special ceremonies; the skin of a calf newly slain was spread on the ground, bread was broken and dipped in wine and a garland of basil given him as a marriage ceremony.

Bibliography: Tabarī (ed. de Goeje), iii. 1015, 1187 ff.; Mas'ūdi, *Prairies d'Or*, vii. 62, 123 ff.; Ibn al-Athīr (ed. Tornberg), vi. 315, 326, 337; Ibn Khaldūn, *Ibar*, iii. 258—262;

Fihrist, p. 343-344; G. Flügel in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxiii. 511 ff.; Müller, *Islam*, i. 504—508, 537, 541 f.

(CL. HUART.)

BĀBER, ZAHĪR AL-DĪN MUHAMMAD, founder of the Great Mughal dynasty in India, eldest son of 'Omar Shaikh Mirzā, great grandson of Mirān Shāh the son of Timūr, through his mother Kutlūk Nigār he was descended from Čagatai, the second son of Chingiz Khān. When only twelve years of age he succeeded his father in Farghāna (5 Ramaḍān 899 = 10 June 1494); he took Samarkand (903 = 1497) but could not hold it for more than a hundred days; he then took up a firm position at Khodjand from which he was able to recover Marginān Andīdjan (Dhu 'l-Ka'da 904 = June 1499). After the occupation of Samarkand by the Uzbek Khān Shaibānī in 906 (= 1500) he lost all his possessions but recaptured the town by surprise, lost a great battle at Ser-i-pul against Shaibānī and fled to Tāshkend beside his maternal uncle. As his hereditary principality did not give him sufficient scope for his energies he resolved to cross the Hindu-Kush, besieged and captured Kābul in 909 (= 1504), and conceived the idea of invading India from there, but his first expedition was confined to ravaging the banks of the Indus and fighting against the Afghān tribes. He intended to pass the winter in Khorāsān from which the Uzbeks had departed, but being recalled to Kābul by a revolt, he attempted to cross the snow-covered Hindu Kush and only succeeded with great difficulty (912 = winter of 1506—1507).

In 917 = 1511 Bāber, thanks to the support of Shāh Ismā'il Safawī whose vassal he had declared himself, defeated the Uzbeks who were weakened by the death of Shaibānī and occupied Bukhārā and Samarkand; in the following year however on the departure of his Persian auxiliaries he was again attacked by the Uzbeks, defeated at Bukhārā, and again at Ghadjidewān and compelled to retire to Kābul in 920 (1514). It was then that giving up all attempts towards the north, he began to realise his project, long ripened, of establishing himself in India, after occupying Kāndahār in 928 (1522). Ibrāhīm Lōdī, Sultān of Dihli, had quarrelled with the Afghān chiefs; profiting by the situation, Bāber took Lahore in 930 (1524) and made himself master of the kingdom of Ibrāhīm by his victory at Panipat, on Friday 8th Radjab 932 (20 April 1526) in which his adversary was slain. He established his capital at Agra. He had again to fight against the Rajput chief Rānasanga, prince of Chitore, the Afghāns of Jaunpur and the King of Bengal. He died near Agra on the 6th Djumādā I. 937 (26 Dec. 1530) and left the throne to his eldest son Humāyūn.

Bāber was a leader of unparalleled bravery and audacity. On the second occasion on which he took Samarkand by escalade he had only 240 men with him. His passage of the Hindu-Kush in the middle of winter is a remarkable exploit. The description of India which he gives shows a keen interest in natural history. He was a poet and wrote a *Diwān* Turki and a collection of Mathnawīs called *Mubīn* (Bérezine, *Chrestomathie turque*; Sprenger, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xvi, 1862, p. 87). He has also left an account of his adventures in his *Memoirs* (*Bāber-nāmāh*) the text of which is in Turki or Čagatāi.

From certain differences in style this latter work must have been written down from the author's dictation by three successive scribes. The text has been published by Ilminski (Kazān, 1857) from a copy made by Kehr in 1737. A manuscript which belonged to Sir Sālar Dīang of Haidarābād has been reproduced in facsimile by Mrs. Annette S. Beveridge (*Gibb Memorial* Vol. i. 1905 with two indices). It was translated into Persian by 'Abd al-Rahīm Mirzā Khān, son of Bairān Khān (1590) and this version was translated into English by J. Leyden and W. Erskine in 1826. The French translation by Pavet de Courteille (Paris 1891) is based on the edition of Ilminski. These Memoirs show a certain number of lacunae either due to the desire of the author to be silent on certain deeds little to his credit or to the accidents of his adventurous career.

Bibliography: C. Defrémery, in the *Journal des Savants*, 1873; A. S. Beveridge, in the *Journal of the Royal As. Soc.*, July 1900 and 1902, Oct. 1905—Jan. 1906 (Separate edition under the title of *The Haydarabad codex of the Babarnama*); F. Teufel, *Bābur und Abu 'l-Faḡl in the Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxvii. p. 141 *et seq.*; Lane-Poole, *Babar* (Oxf., 1899); A. Müller, *Islam*, ii. 328, 330 *et seq.*, 353 *et seq.*, 373, 405—414; on the Bābarnāmāh: *Grundr. d. iran. Philol.*, ii. 361—363. (CL. HUART.)

BĀBĪ, the designation of the followers of the Bāb who however prefer to call themselves *Ahl-i bayān*. The preaching of the doctrine began with the sending of missionaries into various Persian provinces [see BĀB]; their teaching, which aroused the protestations of the Shī'a population brought about persecutions which the Bābis resisted; in consequence the sect, at first of a purely religious character, became a political party. After a counsel held at Bedesht, Mollā Husain of Bushrūye set out for Bārfurush at the head of a little troop which could no longer defend themselves in the town and entrenched himself in the sanctuary of *Shāikh Ṭabarsī* which he turned into a fortress; being besieged by the Royal troops he made several successful sorties but fell in the final encounter. Under pressure of famine the Bābis signed a capitulation in spite of which they were all massacred in 1265 (July—August 1849). In Zendjān, the chief town of the province of Khamsah the Bābis barricaded the town and seized the citadel of 'Alī Merdān Khān but after various vicissitudes were dislodged from their position and overpowered (May 1849—February 1850). Saiyid Yahyā Dārābī whom the inhabitants of Nairiz, discontented with the agents of the central authority called upon to lead them, shut himself up in the ancient fortress there and held out for several days (January 1850). Nāṣir al-Dīn Shāh having been wounded by an attempt directed against him by the Bābis (28 Shawwāl 1268 = 16 August 1852), this was the signal for a general persecution of the Bābis which extended throughout the Empire. Mirzā Yahyā Nūri surnamed Ṣubḥ-i Azal who had declared himself the successor of the Bāb, left Persia and retired to Baghdād from which town he was brought to Cyprus by the Turkish government and detained in Famagusta. His half-brother Mirzā Husain 'Alī surnamed Bahā' Allāh, arrested, then acquitted after an enquiry, obtained permission to go on pilgrimage to Kerbelā and stopped in Baghdād

[see BAHĀ ALLĀH]. More recently Mollā Kāzim was executed at Iṣpahān on the charge of belonging to this sect as was Mirzā Ashraf of Ābadah (October 1888). Persecutions took place at Se-dih and at Nedjefābād. A certain number of Bābis took refuge at 'Ashkābād in Russian territory where they were allowed to build a mosque. The schism between Ṣubḥ-i Azal and Bahā' Allāh divided the Bābis into two sects, the Azalis and the Bahā'īs; the former, who represent the pure doctrine of the master, are now but few in number; the latter who look upon the Bāb merely as the forerunner of Bahā' Allāh are spread throughout the world and besides Persians have made some converts among Europeans and Americans.

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BĀBIL, the ancient Babylon, situated on the Euphrates in 32° 41' 30" North and 44° 23' 30" East of Greenwich.

The ancient Babylon had even in early times a much greater importance for Islām, as for us, than the town which still existed in the earlier Islāmic period. All that the Muslims know about Bābil, comes from three sources, Jewish Persian or Christian. It is not quite clear whether the information, which can be traced to the Bible, has come through the Jews or the Christians.

Even Adam and Kābil and Hābil are placed in Bābil after the expulsion from Paradise and an equal antiquity is also ascribed to the Byzantine Babylon-Bābalyūn in Old Cairo (Yāḡūt, i. 45) according to the Thora. After the Deluge Nūḥ b. Kūsh b. Hām and his sons settled in Bābil (Ibn Khurdādhbih, p. 77; Tabarī, i. 217; Yāḡūt, i. 442, 447). Bābil is after Harrān the second town that was built on the earth (Ibn al-Faḡih, p. 196). The Tower of Babel is ascribed to Nimrod and the tower is called "Midjdāl", Palace (Bakrī, p. 136). By the confusion of tongues God scattered the sons of Nūḥ from Bābil; the etymology of the name Babel connected with this is also known. *Gen.* 11, 9 (Ibn Rusta, p. 108; Mas'ūdi, *Tanbih*, p. 197; Bakrī s. v.). Nimrūd Ibn Kan'an the first king of the earth, the first to consult astrologers and who built the first canals, had his seat in Bābil (Ibn Khurdādhbih, p. 77; Ibn al-Faḡih, p. 199; Tabarī *passim*; Iṣṭakhri, p. 101, 860; Mas'ūdi, *Tanbih*, p. 94, after the Thora, p. 105, 106, *Murūdj* *passim*). His contemporary was Ibrāhīm, born in Harrān and brought with his father as a child to the land of Bābil where Lābān lived and Ibrāhīm married and then departed (Tabarī, i. 252 *et seq.*). In spite of many divergences from the Old Testament account this must be regarded as of Jewish origin as well as the accounts of the later period of Babylonian history. Bukhtnaṣsar who destroyed Jerusalem and led the Jews into captivity in Babylon, lived in Bābil (Ibn al-Faḡih, p. 218; Tabarī, i. 692; Mas'ūdi, *Tanbih*, p. 105, 106; Yāḡūt, i. 448). That Cyrus the Mede slew Balshaṣar b. Awilmardakh b. Bukhtnaṣsar may also have come from Syriac sources (Tabarī, i. 216). The Baby-

Ionians Nimrūd, Bukhtnaṣṣar and Sinahārib are often mentioned in books and astronomical tables (Mas'ūdī, *Tanbih*, p. 105). The names Chaldeans, Kana'anæans and Nabataeans seem to be used quite uncritically as the designation of the ancient Babylonians (Iṣṭakhri, p. 101; Yāqūt, i. 447, 5).

The Iranian legend had associated all its heroes with Bābil even before Islām. After the introduction of Islām naive comparisons were made between the Biblical and Persian stories. Djaiyūmart, the first man, extended his kingdom from Dunbāwand to Bābil (Ṭabari, 147). Ōshhang, the first carpenter and architect built Bābil and Shūsh (Ṭabari, i. 171), or perhaps Tamūrath (Ibn al-Fakih, p. 319; Ṭabari, i. 175 following Hishām al-Kalbi; Hamza, p. 29, 30). Djamshīdh used to travel in one day from Dunbāwand to Bābil like Solomon from Jerusalem to Persepolis—Takht-i Djamshīdh (Ṭabari, i. 180). Al-Dahhāk, Djamshīdh's opponent ruled in Bābil. This is the account of the Avesta (Iṣṭakhri, 860, Yāqūt, i. 448 following Yazdadjird b. Mahbūndādh). Afrīdūn also resided in Bābil. Of the Kayanids, Kai Kāūs, Luhrāsp and Vištāsp are mentioned as rulers of Bābil (Ṭabari, i. 596, 642—674). Kai Kāūs was according to the *Siyar al-mulūk* in Hamza, p. 35, the builder of the Tower of Babel. The hero Rustam appeared in Bābil.

The Arabs also know of Alexander in Babylon. This sounds historical but it all comes from the Alexander legend and without exception from the Syrian version. Ṭabari I. 813, quotes the Christians as his source. That al-Iskandar slew Dārā b. Dārā and lived in Bābil might have also come from Sāsānian sources, for example from the Pahlavi original of the Syrian romance of Alexander, as in Hamza p. 40, Iṣṭakhri p. 145. Notices of the descendants of Arsaces in Bābil and certainly those of St. Thomas as the apostle of the land of Bābil come from the Syrians e. g. Ṭabari I, 702 ff., 738. Cases where on the other hand Bābil is called a possession of the Sāsānians (Ṭabari I, 813; Iṣṭakhri, p. 145; Mas'ūdī *Tanbih* p. 145, 150; *Murūdj* Chap. VII) may be traced to the Khudāināwah. The only original historical observation is in Iṣṭakhri p. 145, where he mentions the site on which the Sāsānians and later the Arabs had had their residences, because of its situation with respect to the Roman Empire, and in the centre of the Muslim world.

Among the Arabs Bābil is preeminently used as the name of the country. The form Bābail, i. e. Bābēl is also occasionally used as Persian and Nabataean (Mas'ūdī, *Tanbih*, p. 35) or Bafail, Bābilūn (Yāqūt iii. 630). As the Chaldaean name Mas'ūdī, *loc. cit.*, gives Khunirath which also appears in Bakri s. v. and according to al-Hamdānī in the form Khaitārath. The Persians appear to have already used Bābil as the name of the fourth of the seven climates equivalent to Irānshahr. According to Ibn Khurdādhbih Bābil is the heart of Irānshahr and of the world (so also Ṭabari i, 229; Iṣṭakhri p. 4. 10). The climate of Bābil is the middle one and therefore the most fortunate (Ibn al-Fakih, p. 6; Ibn Rusta, p. 152; Mas'ūdī, *Tanbih*, p. 6). Mas'ūdī, *Tanbih* p. 32 describes its boundaries; its western limit is at Tha'labiya, the first station on the road to Mecca from Kūfa, the eastern the river of Balkh, the northern between Naṣībīn and Sindjār, the southern at Daibul on the coast of al-Manṣūra in Sind. The climate

of Bābil and the land of Bābil are occasionally used synonymously (Ibn Ḥawkal, p. 167). The land of Bābil however is used chiefly for 'Irāk. Yāqūt i. 447 describes the land of Bābil as still more limited, lying between the Euphrates and the Tigris, on the Tigris to below Kaskar (Wāsiṭ) on the Euphrates to behind Kūfa, equivalent to the Sawād. In another passage he calls Anbār on the Euphrates the northern boundary of the land of Bābil.

Besides being the name of the climate and of the country Bābil is also the name of one of the six Ṭassūdj of Astān Upper Bihkubādh in the administrative division of 'Irāk taken over from the Arabs (Ibn Khurdādhbih, p. 8—10; Qudāma, p. 136; Yāqūt, i. 770). This district is watered by the Nahr Sūrā, the branch of the Euphrates which flows through the town of Bābil (Ibn Serapion, VI and after him Abu 'l-Fidā'). Till the time of Ibn Serapion about 900 Bābil was still the chief town of this district. It was in this town that the "Day of the Arabs" took place when Muḥannā slew the elephant in the year 13 = 634 (Ṭabari i. 2117, 2177, 2422).

The place called 'Akr Bābil at which in the year 102 = 720 Yazid Ibn Muhallab fell after the revolt in Baṣra, is different and is situated near Karbalā on the road from Kūfa. Later writers such as Iṣṭakhri and Ibn Ḥawkal know Bābil only as a small village. It lies off the highway from Baghdad to Kūfa which crosses the Euphrates at the bridge of Bābil (Muḥaddasi, p. 121). Yāqūt gives a whole series of towns as "in the land of Bābil" of which may be mentioned al-Amīriya, Burs, Barmalāha, al-Djāmi'ain = Hilla, Shālaha, al-Ghāmīriya and the two Kuthā; only in the case of al-Ṣarḥ where a palace of Bukhtnaṣṣar is mentioned, and the district of Shinwar (the ancient Sinear?) which he quotes from Naṣr al-Iskandari (died 560) does he give their situation with respect to Bābil as an existing town, while discussing Khuṭarniya and Zakif he speaks of the administrative district (Nāhiya) of Bābil which he calls a Ṭassūdj. This division did not have an independent existence for much longer. Since the days of the first 'Abbāsids after the foundation of Baghdad a new division of 'Irāk was in existence and Bābil was reckoned with the places belonging to the Kūra of Baghdad.

When Yāqūt and Qazwīnī tell strange stories of the seven cities of which the ancient Bābil consisted with their seven talismans these are obviously local traditions connected with the ruins.

All sorts of Biblical and Koranic matter is found interwoven in local legends of this sort. The traveller is shown, as was Hamdallāh al-Mustawfī, Daniel's Den of Lions or the well in which the angels Hārūt and Mārūt are imprisoned till the Day of Judgment (Qur'ān ii, 96). 'Alī also prayed in Bābil and cursed it (Muḥaddasi, p. 116). Of the ruins the northern palace of Nebuchadnezzar still bears the name of Bābil and in this mound numerous specimens of mediaeval Muḥammadan pottery have been found. This was also the site of the early Arab town and hence the continuation of the ancient name through the ages. On this spot the other mounds are called at the present-day al-Ḳaṣr which is the palace-mound of Babylon, 'Amrān Ibn 'Alī with a small grave of a saint which is the temple-mound of the ancient town and Ḥumaira where a Hellenistic

theatre has come to light. For ages the ruins have been used, as is mentioned as early as Kāzwinī, as building material, Bābil especially, which for this reason is called by the natives *Mudjelibe* (*Mudjellibe*) or also *al-Maklūbā* (according to Beauchamp) the "Overturned". Although the situation of the ancient Babylon has always been known to Orientals, it had to be rediscovered for western knowledge at the end of the eighteenth century.

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BABYLON (BĀBALYŪN), a town in Egypt. The name Babylon of the mediaeval Egyptian town in the neighbourhood of the modern Cairo is according to Casanova the Graecised form of an ancient Egyptian Pi-Hapi-n-On through assimilation to the Asiatic βαβυλών which was familiar to the Greeks. This etymology is not quite free from objections but there is no doubt that some ancient Egyptian place-name underlies it. By the name is meant the ancient town and fortification of the Greeks which — situated on the borders of Upper and Lower Egypt — commanded the interior. Even to the present day portions of the ancient fortification have survived in the Kaṣr al-Shamʿa. The situation and importance of this point was much more important in ancient times as the Nile then flowed further to the East. Here the decisive battles on the conquest of Egypt by ʿAmr took place. With the fall of Babylon (21 Rabīʿ II, 20 = 9 April 641) the fate of Egypt was settled. The camp of the Arab Army which developed in later times into Fostāṭ Miṣr was then pitched near this place, important from the military point of view, and the ancient fortifications were made use of. As far as we know from papyri, Babylon and Fostāṭ were still distinguished at the end of the first century. In Fostāṭ lived the Muḥādjirūn, here their *Khiṭaʿ* were marked out. In Babylon were the great corn-merchants and the seat of the administration. The arsenal on the island of Rōḍa which is also mentioned in papyri, was closely connected with the fortress. The original distinction between Fostāṭ and Babylon was naturally soon lost, the name Babylon fell out of use among the Arabs and only survived among the Copts, its application by them being extended, for the Copts occasionally used Babylon to describe the whole of the great series of towns from Kaṣr al-Shamʿa through Fostāṭ and Cairo to Maṭariye-Heliopolis. This usage then spread to western writers. This is why Babilonia with varying orthography appears as a name for Cairo in the numerous commercial treaties between Egypt and the western states, which have been published by Amari. The name may also be found in the contemporary literature of Europe as well as in charters for example in Mandeville and Boccaccio who following historical documents calls Saladin "Soldano di Babilonia".

Bibliography: Yāḳūt, *Muʿdjam*, I, 450;

Makrīzī, *Khiṭaʿ*, I, 287; Abu Ṣāliḥ (ed. Evetts and Butler), fol. 23^b; Casanova, *Les Noms Coptes du Caire et des Localités voisines* (Bull. Inst. Franç. Arch. Orient., i, 26); Amélineau, *Géographie de l'Égypte à l'Époque Copte*, p. 75 and passim; Quatremère, *Mémoires sur l'Égypte*, i. 45; Papyri Schott-Reinhardt, p. 98; *Zeitschr. für Assyriol.*, XX, 84, 91; Leone Caetani, *Annali dell' Islām*, IV, a. H. 21 § 143; A. R. Guest, *The Foundation of Fustat* (Journ. of the Roy. As. Soc. 1907), p. 49 et seq.; Michele Amari, *I Diplomi Arabi del R. Archivio Fiorentino* (Firenze, 1863). (C. H. BECKER.)

BADĀʾ (A.), appearance; in the dogmatic sense: the intervention of new circumstances which bring about the alteration of an earlier divine determination. (Dozy gives the term too wide a signification *Essai sur l'Histoire de l'Islamisme*, 223, translating it "mutabilité de Dieu"). Three sorts of Badāʾ are distinguished (Shahrastānī, ed. Cureton, p. 110) according as the word refers to the knowledge, the will, or the command of God (*B. fi 'l-ilm*, *fi 'l-irāda*, *fi 'l-amr*). The possibility of Badāʾ is, in opposition to the very divergent orthodox Sunni doctrine, always dealt with in the chapter on divine knowledge (*ʿilm*) in the textbooks of Shīʿite dogmatics, in which however it has found no uniform statement. In its widest conception, which includes the hypothesis of the mutability of the divine will, it is taught only in the ultra Shīʿite sects (*Badāʾiyya*); the moderate *Imāmiyya*-school are careful to exclude the mutability of divine knowledge or at least to give it very moderate expression [see below]. The former could quote the doctrine of the Shīʿite Mutakallim Hishām b. al-Ḥakam (q. v.) according to which God's knowledge only appears on the realisation of the object; that which does not yet exist (*al-Maʿdūm*) could not be an object of his knowledge; this follows on a nescience of things as soon as they become phenomena (ʿAbd al-Kāhīr al-Baghdādī, *Kitāb al-Farq bain al-Firaq*, Cairo, 1328—1910, ed. Muḥammad Badr, p. 49), subtleties which are also treated of in modern times in the religious philosophy of the Shīʿite *Shāikhī* sect (cf. *Revue du Monde musulman*, 1910, xi, 435—438). This conception leaves room for the admission of God's knowledge being in correspondence with new experiences and of His changing a fixed resolution. The Islāmic historians of the sect agree that the doctrine of Badāʾ was first propounded by Mukhtār (q. v.) and then became the thesis of the Shīʿite faction of the Kaisaniyya (ʿAbd al-Kāhīr l. c. 36; cf. Aḥmad b. Yahyā b. al-Murtadā in M. Horten, *Die philos. Probleme der spekulat. Theologie im Islam* (Bonn, 1910), 124). Abd-Allāh b. Nawf is occasionally said to be the originator of this doctrine (cf. Wellhausen, *Die religiös-politischen Oppositionsparteien im alten Islām*, p. 88, 12). When Mukhtār had to defend himself in the battle, which was to decide the fate of his enterprise, against the superior forces of Muṣʿab b. al-Zubair, he (or Abd Allāh b. Nawf) announced that God had revealed to him that he was assured of victory. When the alleged oracle was proved false by his defeat, Mukhtār (or Abd Allāh) said referring to Sūra 13, 39 that something had intervened (*haddaʾa lahu*) which had caused God to alter his determination. After the defeat of the Shīʿite community this view had to be

accepted as a convenient explanation of the failure of the hopes and prophecies of victory for the defeated Imām. It had been God's determination that the deliverance (*farādī*) and victory of the lawful Imāmate should take place at a certain moment. He had however, meanwhile, altered his determination on grounds of expediency. This principle also serves the Shī'ites to explain the alteration which took place in the legitimate succession of the Imāms which had been appointed by God from all time, when in place of the predestined Ismā'il, his brother Mūsā al-Kāzim succeeded Dja'far al-Šādiq as the seventh bearer of this theocratic dignity. They ascribe to Dja'far the saying "God has never been soled by a new consideration (to alter his determination) as in the case of my son Ismā'il (*mā bada'a lil-lāhi kamā bada'a fi Ismā'il ibnī*)". To many Shī'ite theologians this crass application of the principle of Badā' might have appeared discreditable; so the speech of Dja'far has been made tolerable by the alteration of the word *ibnī* to *abī*. God's change of mind is by this reading referred not to the son but to the ancestor of the Imām Ismā'il the son of Abraham, the predetermined *dhābiḥ* whom God originally ordered Abraham to sacrifice but later freed from this obligation.

The most important arguments adduced by the Shī'ites in support of the doctrine of Badā' are *a.* firstly the passages in the *Qur'ān*: 13, 39; 14, 11 at the end (these are the strongest proofs); 55, 29b; the assurance frequently repeated that God in consequence of the repentance of sinners will change his determination to punish them, 7, 152; particular narratives in the *Qur'ān* in support of this are especially the sparing of the people of Jūnus devoted to destruction, 10, 89; the rescinding of the command to Abraham to offer up his son, 37, 101-107; the lengthening of the period allowed Moses for his intercourse with God from 30 to 40 nights, 7, 138; *b.* Traditions according to which by the exercise of certain virtues (honouring one's parents), the span of life originally allotted may be lengthened, by doing good an appointed destiny (*al-ḥaḍā al-mubram*) may be altered; the prayer of 'Omar that "God might strike his name out of the Book of the Damned and write it in that of the Blessed" (Ibn Kūtaiba, *Kitāb Ta'wīl Mukhṭarīf al-Hadīth*, Cairo 1326, p. 7); *c.* a series of pious legends from which it is evident that misfortunes predetermined to individuals may be averted by acts pleasing to God; *d.* the doctrine of the abrogation of divine laws (*naskḥ*) which is also a tenet of the Sunni doctrine.

As Shī'ite dogmatics in general are influenced by Mu'tazilite speculation so also in the case of Badā' the Mu'tazilite foundation is closely connected with the principle of *aṣṭaḥ* that God is determined in his operations with regard to men by the motives of expediency and the general good. According to it it comprehends Badā' under the point of view "that (divine) determinations on things may alter with changes in the means of well-being" (*taḥdīrāt al-umūr tatabaddal bi-tatabaddul al-maṣūliḥ*). The moderate Shī'ite dogmatists had to exercise much ingenuity to reconcile the theological antinomies which this conception implies, in order to reconcile the assumptions of the appearance of new determining moments in God's knowledge as implied in the word Badā' with the belief in the absolute omniscience of God, in the eternity of His knowledge

identical with His being as is specially required by the Mu'tazila doctrine in general; to meet the objection of the orthodox dogmatists to the assumption of the possibility of God's ignorance of the end of things (*'awākib al-umūr*) which implies the admission of Badā' (cf. Djordjāni, to Idjī, *Mawāḥiḥ*, ed. Soerensen, Leipsig 1848, 346, 6). The effort to meet the objections from this point of view had led them in spite of all protests against the Jewish and Sunni deniers of Badā' to prepare formulae by which these objections might be combatted and to accuse their Sunni opponents that they are crediting them with a false definition of Badā' invented by the Sunnis. Their next contention is that the term Badā' is not to be understood in its literal dictionary meaning but metaphorically (*maḍḥar*). They reject the view that Badā', according to its literal meaning implies an alteration in the divine knowledge. In fine the distinction of the Imāmite dogmatist with respect to the Sunni Kalām ends in a profitless war of words for they also explain the fact of a Badā' intervening in the future as included in the eternal foresight of God which includes all particulars (*'alū waḍiḥ al-tafṣīl*). A very remarkable way of reconciling Badā' with the idea of the *lawḥ mahfūz* required by the Korān is the assumption of two tables of fate, the *lawḥ mahfūz* on which the definite unalterable decrees of fate are set out and a *lawḥ al-maḥw wa 'l-iḥbāt* (according to Sūra 13, 39) which contains the decrees which may be altered in consequence of the intervention of new causes (Dildār 'Alī, i. 114 below), a view which has also penetrated into Sunni circles and has given rise to esoteric mystic subtleties (*Kalimāt 'adḡiba wa asrār ḡhāmīda*) (Fakhr al-dīn al-Rāzī, *Maṣāṭiḥ al-ḡhaib*, v. 310). According to this, two kinds of divine knowledge must be distinguished: *'ilm maḥtūn*, the unalterable knowledge the objects of which God announces to the prophets and angels, and *'ilm maḥṣūn* the knowledge entrusted by God to no one, which concerns matters in suspense (*umūr mawḥūfa 'ind Allāh*) Kulīnī, 85.

While the Shī'a lays the greatest stress on the preservation of the conception of Badā' for the reasons given above (they allowed one of their Imāms to say: "one can serve God by nothing better than recognising Badā'" since repentance, prayer and humility before God to procure forgiveness of sins or the alteration of one's fate can only have meaning if the proposition of Badā' is granted), this doctrine is a constant point of attack with the opponents of the Shī'a. Even Sulaimān b. Djarir an adherent of the Zaidite Shī'a sect reproached the Imāmites with embracing two erroneous conceptions: the principle of *taḥiyya* [q. v.] and the proposition of Badā' (Shahrastāni, ed. Cureton, 119 ult.). The bitterest opponents of the latter doctrine were the Jews who base their rejection of the abrogation of divine law (*naskḥ al-sharī'a*) on the fact that this proposition implies the recognition of Badā' as was shown by the Jewish theologian Yahyā b. Zakariyya al-Kātib al-Ṭabarānī in Palestine in his controversy with al-Mas'ūdī (*Kitāb al-tanbīh wa 'l-iḡhrāf*, ed. de Goeje, *Bibl. Geogr. Arab.*, viii. 113, 15; for *عبداء* reading *البداء*).

In the third century A. H. the question of Badā' seems on account of difficulties connected with it which could only be explained by subtle arguments, to have belonged to these questions by

which keen intellect and originality could be tested. This may be inferred from *Djāhīz, Triā Opuscula*, ed. van Vloten, 113, 7 (correcting البنداء).

Bibliography: Abū Dja'far Muḥammad al-Kulīnī, *al-Uṣūl min al-Djāmi' al-Kāfi* (Bombay, 1302 H.), 84—86; Dildār 'Alī, *Mir'āt al-ʿUṣūl fī 'ilm al-Uṣūl* (Lucknow, 1318-1319 H.), i. 110—121 (the utterances and definitions of the most moderate Shi'ite authorities on Badā' are here quoted in full); I. Friedländer, *The Heterodoxies of the Shiites according to Ibn Ḥazm II* (New Haven 1909 = *Journal of the American Or. Soc.*, xxix.), 71. (GOLDZIHER.)

BADAJÓZ, at the present day, the fortified capital of the province, the largest in Spain of the same name, the southern half of Spanish Estremadura, on the left shore of the Guadiana before its bend to the South on the Portuguese border (31,000 inhabitants). The identification of the town with and the derivation of the name from Pax (Julia) Augusta or Colonia Pacensis is without foundation and has arisen from an error of local patriotism as the latter certainly is Beja in Portugal (Arab. Bādja = Beḍja from Pacem). The identification with the doubtful Badia of Valerius Maximus and Plutarch is also uncertain. Its first certain historical appearance is under the Arabic form Baṭalyōs (which is the original of the modern Spanish form) as the strongly fortified base of the brave renegade Ibn Marwān (262 = 875) during his revolt against the Caliphate of Cordova (Muḥammad I). It was only regained from his valiant son by 'Abd al-Raḥmān III in 318 (= 390) (*Bayān*, ii. 105 *et seq.*; 140, 195, 213 *et seq.*; 216). The new town founded by the Arabs at Baṭalyōs (Abu 'l-fida', 173: *wahiya muḥ-datha islāmīya*) gradually took the place of Colonia Augusta Emerita, Arab. Mārida = Mérida (40 miles to the east above B. on the north bank of the Gaudiana) which was sinking into insignificance especially after it became on the decline of the Omaiyad caliphate of Cordova, the brilliant capital of the Aḥsasids [q. v.] who united the greater half of Northern Lusitania into an important Kingdom 1022—1094. After the defeat at al-Zallāka = Sacralias, northeast of Badajoz, in 1086 so fateful to the Christians, the principality of the North-western part of Badajoz like the other Reyes de Taifas also fell more into dependence on the Berber al-Moravids who had hastened to their assistance from Morocco till in 1094 it was incorporated by this more powerful dynasty and became a part of the Spanish Province or dependence of the Almoravids of Northwest Africa and of the Almohads who soon succeeded them. In 1168 Alfonso I Henriquez of Portugal took Badajoz by surprise, but it was taken from him again by Ferdinand of Leon who afterwards gave it back to him. Badajoz again became an Almohad possession and it was not till 1230 that it was finally conquered by Alfonso IX of Castile and Leon. Badajoz was the birth place of many Arab scholars the most prominent of whom is 'Abd Allāh ibn Muḥammad ibn al-Sid al-Baṭalyōsī who died 521 (1127) cf. Brockelmann, *Gesch. der arab. Lit.* i. 427, where 444 (1052) is to be read; b. Beshkūāl 639).

Bibliography: Yāḳūt, *Mu'djam*, i. 664; *Marāsid al-Iḥṣā* i. 150, iv. 344; Dozy, *Histoire des Musulmans d'Espagne*, ii. 183 *et seq.*, 207,

238, 260; Madoz, *Diccionario*, iii. 256 *et seq.*; M. R. Martinez y Martinez, *Historia del reino de Badajoz*; [see also AḤSASIDS.]

(C. F. SEYBOLD.)

BADAQSHĀN, frequently written **BADHAKHSHĀN**, in the spoken language also sometimes called **BADAKHSHĀNĀT**, (with Arabic plural ending) a mountainous land on the upper course of the Amū-Daryā or more correctly of the Panḍj, on the left bank of this stream which is the source of the great river; from it comes the adjective *Badakhshāni* or *Badakhshi*. J. Marquart (*Ērān-shahr*, p. 279) explains the name as "land of Badhakhsh or Balakhsh, a kind of ruby which is said to be found only in Badhakhshān at Kokča". It is very probable however that Balakhsh (from which comes the French Balais and the English Balas) originally denoted the land as a dialectic form for Badhakhsh and was later transferred to the kind of ruby. Yāḳūt (ed. Wüstenfeld, i. 528) states that the form Balakhshān was the form for the name of land more commonly used among the people; Marco Polo also gives this form. The mines from which the rubies come are found outside of Badakhshān proper — in Shughnān on the right bank of the Amū-Daryā as is testified by so early a traveller as Marco Polo; this district however has in historical times usually been united with Badakhshān under one ruler. The rubies (Arab. *la'l*, Pers. also *tāl*) of Badakhshān were famous in the middle ages throughout the whole Muḥammadan world; in Persian poetry the expression "*lāl-i badakhshi*" or "*lāl-i badakhshāni*" is frequently used in a figurative sense for wine or the lips of the beloved; in Central Asia this expression is widely known even amongst the common people. The district with the mines in question belongs now to the territory of Bukhārā under Russian rule; the mines however are still exploited in the same primitive fashion as in former days and have not as yet attained any importance in the European jewel trade.

Badakhshān is watered by the Kokča, a tributary of the Amū-Daryā, called the *Khīrnāb* in the *Hudūd al-'Ālam* (composed in 372 = 982-983, cf. on this work J. Marquart, *Osteuropäische und ostasiatische Streifzüge*, p. xxx.; unique manuscript in St. Petersburg) from the economic point of view; only the valley of the Kokča and its tributaries has ever been of importance — here were the towns of Badakhshān — probably not far from the modern capital Faïḍhābād, first founded in the xi. (xvii.) century — Djirm and Kishm; the two latter which are already mentioned in the earliest Arab accounts have retained their names to the present day. The lapis lazulis of Badakhshān, famed in the middle ages as now, come from the mines on the upper course of the Kokča; the trade in these stones is at the present day a monopoly of the Afghān government; they are exported exclusively to India. Besides these, iron and copper mines are found in Badakhshān.

The name Badakhshān is first mentioned in Chinese annals of the sixth and eighth centuries A. D. in Hsuan-chuang in the form Po-t'o-tsoang-na, of which according to Schlegel the ancient pronunciation was Pat-tok-ts'ong-na, in the *T'ang-shu*, Pa-t'o-shān, in the encyclopaedia *Ēe-fu-yen-xoei* Pu-t'o-shan. The country is described by the Chinese as part of Tu-ho-lo (Tukhāristān). The Arabs likewise use the name Tukhāristān in two

meanings: Tukhāristān in the narrower sense was only the land between Balkh and Badakhshān, in its wider application it comprised all the lands east of Balkh on both banks of the Āmū-Daryā. The name seems to come from the Tokhars who first appeared in the second century B. C., the conquerors of the Graeco-Bactrian kingdom. In the fifth century A. D. these lands were conquered by the Hāitai (the Ephthalites of the Byzantine writers). Again in the anthology composed by 'Awfi in the xiii (vii) century we find a story according to which a king of the Hāitai gave his son the lands of "Djirm and Badakhshān" (Barthold, *Turkestan*, I. p. 91). The kingdom of the Hāitai was overthrown by the Turks in the sixth century; at the time of the first Arab invasions the ruler of Tukhāristān in the wider sense according to Arab and Chinese notices, bore the Turkish title Yabghu (arab. Djabghūya); the princes of various lands, amongst them the prince of Badakhshān, were his vassals. We have no more accurate information as to when and how Badakhshān was conquered by the Arabs and Islām introduced; the name of the country is not once mentioned by Ṭabari; amongst the events of the year 118 (736) mention is made of a campaign against "Kishm in the land of Djabghūya" and other places (Ṭabari, ii. 1230 *et seq.*). According to Ya'qūbī (ed. de Goeje, p. 288) Djirm in Badakhshān was the frontier town of Islām on the trade route (via Wakhān) to Tibet. The same author also mentions an otherwise unknown Turkish prince Khumār-Beg (this is the correct reading) "King of Shikīnān and Badakhshān". Iṣṭakhri (ed. de Goeje p. 278) describes Badakhshān as the "the territory of Abu 'l-Fath"; probably the prince Abu 'l-Fath al-Yaftali is here meant whose son Abū Naṣr is said according to Sam'ānī (W. Barthold, *Turkestan*, i. p. 69) and Yāqūt (iv, 1023) to have fought with Karā-Tegin, the Sāmānid Governor, (died 340 = 951-952; cf. Ibn al-Athīr, ed. Tornberg, viii, p. 157 and 370) in the neighbourhood of Balkh. Nothing else is known about the political affairs of Badakhshān in this period. In the v (xi) century the doctrine of the Ismā'īlites was brought to Badakhshān by the poet Nāsir-i-Khusraw and disseminated there with success; his tomb is still pointed out on the upper valley of the Kokča; his teaching has survived to the present day in Badakhshān and the adjoining lands. In the second half of the vi (xii) century Tukhāristān in the wider sense (with Badakhshān) was under the sway of a branch of the Ghūrīd house which had its capital in Bāmiyān and like the other branches of this dynasty was conquered by Muḥammad Shāh of Khwārizm in the beginning of the vii (xiii) century.

Badakhshān was not affected by the invasion of the Mongols and remained till the ix (xv) century under the rule of its native dynasty. The tradition of the descent of this ruling family from Alexander the Great is first mentioned by Marco Polo and is often mentioned later by Muḥammadan writers. The daughter of the last ruler is credited by Muḥammad Ḥaidar (*Tārīkh-i Rashīdī*, p. 203) with the statement that her ancestors had ruled Badakhshān for 3000 years. Even Timūr and his successors only succeeded in obtaining an acknowledgment of their suzerainty after severe fighting. The land was not incorporated in the kingdom of the Timūrīds till the time of Timūr's

great-grandson Abū Sa'īd. The last prince Shāh Sulṭān Muḥammad Badakhshī had before this abandoned the observance of the prescriptions of Alexander the Great (*Dastūr al-'Amal*) and composed a Persian Dīwān under the pen-name of Lālī (*Tārīkh-i Rashīdī*, p. 147). He submitted without resistance to the army sent by Abū Sa'īd and betook himself to Herāt; his son had to flee to Kāshghar; Mirzā Abū Bakr a son of Abū Sa'īd was appointed Prince of Badakhshān. Soon afterwards the prince returned from Kāshghar; Abū Bakr was expelled; Badakhshān had to be conquered again for which reason Abū Sa'īd had Shāh Sulṭān Muḥammad executed in 871 (1466-1467) (*Dawlatshāh*, ed. Browne, p. 453). The date must therefore have been read wrongly in the inscription discovered by the English in 1885 according to which this prince built a stone bridge as late as 884 (1479-1480) (cf. *Tārīkh-i Rashīdī*, p. 221). Abū Bakr was afterwards driven out of Badakhshān by his brother Sulṭān Maḥmūd, Prince of Ḥisār. Till the conquest of Ḥisār by the Uzbeks (in the beginning of the sixteenth century) Badakhshān remained united with Ḥisār. A national movement led by Mubārak Shāh and Zubair Rāghī arose in Badakhshān against the Uzbek conquerors; a fortress on the left bank of the Kokča which still bears the name Ka'la-i Zafar (fortress of victory) given it by Mubārak Shāh is mentioned as the centre of the movement. The Uzbeks were driven back; the Timūrīd Nāṣir Mirzā (brother of Bābar) who had been called upon by the rebels was recognised in Badakhshān as ruler about the end of 910 (= spring 1505) but could not come to an agreement with the leaders of the movement and was driven out after two years. In the year 913 (1507-1508) Sulṭān Wais Mirzā, usually called Mirzā Khān or Khān-Mirzā, son of Sulṭān Maḥmūd Mirzā, came to Badakhshān with the consent of Bābar and was received in Ka'la-i Zafar. Mubārak Shāh had been slain shortly before by his companion Zubair; Zubair who wished to retain the power in his hands even after the arrival of the new ruler was treacherously put out of the way by assassination. A short time afterwards Shāh Raḍī al-Dīn the chief of the Ismā'īlites of Kūbistān appeared in Badakhshān, gathered the followers of this doctrine around him and brought a part of the land under his sway; he was killed soon afterwards in the spring of 1509 and his head brought to Mirzā-Khān at Ka'la-i Zafar. Mirzā-Khān died in 926 (1520) being still ruler of Badakhshān, whereupon Bābar adopted Sulaimān the son of the deceased ruler, who was left without a guardian and in place of him sent his own son Humāyūn to Badakhshān. In 935 (1528-1529) Humāyūn was called to India by his father; after an unsuccessful attempt on the part of Sa'īd Khān the ruler of Kāshghar, to bring the land under his sway, Sulaimān was recognised as Prince of Badakhshān by Bābar as well as by Sa'īd Khān in 1530. Sulaimān reigned till 983 (1575), was driven out in the first half of that year by his grandson Shāhrukh, went to India and thence to Mecca but later returned to his native land. In 1585 Badakhshān was conquered by the Uzbeks under 'Abd Allāh Khān; Sulaimān and Shāhrukh had to take refuge in India but returned afterwards and made several attempts to dislodge the conquerors. Even as late as the beginning of the xvii century a revolt,

led by Badī' al-Zamān, the son of Shāhrukh, is mentioned. In 1645 Balkh and Badakhshān were again conquered by the Timūrids though the Uzbegs did not finally withdraw till the autumn of 1647.

In the seventeenth century the kingdom of the Uzbegs broke up into several independent states: in Badakhshān also a dynasty, founded by Yār Beg, the builder of the town of Faizhābād arose, whose descendants in the nineteenth century still claimed to be descended from Alexander the Great. Like the other Uzbeg chiefs in the modern Afghānistān these princes bore the title of Mir (abbreviated from Amīr). In 1822 Mir Muḥammad Shāh was dethroned by Murād Beg, ruler of Kunduz. Mirzā Kalān a vassal of Murād Beg was sent to Badakhshān as chief, made himself independent later, on the death of his overlord, and in a short time conquered Kunduz itself. His son and successor Mir Shāh Nizām al-Dīn died in 1862; his son Dījāhāndār Shāh had to fight for his throne with Maḥmūd Shāh, another prince of the same dynasty from 1867, and being finally overthrown in 1869 and after a last attempt in 1872 retired to Russian territory where Učkurgan in Farghāna was allotted him as a residence and a yearly allowance of 1500 roubles granted him; he was murdered there in 1878 by some individuals unknown. Maḥmūd Shāh was deposed by the Afghān government in 1873 and taken to Kābul where he remained till his death; his lands were incorporated with Afghānistān as part of the province of Turkeṣtān.

The fame of the rubies and lapis-lazuli of Badakhshān and also of supposed gold and silver mines had reached Russia as early as 1725; about 1735 the "acquisition of the rich land of Badakhshān" was introduced to further the ends of Russian policy in Central Asia. Nevertheless at the last regulation of the frontier in 1895, the Pandj was fixed as the boundary river between Afghānistān and Bukhārā which is subject to Russia; the lands of Badakhshān in the West (Kulāb) as well as in the East (Shughnān and Roshān) are thereby united with Bukhārā, Badakhshān itself remaining in the possession of the ruler of Afghānistān although the road from Kulāb (the ancient Khuttal) to Shughnān has always gone via Badakhshān, never by Darwāz, which is difficult of access. The interests of the countries concerned have been seriously harmed by these unnatural frontiers especially by the existing official embargo on trade across the frontier, which should not be too strictly enforced, at any rate by the Russian authorities in Shughnān. Labourers from Badakhshān are always to be found in summer in Samarḳand.

Bibliography: Cf. especially *Tārīkh-i Rashīdī*, transl. by E. D. Ross, edited by N. Elias (London, 1895) and the *Bābar Nāmah*, ed. Beveridge (*Gibb Memorial Series* i., Leiden a. London, 1905); the passages concerned may be found from the indices. Of works in manuscript the *Maḥla' al-Sa'dāin* of 'Abd al-Razzāk al-Samarḳandī (cf. this article) has been chiefly used on the Kingdom of the Ghurids, cf. *The Tabakāṭi Nāsiri of Abū-Omar... al-Ḥawzjāni* (Calcutta, 1864); Raverty, *The Tabakāṭ-i Nāsiri* (London, 1881). The notices of the lands on the upper course of the Oxus in the xix. century have been collected from the accounts of English travellers in an excellent fashion by

J. Minajew (*Swjedenija o stranach po verchovjam Amu-Darji*; St. Petersburg, 1879). In addition I have been able to use two further accounts by Russian travellers in 1878 (not generally accessible). On the present condition of these lands see especially Count A. Bobrinskoi, *Gortzy verchovjev Pjandza* (Moskau, 1908) partly following R. Leitner, *Dardistan in 1886, (1889 and 1893)*, and the same author, *Dardistan in 1895*. (W. BARTHOLD.)

BADAL (A.), properly "interchange" as a grammatical term "permutative". The Badal is one of the five kinds of apposition (*Tābi'*). By it is understood in the first place a substantive which follows another substantive in the same case in asyndeton but not as an explanation of it like the '*ʿAtf al-Bayān* [see '*ʿATF*'] but independent. Thus for example in the phrase *dīʿāni akhūka Zaidun*, *Zaidun* is a Badal of *akhūka* if the person addressed had only the one brother, on the other hand it is an '*ʿAtf* if several brothers might have to be considered (Ibn Ya'ish, ed. Jahn, ii. 392, '5). — The different kinds of Badal as well as the extension of the idea to pronouns and even verbs can be found in the grammars, more especially in al-Zamakhshārī, *al-Mufaṣṣal* (2. ed.), p. 48—51, Ibn Mālik, *al-ʿAlfiya* (ed. Dieterici), p. 261—263, Wright, *Arabic Grammar* (3. ed.), p. 284—286. (A. SCHAADÉ.)

BĀDĀRĀYĀ, a town and district in Irāk, east of the Tigris, near the outlying hills of the Zagros Range. The place still exists under the name of Badrē (somewhat above the 33° n. Br. and under 46° E. L. Greenw.). The Arab geographers usually mention Bādārāyā with Bakusāyā and give Bandandījin as the common capital of both districts. Among the articles exported they mention particularly the local highly prized dried reeds. Khosraw I Anōsharwān settled some of the inhabitants of Anākiya when it was destroyed by him (see above p. 359ⁿ) in this district. Bādārāyā is also often mentioned in Syriac literature (as Bēth-Darāyē) and also in the Talmud (בֵּית דָּרַיָא, if this is not = Bādūrāyā q. v.). Bardarāyā in Yākut, i. 555 (cf. also the *Marāʿid*, i. 141) is merely a corruption for Bādārāyā. Darāyā in Bādārāyā is perhaps like Kusāyā in Bākusāyā [q. v.], originally the name of a tribe; cf. also the name Mād(dh)arāyā of a place above Wāsīt; on the latter see Streck, *Babylonien nach den arab. Geographien*, ii. 310.

Bibliography: *Bibl. Geogr. arab.* (ed. de Goeje), passim; Yākut, *Mu'djam* (ed. Wüstenfeld), i. 459; G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (Leipzig, 1880), p. 69; Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxviii. 101; by the same author, *Geschichte der Perser u. Araber zur Zeit der Sasaniden* (1879), p. 239; G. le Strange, *The Lands of the Eastern Caliphate* (1905), p. 63—64, 80; E. Herzfeld in *Memnon*, i. (1907), p. 126, 140. (STRECK.)

BADĀ'ŪN, BUDAUN or BADĀYŪN, a town and district of India, in Rohilkhand, United Provinces. Area of the district: 1,987 sq. m.; population (1901): 1,025,753 of whom 16% are Muḥammadaus, mostly Pathāns, Shāikhhs, and Dju-lāhās. The town has a population (1901) of 39,031, including 21,995 Muḥammadaus. It was of importance in early Muḥammadan history, as an outpost among turbulent Rājput tribes. Two of its gover-

nors in the first half of the 13th cent., Shams al-Din Iltutmish and his son Rukn al-Din Firuz, became emperors of Delhi; and 'Ala' al-Din, the last of the Saiyid dynasty, retired to end his days here about 1451. Bada'un consequently contains many mosques and tombs of this period. Conspicuous among them are the Djami' Masjid, built by Shams al-Din in 1223, largely from the materials of Hindu temples; and the tomb of 'Ala' al-Din. Bada'un is also famous as the birthplace of 'Abd al-Kadir Bada'uni (q.v.), the chronicler of Akbar's reign and the enemy of Abu 'l-Faql.

Bibliography: *Budaun Gazetteer* (Allahabad, 1907). (J. S. COTTON.)

BADA'UNĪ, 'ABD AL-KĀDIR, son of Muluk Shāh, born at Basāwar in the *sarbar* of Sambhal in A.H. 947 or 949 (A.D. 1540-41 or 1542-43). After a studious life as a youth, one of his teachers being Shaikh Mubarak, father of Faiḍi and Abu 'l-Faql, he entered the service of Ḥusain Khān Tukriya ("the Patcher"), but was transferred, as an *imām*, in April 1574 to the service of Akbar. Abu 'l-Faql entered the emperor's service in the same year. The restraints of the court were irksome to Bada'unī and before 1579 he absented himself without leave. In that year he was restored to the service as a *munshī* or secretary, with a fief of 1000 *bighas*. He remarks, somewhat bitterly, that he was of no account, and was nicknamed Hazārī from the extent of his fief. He was employed, owing to his learning, in translating Sanskrit texts and in compilation. His attempt to translate the *Atharva Veda* was a failure, and his successors in the undertaking failed to surpass him, but his success in the more congenial task of editing forty of the traditional sayings of Muḥammad on the merits of warfare for the faith led to his being appointed one of the seven compilers of the *Ta'rikh-i Alfī*. In 1581 he compiled the *Nadīāt al-Rashīd* and by Akbar's order translated the *Mahābhārata* and the *Rāmāyana* into Persian, presenting his version of the latter in 1589. He then translated a Sanskrit work into Persian, styling his translation *Bahr al-Asmar*, and produced, in simple and easy Persian, a version of the History of Kashmīr by Mulla Shāh Muḥammad Shāhābādī. He was now appointed one of the translators of the *Mudjam al-Buldan* and performed his task so well and so rapidly that he was allowed to return for a time to Bada'un. He overstayed his leave and was reinstated only by the earnest solicitation of Faiḍi.

In 1590-91 Bada'unī began, for his own amusement, the work by which he is best known, his *Muntakhab al-Tawārikh*, in three volumes, the first containing a history of Muḥammadan rulers of India from Sabuktāgin to Humāyūn, the second a history of the reign of Akbar to the year 1595, and the third biographies of the saints, learned men, physicians and poets of Akbar's reign, the work being completed on Feb. 23, 1596. The second volume is most valuable as an account by a rigidly orthodox *Sunnī* observer of Akbar's religious speculations and ventures. His oriental respect for the personality of a monarch withholds him from attacking Akbar himself, but he pours vituperation on the freethinkers and their leaders, Mubarak, Faiḍi, and Abu 'l-Faql, to whose patronage he admits his indebtedness, for their encouragement of Akbar's latitudinarianism.

This history, the publication of which was

obviously impossible, was kept secret by Bada'unī until his death, which occurred in A.D. 1604 or 1605, but its existence became known in the reign of Djahāngir, who sent for the historian's sons and questioned them. They professed ignorance of the matter, saying that if the history existed they must have been mere children at the time when it was written. They were released on giving a bond admitting their liability to punishment, should any copy of the work be found with them.

Bada'unī was skilled in chronograms and wrote, as a poet, under the *takhalluṣ* Kādirī, but his bigoted views led him latterly to relinquish poetical composition, as partaking of the nature of sin. (T. W. HAIG.)

BADAWĪ, Beduin. [Side ARABIA, p. 372—377.]

AL-BADAWĪYA. [Side AḤMAD AL-BADAWĪ.]

BADAWLAT, a title of the chief Ya'kub-Beg of Kāshghar [q.v.].

BĀDGHĪS or **BADGHĪS**, a district in the north-western part of the modern Afghānistān; the name is explained as being derived from the Persian *bādkhiz* ("a place where wind rises") on account of the strong winds prevailing there. By the geographers of the iv. (x.) century only the district in the north-west of Herat between this town and Sarakhs is called Bādghis. Later the name was extended to the whole country between the Herirūd and the Murghāb; at any rate it is used in this sense as early as the vii. (xiii.) century by Yāqūt. The small towns and fortresses situated in Bādghis have never been of great importance. At the present day Kal'a-i Naw is regarded as the chief town. The rivers, including the tributaries of the Murghāb contain, at the present day, as a thousand years ago, only small streams of brackish water; for the irrigation of the cultivated fields the people are dependent on wells and the rain fall. The pistachio-woods mentioned by the Arabs have survived to a certain extent to the present day. Besides these the excellent pastures of the country are famous; Ferrier (1845-1846) describes the pastures at Kal'a-i Naw as the best in all Asia. This circumstance has been rather detrimental to the progress of the country, for the neighbouring nomadic tribes have always been attracted by these pastures. The wars between the Persians and the Mongols of Central Asia in 1270 arose out of a dispute for the possession of the pasture grounds of Bādghis. At the present day Bādghis is inhabited for the most part by nomadic tribes, the Hazāra and the Djamshīd.

Bibliography: W. Barthold, *Istoriko-geograficheskij obozr Irana* (St.-Petersburg, 1903), p. 33 et seq.; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 412 (with list of authorities). (W. BARTHOLD.)

BADI' (A.), "Discoverer", "Creator", one of the 99 names of God. — In the passive sense *badi'* means 'discovered' and is a technical term in Rhetoric for rhetorical figures, metaphors etc. Hence the *'ilm al-badi'* (science of metaphors) forms a branch of Rhetoric. The first Arab writer on this subject is the poet Ibn al-Mu'tazz [q.v.]. Later poets delighted in using all sorts of figures of speech in one and the same poem. Such poems, called *Badi'ya* were composed by Ṣāfi al-Din al-Hillī [q.v.] and Ibn Hūdida [q.v.] amongst others. Cf. Ḥādidi Khalfā s. v.; v. Mehren, *Rhetorik der Araber*, 97.

AL-BADĪ^c AL-ASTURLĀBĪ, HIBATALLĀH B. AL-HUSAIN B. AḤMAD (also YUSUF) ABU 'L-KĀSIM, a distinguished Arab scholar, physician, philosopher, astronomer and poet, but especially eminent in the knowledge and construction of the astrolabe and other astronomical instruments. The date of his birth is unknown; in the year 510 (1116-1117) we find him in Iṣfahān on friendly terms with the Christian physician Amin al-Dawla b. al-Tilmīdh. Later he lived in Baghdād and is said to have made a considerable fortune by his profession under the Caliph al-Mustashīd. According to Abu 'l-Fidā' astronomical observations were made under his direction in 524 (1130) in the palace of the Seldjūk Sultān in Baghdād; probably the "Tables of Maḥmūd", compiled by him and dedicated to Sultān Abu 'l-Kāsim Maḥmūd b. Muḥammad (1118-1131), were a result of these observations. He died in Baghdād in the year 534 (1139-1140) and according to Abu 'l-Faraj, our only authority for the statement, was buried while only apparently dead. As to his efforts in the domain of poetry, according to Ibn al-Kifṭī they were noble and beautiful, according to Ibn Khallikān they bordered on the obscene and indecent; the latter and Ibn Abi Uṣaib'a give some specimens of the better of them. Besides a *Diwān* of his own poems he published a selection of the poems of Ibn Ḥadj-djādī in one volume divided into 141 sections entitled *Durrat al-Tādī min sh'ir Ibn Ḥadj-djādī*.

We must not be led astray by the praise bestowed by the Arab biographers, notably Ibn al-Kifṭī, on al-Badī^c al-Asturlābī and appreciate him too highly. The historians and biographers of the thirteenth century had too little knowledge of mathematics and astronomy to be able to value at their proper worth the really remarkable achievements of the scholars of the ninth to eleventh centuries, in these sciences; they therefore easily fell into the error of exalting the labours of scholars who were nearer them in point of time, unduly and at the expense of those of the golden age of Arab science: neither al-Battānī, nor Abu 'l-Wafā' nor al-Birūnī have reaped such praise from any side as al-Badī^c al-Asturlābī although they have earned it in a much higher degree.

Bibliography: Ibn al-Kifṭī (ed. Lippert), p. 339; Ibn Khallikān (Kairo, 1310), ii. 184, transl. by de Slane, iii. 580; Ibn Abi Uṣaib'a (ed. A. Müller), i. 280; Abu 'l-Faraj (ed. Ṣalḥānī) p. 366; Abulfedae *Annales musulmāni* (ed. Reiske and Adler), iii. 441 and 483; Hammer, *Litteraturgesch. d. Araber*, vi. 431; H. Suter, *Abhandlungen zur Gesch. der mathem. Wissensch.* x. 117. (H. SUTER.)

BADĪ^c AL-ZAMĀN "wonder of the age", a title of honour given to the Arab writer al-Hamaḏhānī [q. v.].

BADĪL (A.), "Equivalent", "Substitute". [See ABDĀL.]

BĀDĪS B. ḤABBŪS B. MĀKSIN AL-ṢINHĀDĪ, called AL-MUẒAFFAR (the victorious"), a Berber Zīrid, cousin of Bādīs Abū Mennād [q. v.], King of Granada (429-465 = 1038-1073), a blood-thirsty tyrant and drunkard, obtained the sovereignty of Granada by the help of his clever Jewish vizier Samuel Ha-Nagīd (Samuel Ha-Lewi b. Joseph b. Nagdela, arab. Ismā'īl b. Naghdila) after the death of his father Ḥabbūs and the voluntary withdrawal of his younger brother Bo-

luggīn who was preferred by a powerful party in the Kingdom. He at once sought to secure his position by murdering various opponents such as the Slav Zuhair, Emir of Almería and his vizier Ibn 'Abbās. A war lasting many years, which he waged with the 'Abbādis of Seville over the sovereignty of Andalusia, ended indecisively. Allied with the Berber prince Muḥammad of Carmona and Idris I of Malaga he defeated the 'Abbādī Ismā'īl, the son of Qāḍī Abu 'l-Kāsim Muḥammad I, who was besieging Carmona, at Ēcija (431 = 1039) but he could not prevent the successor of Qāḍī, the 'Abbādī al-Mu'taḍīd [q. v.] obtaining possession of several small Andalusian Berber states such as Mértola, Huelva, Niebla, Ronda, Morón and in the end Carmona also (459-1067) though he soon recovered Málaga, which he had seized after the fall of the Hammūdids in 449 (1057), after its capture by al-Mu'taḍīd the son of al-Mu'taḍīd. To avenge the murder of a number of Berber nobles by al-Mu'taḍīd, Bādīs resolved to massacre all the Arabs of Granada while in the mosque at the Friday sermon, a plan which Samuel thwarted only with the greatest difficulty. The abilities of this vizier brought the Kingdom of Granada to great prosperity; the capital fortified and adorned with splendid buildings by Bādīs was the great bulwark of the Berber power in Spain but after Samuel's death in 459 (1066) the kingdom soon fell to pieces. After the death of Bādīs in 465 (1075) his grandson 'Abd Allāh inherited Granada and his brother Tamīm, Málaga.

Bibliography: Dozy, *Scriptorum Arabum loci de Abbādis*, i. 51, 119; ii. 33 et seq., 207, 210, 217; Maḥkārī, ii. 359 et seq.; Ibn Khaldūn, *Hist. des Berbères*, i. 234; transl. by de Slane, ii. 62 et seq.; Dozy, *Hist. des Musulmans d'Espagne*, iv. 37 et seq.; 97 et seq.; 108 et seq.; the same, *Ibn Adḥārī, al-Bayano 'l-Mogrib*, *Introd.*, p. 80-102; David Cassel, *Lehrb. der jüd. Gesch. u. Litt.* (Lpz. 1879), p. 242-244; Tornberg, *Annales regum Mauritaniae* (Genealogical tables of the Zīrids); Müller, *Der Islam*, ii. 583, 585 et seq., 596-601.

(M. SCHMITZ.)

BĀDĪS, ABŪ MANNAD NAṢĪR AL-DAWLĀ, son and successor of al-Manṣūr, a prince of the Zīrid dynasty, succeeded his father on the 3. Rabi' I. 386 (26 March 996), as governor of Ifrīḳīya and Central Maghrib. His accession was confirmed by his suzerain al-Ḥākim bi-amrillāh the Fāṭimid Caliph of Egypt. He continued the war against the Zanāta and after entrusting the government of Tāhert (Tagdemt) to his uncle Ittūwēf he sent against Zīrī b. 'Atya, sovereign of Fās, his other uncle Ḥammād who was defeated at Amsār. Bādīs then advanced in person and his adversary retired before him but while the former was occupied in the West, Falfūl b. Sa'īd, governor of Ṭobna, rebelled against him and with him Māksin and Zāwī the grand-uncles of Bādīs, whom Bādīs had offended by his preferment of younger relatives in filling the offices of state. Māksin and Zāwī were defeated by Ḥammād in 391 (1001), Zāwī fled to Spain where he founded the Zīrid dynasty of Granada. Meanwhile Bādīs had overtaken Falfūl, who, after besieging Bāghāī (Bāghaya) in vain, had turned his attention to Ḳairawān, and defeated him at Wādī Aghlān (10 Dhu 'l-Ḳa'da 389 = 22 Oct. 999). Falfūl fled through the desert and found refuge in Tripoli where he died in 400

(1009-1010). Bādīs then marched against this town and received the submission of Warrū, brother and successor of Falful. While these events were taking place, Hammād founder of the Ka'fa of the Banū Hammād, had rebelled in anger at being deprived of the governorships of Tidjīs and Constantine. Bādīs put himself at the head of an expedition against him and defeated him on the borders of the Shalif, whereupon Hammād having lost army and treasure, succeeded in fleeing to the fortress (al-Kal'fa) which he had built. He was saved by the death of Bādīs which took place in the night of the 29th or 30th of Dhū 'l-Ka'da 406 (9th or 10th May 1016).

Bibliography: Ibn Adhārī, *Hist. de l'Afrique et de l'Espagne*, i. 255—261; 269—278 (transl. into French by Fagnan, i. 361—371; 382—397); Ibn al-Athīr, *Chronicon* (ed. Tornberg), ix. 89 *et seq.*; 107—110; 172—179; Ibn Khaldūn, *Kitāb al-Ibar*, vi. 197 *et seq.*; vii. 40 *et seq.*; the same, *Hist. des Berbers* (ed. de Slane), i. 202 *et seq.*, 221 *et seq.*, 232; ii. 46 *et seq.*, 55, 58; (transl. into French by de Slane), ii. 16 *et seq.*, 43 *et seq.*, 59 *et seq.*; iii. 247 *et seq.*, 260—265; Müller, *Islam*, ii. 619, 621; Mercier, *Hist. de l'Afrique septentr.*, i. (Paris, 1888), 383 *et seq.*, 388—395.

(RENÉ BASSET.)

BĀDIYA, country residence of the Omayyads. The conquering Arabs, accustomed to the free life and open air of the desert, required some time to become used to the confinement of towns, frequently ravaged by epidemics; whence their saying "Health dwells in the desert". Some of the Sāsānids even had their heirs brought up in the desert by the Lakhmids of Hīra who resided there periodically. This repugnance to the town explains also why the caliphs, especially Mo'āwiya I and 'Abd al-Malik, usually lived outside Damascus. In the desert survived purity of language and of national customs threatened by contact with conquered peoples. The desert was therefore called "the school for princes" and Mo'āwiya readily allowed his son Yazīd to sojourn in it. 'Abd al-Malik regretted not having sent Walid I there to improve his faults. We also know that the Omayyads passed a part of the year, preferably the spring, in the desert. Their residence there they called their *Bādiya*, from which comes *tabaddā* "to dwell in the desert." Each caliph — and following his example the members of the ruling house — chose for their *bādiya* a corner in the Syrian desert where they enjoyed the pleasures of spring, the most beautiful season for a nomadic life. The Annalists note the departure of the caliphs to their *bādiya* and their return. Mo'āwiya who used to pass the winter at Šinnabra on the shores of the Lake of Tiberias seems to have done without a *bādiya*. The *bādiya* of Yazīd I was in the neighbourhood of Howwārīn; 'Abd al-Malik passed the spring at Djabīya. His successors, especially Walid II continued the tradition. Their *bādiyas* are to be sought for preferably in the solitudes adjoining Balqa'. Living in tents they there exercised the splendid hospitality of the ancient sayyids and entertained poets and *wuḥūd*. Sometimes the *bādiya* presented the scene of gay picturesque confusion, that seems to have reigned in the Hīra of the Ḡhassānids and the Lakhmids; tents for the military escort, more substantial buildings for the ruler and his harem.

Some caliphs preferred the forts erected along the Roman frontier; others, indefatigable builders, erected palaces (*Ḳaṣr* or *Dār*) in the midst of the desert; others again only a simple shelter for hunting from, one of the favourite recreations of this sojourn in spring. In these *bādiyas* they lived with their families and their guards (*Askar*). Some of these buildings were adorned with precious marbles, sometimes even with frescoes. The ruins visited by Dr. A. Musil enable us to fix the site of several *bādiyas* and to reconstruct the whole appearance of these singular spring residences, peculiar to the Omayyad period.

Bibliography: *Aghānī*, i. 19; ii. 35—36.

38, 108; vi. 61; vi. 112—113, 136; viii. 183; Balādhori (ed. Ahlwardt), p. 200; Tabarī (ed. de Goeje), ii. 1783, 1793; Ibn 'Abd Rabbihi, *Ṭab*, i. 293; Ibn Kṭaiba, *Uyūn* (ed. Brockelmann), 297; A. Musil, *Kuṣeir 'Amrā*, p. 151—161; H. Lammens, *La Bādiya et la Hīra sous les Omayyades*, in the *Mél. de la Facult. orient. de Beyrouth*, iv. 91—112. (H. LAMMENS.)

BĀDĪ (پ), a gift, tax, toll etc.

BĀDJADDĀ, in the Arab middle ages, a small strongly fortified town in Mesopotamia, south of Harrān, some distance east of Balikh situated, on the road to Ra's al-'Ain, with famous gardens. It appears at the present day to be no longer in existence. The Aramaic name (ܒܕܝܐ) denotes "house of fortune"; cf. perhaps,

an 'Ain-gaddā = "source of fortune" in the Damascene and the Gadda of the Tabula Peutingeriana in Syria. See thereon Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxix, 441.

Bibliography: Yāqūt, *Mu'djam* (ed. Wüstenfeld), i. 453; Balādhori (ed. de Goeje), p. 174, 72, where Bādjaddā, not Bādjuddā is to be read; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 105.

(STRECK.)

AL-BADJALĪ, AL-ḤASAN B. 'ALĪ B. WARSAND, founder of a sect among the Berbers of Morocco, whose adherents are called Badjaliya. Al-Bakrī states that he appeared there before Abū 'Abd Allāh al-Shī'ī [q. v.] came to Ifrikiya (before 280 = 893). Al-Badjali came from Nafta (Nefta) and found many adherents among the Banū Lamās. His teaching agreed with that of the Rawāfiq but he asserted that the Imāmate belonged only to the descendants of al-Ḥasan. So al-Bakrī and Ibn Ḥazm state in opposition to Ibn Ḥawḳal (ed. de Goeje, 65), who says that he was a Mūsawī i. e. he recognised the Imāmate of Mūsā b. Dja'far, a descendant of Ḥusain. The Badjaliya were afterwards conquered and exterminated by 'Abd Allāh b. Yāsīn.

Bibliography: Ibn Ḥazm, *Milal wa Niḥal*, iv. 183; Bekrī, *Description de l'Afrique Septentrionale* (ed. de Slane), 161; Friedländer in *Journal of the American Orient. Soc.*, xxix, 75.

BĀDJARMĀ, or BĀDJARMAḲ, name of a district east of the Tigris between the lower Zab in the North and the Djabal Ḥamrīn in the South whose chief town in the middle ages was Kerkūk (Syr. Karkhā de Bēth Slōkh). During the caliphate it formed a district of the province of Mosul (cf. Ibn Khordādbeh, 97, 7). Bādjarmā is an Arabic rendering of the Aramaic Bēth (Be)-Garmai while Bādjarmāḳ goes back to some Middle Persian form of the name of the

district, like Garmakān. The latter word comes from the Gurumu, a nomadic people mentioned in cuneiform inscriptions, the Γαρυμαίοι of Ptolemy.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), v. 35, 21; 179, 5; vi. 94; Belādhorī (ed. de Goeje), p. 265, 333; Yāqūt, *Mu'djam* (ed. Wüstenfeld), i. 454; G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (Leipzig, 1880), p. 44, 45, 253 *et seq.*; M. Streck, *Art. Garamaioi* in *Pauly-Wissowa's Realencykl. der klass. Altertumswissensch.*, s. v. (where further references are given).

(STRECK.)

BĀDJĀWA. [See BĒDJA.]

BĀDJĀWR, a tract of hilly country on the N. W. frontier of India (estimated area: 5,000 sq. m.; estimated population 100,000). It is occupied by several Pathān or Afghān tribes, who recognise the nominal supremacy of the Khān of Nawagai.

Bibliography: *Imperial Gazetteer of India.* (J. S. COTTON.)

BĀDJĪLA, an Arabian tribe of Bedouins, which occupied the central part of the Sarāt mountains — at Tā'if — stretching northwards from South Arabia after they had displaced the tribe originally dwelling there, the Banū Thā'ir. The tribe was gradually broken up through feuds with the neighbouring tribes and the quarrels of the individual clans with one another and even in pre-Muḥammadan times had been for the most part merged in other Arab tribes. A part however survived under the old name and was celebrated in the Umayyad period by the poet Farazdaq.

Bibliography: F. Wüstenfeld, *Register zu den genealogischen Tabellen*, p. 101 *et seq.*; *Kitāb al-Aghānī* (ed. Bülāq), xiii. 4--5; O. Blau, *Die Wanderungen der sabaäischen Völkerstämme im zweiten Jahrh.*, in the *Zeitschr. d. Deutschen Morgenl. Gesellsch.*, Vol. xxii. p. 667; the *Diwan* of Farazdaq (ed. Boucher and Hell), No. 82, 256, 279, 644.

(J. HELL.)

BĀDJIMZĀ or BAGIMZĀ, a village north-east of Baghdād, 2 farsakh from Ba'kūbā, where the caliph al-Muktafi bi amr Allāh put to flight the troops of the Seldjūk Sultān Muḥammad II under Alp Kūsh Kun-i Khar in 549 (1154).

Bibliography: Yāqūt, *Mu'djam*, i. 497, 706; Ibn al-Athīr (ed. Tornberg), xi. 129; *Recueil de textes relat. à l'hist. des Seldjouc.*, ii. 237 *et seq.*

BĀDJISRĀ, a township in 'Irāk (Babylonia) according to Yāqūt east (to be more accurate north-east) of Baghdād, 6 parasangs = about 21 miles distant from Hulwān. According to Ibn Khordādhbeh and Ibn Serapion's more exact description it was situated on the bank of the great Kāṭūl-Nahrawān canal which was led from the Tigris and in the central section of it, the so-called Nahr Tāmarrā, probably very near where a cross-canal called al-Khālīs left the Tāmarrā to join the Tigris at Baradān [q. v.] above Baghdād. In Yāqūt's time it was still a flourishing populous place with many date-groves but by the first half of the viii. (xiv.) century Bādjisrā was quite deserted according to the author of the *Marāsid* and at the present day it has quite disappeared. The Arab name means "place at the bridge" (بني نسر).

Bibliography: Ibn Serapion (ed. G. le Strange) in the *Journ. of the Roy. Asiatic*

Society, 1895, p. 19, l. 11; *Bibl. Geogr. Arab.* (ed. de Goeje), iii. 53, 115; vi. 175; Yāqūt, *Mu'djam* (ed. Wüstenfeld), i. 454; *Marāsid* (ed. Juynboll, Leid., 1850 *et seq.*), i. 115; Quatremère, *Histoire des Mongols de la Perse* (Paris, 1836), i. 279—280; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 59.

(STRECK.)

BĀDJÜRĀN. The Bādjūrān live on the Perso-Turkish frontier (Wilāyet Moṣul) in the villages of 'Omar Kān, Toprākh Ziyāret, Tell Yā'kūb, Bāshpūtā amongst others. According to P. Anastase, they speak a mixed dialect and have peculiar religious observances and customs like the Shabak and the Šārliya [q. v.].

Bibliography: P. Anastase in *Mashriq*, v. 580.

BĀDJÜRĪ (or BAIDJÜRĪ, IBRĀHĪM IBN MUḤAMMAD), born in the year 1198 (1783) in Bādjūr, a village 12 hours journey from Cairo, devoted himself after 1212 (1797) to study at the Azhar-mosque. After retiring to al-Djize during the French occupation he resumed his studies in Cairo in 1216 (1801). Soon afterwards he began to give lectures in the Azhar and the fame of his learning became so great that hundreds of students used to attend his lectures. He "was undoubtedly the most learned of all the teachers then in the Azhar" says one of his pupils (the Shēkh al-Taṭṭāwī in his autobiography: *Zeitschr. für die Kunde des Morgenl.*, vii. (1850), 52, 58). In the month Sha'bān of the year 1263 (1847) he became rector which office he held till his death in Dhu 'l-Ka'da 1277 (June 1861). When he was no longer able in his latter years (after 1275) from old age to carry out the business of his office thoroughly the authorities gave him 4 deputies to discharge the duties.

His many works in the field of the scholastic learning of his day consist almost exclusively of commentaries and glosses whose contents are mainly borrowed from the writings of famous older scholars. The best known are the following: *a.* on Fikḥ: 1. Glosses to Ibn Kāsim's commentary on Abū Shudja' which form the basis of Sachau's *Muhamm. Recht nach schafiitischer Lehre*, Berlin, 1897; 2. Glosses to al-Shinshawri's commentary on the *Urdjūza al-Raḥbiya* (cf. J. D. Luciani, *Traité des successions musulmanes; extrait du commentaire de la Rabbia par Chinchouri, de la glose d'el-Badjouri et d'autres auteurs arabes*, Paris, 1890); — *b.* on Kalām: 3. Gl. to al-Sanūsī's comm. on his *Umm al-Barāhīn*; 4. Gl. to Ibrāhīm al-Laḳānī's comm. on his *Djawharat al-Tawḥīd*; 5. Comm. to the work entitled *Kifāyat al-'Awwām fīmā ja'dibū 'alaihim min 'Ilm al-Kalām* by his teacher Fuḍālī; — *c.* on the biography of the Prophet; 9. Gl. to al-Tirmidhi's *Shamā'il*; Gl. to Ibn Ḥajar al-Haitamī's *Mawlid*; 8. Gl. to Ibn Hishām's comm. to *Bānat Su'ād*; 9. Gl. to Khalid al-Azhari's comm. on the *Burda*; — *d.* on Grammar, Rhetoric and Logic; 10. Gl. to 'Amrīṭī's edition of al-Sanhādji's *Adjrumiya*; 11. Gl. to Samarkandī's *Risāla fī 'l-Bayān*; 12. Gl. to al-Sanūsī's *Mukhtaṣar fī 'l-Mantiq*; 13. Gl. to al-Akhḍari's commentary on his *Sullam fī 'l-Mantiq*. — A complete chronological list of the works of Bādjūrī (which have almost all been printed in Egypt) is to be found at the end of his above mentioned commentary on Ibn Kāsim.

Bibliography: A. von Kremer, *Ägypten* (Leipzig, 1863), ii. 322 *et seq.*; C. Snouck Hur-

gronje, in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, liii (1899), 144, 146—157, 703 *et seq.*; C. Brockelmann, *Gesch. der arab. Literatur*, ii. 487. (TH. W. JUVENBOLL.)

BADR (A.), Full moon. As the full moon is the very essence of beauty among Orientals, beautiful young slaves are often called Badr, and Badr is thus a common name not however limited to slaves. The word is frequently combined with *Dawla* or *Din*, see below.

BADR, also called **BADR HUNAIN**, a small town southwest of Medina, a short night's journey distant from the coast situated at the union of the road from Medina and the caravan route from Syria to Mecca. The houses were, when Burckhardt visited it, built partly of clay and partly of stone and surrounded by a wretched mud wall. The inhabitants were, for the most part, Beduins of whom many however had only their booths in the town while they spent the night in their tents on the hills. In the time of Muhammad, Badr was merely a watering-place where an annual market was held. This small place first attained historical importance by the battle between Muhammad's followers and the people of Mecca, which took place here on the 17th or 19th Ramadan of the second year of the Hijra. For, however unimportant this battle brought about by a series of accidents, was in itself, it laid the foundations for the Prophet's power and likewise for the further propagation of Islam and rarely did the superior ability of the Prophet show itself so clearly as on this occasion when he was able so to inspire his followers, terrified by the unexpected meeting with the Meccans, that they utterly routed their opponents who were superior in numbers — according to Hamza's poem there were 1000 Meccans to 300 Muslims.

It is not very easy to picture to one's self the progress of the battle with the aid of Burckhardt's account; at any rate the description of the battle which was given him on the spot throws no light on the ancient accounts. According to Burckhardt, Badr lies in a plain which is bounded on the North and East by steep mountains and in the South by rocky hills and in the West by dunes of shifting sand. In the eastern mountains rises a stream with a good flow of water which, confined in a stone canal, waters extensive date-palm groves, gardens and fields on the Southwest of the town. The very deep sand makes it difficult to cross the western hills behind which the desert plain on which only saltworks grow, stretches to the coast. About a mile south of the town the 13 grave mounds of the Muslims who fell at Badr were pointed out to him. According to Ibn Ishāq Muhammad stood with his warriors at the well on the slope nearest Medina, the Meccans on the opposite slope; cf. Sura 8, 43: "When you were encamped on the nearer side of the valley and they on the farther side while al-Rukb (the escaping caravan not the hostile cavalry or even as Burckhardt thought a reserve led by 'Alī) was below at some distance" (on the sea-shore). A sand-hill al-ʿAḳaḳal between which and Badr was the valley of Yalyal concealed the Meccans from the eyes of the Muslims. According to Wākidi Muhammad's supporters had their faces to the West while the Meccans facing the East had the sun in their eyes. The battle was begun in the morning by the Meccans climbing over

al-ʿAḳaḳal into the valley while Muhammad had forbidden his people to attack till he gave the signal. According to this the site of the battle ought to be sought at the foot of the hills on the eastern border. Here the wells must have been which the Muslims destroyed except the one nearest the enemy, beside which they dug a reservoir and erected a bower of leaves for the prophet. Their dead enemies were thrown into one of the destroyed wells.

Muḳaddasī mentions Badr as a small town situated towards the seashore growing excellent dates; there are the well of the Prophet, the battlefield and some mosques built by the kings of Egypt. Al-Bakrī says it is merely a watering place with two springs at which bananas, vines and palms grow. The distance between Badr and Medina he gives as 28 parasangs, Masʿūdī as 8 buruds and 2 miles; the distance between Badr and the harbour of al-Djār was 16 miles according to al-Bakrī, a night's journey according to Yākūt.

Bibliography: Burckhardt, *Reisen in Arabien* (1830), p. 614—619; Doughty, *Travels in Arabia*, p. 160; Bekrī, *Geogr. Wörterbuch* (ed. Wüstenfeld), p. 141; Muḳaddasī (*Bibliotheca geogr. arab.*, iii.), 82 *et seq.*; Masʿūdī, (*Bibliotheca geogr. arab.*, viii.), 237; Yākūt, *Geogr. Wörterbuch* (ed. Wüstenfeld), i. 524 *et seq.*; Ibn Hishām (ed. Wüstenfeld), p. 427 *et seq.*; Wākidi (transl. by Wellhausen), p. 37—90; Ibn Saʿd, (ed. Sachau), i. 2, p. 6—18; Ṭabarī, *Annales* (ed. de Goeje), i. 1241 *et seq.*; Yaʿqubi, *Historiae* (ed. Houtsma), ii. 45 *et seq.*; Caetani, *Annali dell' Islam*, i. 472 *et seq.*; Buhl, *Orientalische Studien* (Festschrift für Nöldeke), i. 7—13.

(FR. BUHL.)

BADR (Pīr). Besides Khwādja Khidr, Bengal believes in a greater animistic power in the person of Pīr Badr who shares with the former the dominion of the waters. His spirit is invoked by every sailor and fisherman, when starting on a cruise or while overtaken by a squall or a storm. All Muhammadans agree that he resided for some time at Čittagong, but his history does not disclose the reason why the attributes of a water-god were conferred on him. The guardians of his shrine, however, say that about five hundred years ago, Pīr Badr arrived at Čittagong "floating on a rock", and informed the inhabitants that he had come all the way from Akyāb on that novel craft in order to restore human sway over the neighbourhood of Čittagong which was haunted and molested at that time by Djinns or evil spirits. The modern Dargāh or shrine of Pīr Badr stands in the centre of Čittagong, and is regarded as the palladium of the city. Faḳīrs (mendicants) are its custodians, and the shrine with its rooms for pilgrims, is kept scrupulously clean. In its walls are niches for ten oil-lamps, one for each, which are lighted every evening and burn all night. Pilgrims from all parts of Bengal visit the shrine in fulfilment of vows, or to obtain the blessing and intercession of the saint, while Hindu fishermen regard him with as much veneration as the Muhammadans. His ʿUrs (the anniversary of his death) is celebrated annually on the 29th of Ramaḍān. There can, however, be little doubt that Pīr Badr was no other than Badr al-Dīn Badr al-ʿĀlam, for many years a resident of Čittagong, who died 844 (1440), and was buried in Čhoti Dargāh (shrine) at Behār.

The usual cry with which they invoke the saint's help when their boats happen to fall in danger is "Allāh, Nabī, Pānč Pīr, Badr, Badr, Badr" (God, the Prophet, the Five Saints, Badr, Badr, Badr). It seems very probable that the Muḥammadans have borrowed the idea of "peopling the waters with deathless spirits", holding sway over them, from the ancient Hindus.

Bibliography: *Journ. of the Asiat. Soc. of Bengal*, Part I, n^o. 3, p. 302 (1873).

(M. HIDAYET HOSAIN.)

BADR B. ḤASANWAIH ABŪ NAḌĪM NAṢĪR AL-DĪN, a Kurdish chief, who was recognised after the death of his father in 369 (679-980) by the Būyid 'Aḍud al-Dawla as ruler of Kurdistan. After the latter's death in 372 (983) Badr inclined towards Fakhr al-Dawla and thereby came into conflict with Sharaf al-Dawla the son of 'Aḍud al-Dawla. In the struggle he was victorious over the troops sent against him under Karategin in 377 (987) and brought the province of al-Djibāl under his sway. He thereby became one of the most powerful Emirs of the time and in 388 (998) received from the Caliph the title Naṣīr al-Dīn wa 'l-Dawla. In his old age about the year 400 (1009) he quarrelled with his son Hilāl who made him prisoner. On being set free again he was able to gain power once more with the help of the Būyid Baha' al-Dawla, after the troops sent to his assistance under Fakhr al-Mulk had taken his son prisoner. Five years later in 405 (1014) Badr was murdered by his own people.

Bibliography: Ibn al-Aṭhīr (ed. Tornberg), viii. 494 *et seq.*; Hilāl al-Ṣābi, *Kitāb al-Wuzarā'* (ed. Amedroz), 473 *et seq.*

BADR AL-DAWLA, SULAIMĀN B. 'ABD AL-DJABBĀR the Urtukid governed the town of Ḥalab for his uncle Ilghāzī and remained master of it after the latter's death in 516 (1122) but had to retire soon after, when in the following year he ceded Ḥisn al-Aḥārīb to the Crusaders and his valiant nephew Balak b. Bahrām advanced against Ḥalab in consequence. When in course of time Zangī became lord of Ḥalab his governor Kutluḡh Abā made himself so hated by the inhabitants that they again called on Sulaimān in 522 (1126). Sulaimān thereupon laid siege to Kutluḡh Abā who was able to hold out in the citadel of the town till Zangī sent troops to his aid. An attempt by the Crusaders to take the town during these troubles was unsuccessful. Zangī summoned both Kutluḡh Abā and Sulaimān to al-Mawṣil (Mosul) and reconciled them with one another but he allowed neither of them to return to Ḥalab.

Bibliography: Ibn al-Aṭhīr (ed. Tornberg), x. 418 *et seq.*

BADR AL-DĪN, a title of honour of Lu'lu' [q.v.].

BADR AL-DJAMĀLĪ, a Fāṭimid commander-in-chief and vizier. The once so brilliant Fāṭimid kingdom was on the verge of its downfall under the incapable Caliph Mustanṣir (427—487 = 1036—1094). The Seldjūks were pressing forward into Syria, in Egypt the Turkish slave-guards were fighting with the negro-corps, a seven years' famine was exhausting the resources of the country, all state authority had disappeared in the general struggle, hunger and disease carried off the people, license and violence destroyed all prosperity and it appeared as if the Fāṭimid kingdom must disappear in a chaos of anarchism. Then on the

call of the Caliph, the Syrian general Badr al-Djamālī took command of the government as well as of the army and with great though brutal vigour brought order into affairs again and indeed a second period of splendour to the Fāṭimid kingdom.

Badr was an Armenian slave of the Syrian Emir Djāmāl al-Dawla Ibn 'Ammār, whence his name al-Djamālī. He must have been born about the beginning of the fifth century A. H. for at his death in 487 (1094) he was over 80 years old. Even before he became vizier he had made a great name for himself in Syria. He was twice appointed Governor of Damascus but fell into difficulties each time on account of his stringent measures with the pampered troops. He then became commander-in-chief of 'Akkā and in this capacity had to fight against the troops of Malik-shāh. He had an Armenian bodyguard for himself and the soldiers he commanded were also to be relied on. He took them with him on being summoned by the Caliph in 466 (1073) to deliver him out of the hands of the despotic Turkish officials. The latter never suspected the reason of Badr's coming to Egypt, fell into the trap prepared for them and were all murdered in one night. Badr thereby became master of the situation. Now followed his appointment as commander-in-chief or *Amīr al-Djuyūsh* (in the popular language *Mir-gūsh*), as chief justice, chief preacher and vizier. The most popular of these titles was the first; the Djabal al-Djuyūshī is still a common appellation of the Muqattam commanding Cairo on the spur of which Badr built a mosque, a Mashhad in which according to popular belief at the present day the Sidī Djuyūshī lies buried. After quieting the capital he brought about order to the east then to the west of the Delta. Alexandria also had to be taken at once. The task of conquering Upper Egypt was also difficult as the Arab tribes had set themselves up as independent there. In Syria he was not so fortunate. Affairs were mismanaged here, and Damascus fell into the hands of the Seldjūks about the end of the year 468 (1076). The Fāṭimids were never to regain it. In the following year the victorious Seldjūk general Atsız appeared before Cairo itself but Badr had time to collect his troops and drive back the Seldjūks. In spite of repeated attempts in the years 471 (1078-1079), 478 (1085-1086), 482 (1089-1090) he was not successful in regaining Damascus and Syria and at his death only a few towns in the South of Syria were still in the possession of the Fāṭimids. His strength in Syria was weakened by unrest constantly breaking out in Egypt, inspired by one of his sons.

Of his activity as a governor we know little but it is praised on all sides. Under his rule the annual revenue of Egypt from taxation was increased from about 2 to about 3 million dinārs. These large receipts enabled him to put into practice the lessons learned from the Seldjūk invasion. Cairo was invested by him with its second wall and the three strong city gates which are admired to this day, the Bāb Zawīla (Zuwayla), the Bāb al-Naṣr and the Bāb al-Futūḥ, were built. In Rabī' I 487 (March—April 1094) Badr's active and successful career came to its close after he had arranged that his son al-Afdal Shāhānshāh [q.v.] should succeed him in all his offices. The Caliph Mustanṣir who had then been reigning for

full 60 years was to follow him in death a few months later.

Bibliography: Makrizi, *Khiṭaṭ*, i. 380 *et seq.*; Ibn Khaldūn, *Iḥṣār*, iv. 64; Ibn al-Aṭhīr, *Kāmil*, 19, 40, 60, 68 *et seq.*; 151 *et seq.*; 160 *et seq.*; Max van Berchem, *Corpus Inscript. Arab.*, l'Egypte, No. 11, 32, 33, 36—39; 516, 518 and the bibliography cited there; F. Wüstenfeld, *Geschichte der Faṭimiden-Chalifen*, p. 264 *et seq.*; St. Lane-Poole, *History of Egypt*, p. 150 *et seq.*; Marcel, *Histoire de l'Egypte*, period of Mustanṣir; Quatremère, *Mémoires sur l'Egypte*, ii. v. Index. (C. H. BECKER.)

BĀDŪRAYĀ, a district southwest of Baghdad, the land south of the Nahr Ṣarāt, a branch of the Euphrates canal Nahr 'Isā [q. v.]. The Ṣarāt separates it from the Kaṭrabbul district; the southern part of the western half of Baghdad (the so-called town of al-Manṣūr) as well as the suburb of Karkh were situated within the bounds of the district of Bādūrayā; the latter formed, like the district of Kaṭrabbul, a subdivision of the circle of Astān al-'Āli.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), iii. 119, 120; vi. 7, 9, 235, 237; Belādhorī (ed. de Goeje), p. 250, 254, 265; Yā-kūt, *Muḍjam* (ed. Wüstenfeld), i. 460; Streck, *Babylonien nach den arab. Geogr.* (1900), i. 16, 19, 25; G. le Strange, *Baghdad during the Abbasid Caliphate* (1900), p. 50—51, 315; the same, *The Lands of the Eastern Caliphate* (1905), p. 31, 66, 67, 80, 82. (STRECK.)

BĀDŪSEPĀN (PĀDHŌSPĀN), founder of a dynasty in Ruyān, Rostemdār, Nūr and Kudjūr, cf. the art. DĀBŪYA.

BAGGĀRA, Arab tribes in the Eastern Sūdān. By the Baggāra (i. e. Baḳḳāra, cattle-herds) are meant the cattle-rearing Arab or Arabicised nomad or semi-nomad tribes of the Eastern Sūdān, who have received their name in contradistinction to the Abbāla i. e. the camel-breeding Arab tribes of these lands. The distinction is not absolute for the Baḳḳāra also have camels to a certain extent. The keeping of cattle seems to begin south of the sub-tropical border. Various Baḳḳāra tribes, e. g. the Rizēkāt, have northern relatives of the same name who rear camels exclusively. The breeding of cattle is also connected with climatic conditions. The Arabs in their slow advance southward took up cattle-breeding gradually; they did not import the cattle, although they all claim to originate from Yemen, and cattle-breeding was in vogue there. The cattle of these tribes are the humped cattle found throughout Central Africa. The name Baḳḳāra is limited to the cattle-rearing Arab tribes of Wadā'i, Dārūr and Kordofān; the Arab Schoa of Bornu who also keep cattle are not so-named.

The most reliable accounts of the numerous Baḳḳāra tribes are due to Nachtigal. He mentions the following chief groups in Wadā'i: Salāmāt, Missirīja, Aulād Rāschid, Dscha'ādina, Chozzām, Schurafā, Heimāt, Deqena, Schiggerāt, Tordschem, Kōlōmāt, Bani Hasan, Zabalat, Mahādi, Zanātīt, Medschānin, Korōbāt, and the Isirre. Nachtigal has collected valuable material on their relationships, their settlements, their organisation in the kingdom of Wadā'i and their customs. We also owe to the same traveller almost all our knowledge of the Baḳḳāra between Wadā'i and the Nile. The most important tribe in this district is

the Rizēkāt to whom belong the Maharija, the Mahāmid and the Nawā'ibe, also two important subdivisions of the Heimāt, the Ta'aisha and the Habanija and the Tordschem and Bani Holba, the Ta'aliba and the Bedrija; the low caste tribe of the Hamr — generally called Baḳḳāra al-Homr on maps — also belongs to them.

Almost all the above-mentioned tribes can be shown to be of common origin and that of the others may be presumed. Kampffmeyer has set out their genealogical table which converges in the Djuhaina; each stage of the gradual immigration of the Djuhaina into the Sūdān from Egypt can be shown. From the beginning of the viii. (xiv.) century they can be traced in Nubia. Later they were engaged in founding petty states in the Sūdān and in more modern times have been allied with the slave-traders. On the foundation of the Mahdī's kingdom in Kharṭūm they were settled in many places. Even under the Mahdī a bulwark of his power, under the Caliph 'Abd Allāh who as a Ta'aishi was himself descended from the Baḳḳāra, they became the prepondering factor in the Sūdān but finally by the many wars and the Anglo-Egyptian conquest they were much reduced in numbers.

Schweinfurth thus describes their physical features. "Fine, light brown bronze figures of slim, sinewy build and countenances of faultless regularity. The profile in all showed the full right angle, the form of the nose not at all aquiline, but more rounded and elegant, gave the more youthful faces a goodhumoured almost feminine character, an expression which was farther increased by the symmetrical rounding of the high brow. They all wore their long hair in thin pleats running close together along the crown of the head and falling down to the neck". It is the Rizēkāt whom Schweinfurth here describes. All these tribes according to their mixture with negro blood show sometimes a more Hamito-Semitic, sometimes more Nigritic type.

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(C. H. BECKER.)

BĀGH (p.), "garden". *Bāgh-i zāghān*, "crow-garden" is a district in Herāt; we know a *bāgh-i tālenār* ("Tulipgarden") at Teherān and at Shirāz the gards *bāgh-i naw*, *bāgh-i shaiḳh*, *bāgh-i takht*. A garden divided into four by two alleys crossing one another is called *ḡahar-bāgh*. *Bāgh-i siyāweshān*, *bāgh-i shīrīn*, *bāgh-i shahryār*, *bāgh-i ardāshīr* are musical melodies. In Turkish the word has taken the meaning of vineyard.

Bibliography: A. de Biberstein Kazimirski, *Menoutchehri*, Paris, 1887, p. 291, p. 309, n. 3; p. 350, n. 4 *et seq.*; Edw. G. Browne, *A Year Amongst the Persians*, p. 95, 272, 279. (CL. HUART.)

AL-BAGHAWĪ, ABŪ MUḤAMMAD AL-ḤUSAIN B. MAS'UD B. MUḤAMMAD AL-FARRĀ', Arab author, Shāfi'ite Faḳīh, an authority on tradition and inter-

preter of the Kor'ān, also called MUḤYI 'L-SUNNA and RUKN AL-DIN, a native of Bagh or Baghshūr in Khorāsān (Yāqūt, i. 695). In Marw al-Rūdḥ he studied with the Kādi Abū 'Alī al-Ḥusain b. Muḥammad b. Aḥmad al-Marwarrūdhi and did not leave this his second home again and died there over, eighty years of age, in the month of Shawwāl 516 = Dec. 1122, according to others in Shawwāl 510 = Febr. 1117. Besides a collection of *Fatwās*, which has not been preserved to us, in which he also noted the opinions of his teacher he wrote the legal compendium *al-Taḥdhīb fi 'l-Furūc* (v. *Fihrist al-Kutubkhāne al-Khidwīye*, iii. 212). His commentary on the Kor'ān *Ma'ālim al-Tanwīl*, lith. in Persia (place and date not stated), 4 vols; printed Bombay, 1309 (1891), 2 vols. fol., enjoyed a greater popularity. He compiled a very complete collection of traditions entitled *Sharḥ al-Sunna* (cf. Ahlwardt, *Verzeichnis der arab. Hss. der Kgl. Bibliothek zu Berlin*, N^o. 1295-1296). His fame in the Muḥammadan world however rests chiefly on his collection of traditions compiled from the seven fundamental works, the *Maṣābiḥ al-Sunna* in which the traditions are divided in each chapter after a regular plan into sound (*ṣaḥīḥ*) from Bokḥārī and Muslim, excellent, (*ḥasan*) from the Sunan and quite unsound (*gharīb* and *ḍa'if*; printed Cairo 1294 (1877), 2 vols. 1318 (1900). A new edition of this work, the *Mishkāt al-Maṣābiḥ* of Muḥammad b. 'Abdallāh al-Khaṭīb al-Tibrizī completed in the year 737 (1336) is still very popular on account of its fullness and practical arrangement; it provides the Muslim, particularly the half-educated with all the other older collections, avoids all the wearisome pomp of the Isnād and is written with a view to edification rather than learned pedantry (cf. I. Goldziher, *Muhammed. Studien*, ii. 270, 271). The work has been several times printed in Delhi, Bombay, Calcutta and in Kasan in 1909, lithographed St. Petersburg, 1898-1899, 2 vol. transl. into English by A. N. Matthews, Calcutta, 1809. The author himself wrote a *Kitāb Asmā' al-Mishkāt* on it which he completed on the Radjab 20, 740 = 22 Jan. 1340, v. Nicholson in the *Journal of the Roy. As. Soc.*, 1899, p. 910. A commentary thereon was written, amongst others, by Ibn Ḥadjar al-Haiṭhamī, died 974 (1566), printed Cairo 1309 (1891), in 5 vols.; a Pers. commentary by 'Abd al-Ḥaḥḥ al-Dihlawī, died 1052 (1642), has been printed in Calcutta and Chinsura 1251-1259 (1835-1843).

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(C. BROCKELMANN.)

BAGHBÜR. [See FAGHFÜR.]

BĀGHCE SARĀI (Turkish "Garden palace") Russian Bachčisirai, a Tatar town on the Crimean peninsula in the district of Taurus 20 miles from Simferopol, the capital of the district and about the same distance from the sea shore. The town lies in the narrow valley of the Čirik-Şu, according to Pallas "Dschoruk Su" = stinking water; the ravine of Salačik runs in an easterly direction to the mountain fortress now called Čufut-Kal'a ("the fort of the Jews"), the oldest settlement in the neighbourhood of Bāghce Sarāi. This was the

chief settlement of the Jews (Karacans) in the Crimea during the Tatar rule. Among the Karacans themselves the old name Kırk-yer survived into the xixth century. The fortress is first mentioned by Abu 'l-Fidā', *Géographie* (ed. Reinaud p. 214) as an abode of the Alans (Ās); the name is vocalised "Kırkri" by Abu 'l-Fidā' but the meaning (forty men) which he himself gives implies the pronunciation Kırk-er. The name is explained by others as Kırk-or (forty graves) but on the coins only the reading Kırk-yer (forty places) is found. As Smirnow surmises, the name is a Turkish popular etymology from the Greek Καλλιόχρα. Ḥadjdji-Girāy, the founder of the dynasty of the Girāy placed his capital at Kırkyer about the year 858 = 1454 (the first coins struck at Kırkyer are of this year): his grave is in the Salačik ravine. The oldest settlement (now called Eski-Yurt) was in the valley of the Čirik-Şu about 2/3 mile west of the modern town; there are the graves of most of the Khāns of the x (xvi) century. Later the palace from which Bāghce Sarāi has taken its name gradually became the centre of the town and Kırk-yer as well as Eski-yurt became depopulated. The palace according to an Arabic inscription on the principal gateway was built by Mangli Girāy in the year 909 (1503-1504). In opposition to Kırk-yer, Bāghce Sarāi has always been an open town; even the palace was not surrounded by fortifications. The Polish ambassador Broniewski (1578) describes Bāghce Sarāi as a small town with the stone palace of the Khāns and a stone mosque said to have been built from the ruins of Christian buildings. Another small town Salačik (apparently in the ravine of this name) adjoined Bāghce Sarāi; a Muḥammadan monastery (apparently a Khānegāh of Dervishes) was likewise built out of the ruins of Greek buildings. In the x (xvi) century the town is called Kırk-yer only on coins, the name Bāghce-Sarāi appears first in the xi (xvii); after the time of Islām Girāy III (1644-1654) Bāghce Sarāi was the only mint in the Crimea.

On the 28th (17th) June 1736 Bāghce Sarāi was taken by the Russians under Münnich, plundered and partly burned; a quarter of the town including the palace, the principal mosque and the library founded by Selīm Girāy I (reigned four times 1671-1678, 1684-1691, 1692-1699 and 1702-1704) as well as the Jesuit mission and its library were destroyed. The town then consisted of about 2000 houses of which about a third belonged to Greek Christians, who had their own church there. Under Salāmāt-Girāy II (1740-1743) the destroyed part was rebuilt again in part; in the year 1153 (1740-1741) a mosque was built opposite the palace; books were sent by Sulṭān Maḥmūd I from Constantinople for its library; in the palace itself the Khān had a new hall of audience built in the year 1156 (1743). N. E. Kleemann, who visited Bāghce-Sarai in 1769, mentions, besides the palace and the mosque, the mint of the Khān, (to the right of the palace) and the residence of the French Consul which was the best in town after the palace. The houses did not form continuous streets but stood at some distance from one another on which account the town occupied a greater area than was necessary, considering the population.

After the Crimea had been incorporated in Russia in 1783 Potemkin had the palace restored in

1784 for the visit of the Empress Catherine II. According to Pallas the town then contained 31 stone mosques, 1 Greek and 1 Armenian Church, 2 synagogues, 2 baths, 16 *Khāns*, 1566 dwelling-houses, 3166 male and 2610 female inhabitants. The Russian Government afterwards had the palace restored in its ancient splendour as a monument of Oriental architecture. As none of the buildings of the *Khāns* of the Golden Horde have been preserved to us, the palace of Bāghĉe Sarāi is the only memorial of this art in South Russia, and is famed as the "Tatar Alhambra". In Russian poetry the palace is well known from Puschin's poem "The Fountain of Bāghĉe Sarāi". The archives of Bāghĉe-Sarāi, discovered by Prof. Smirnow in Simferopol and now included in the Imperial Library in St. Petersburg, (124 bound volumes — all that escaped destruction in 1736) contain many important records; this material has not yet been used to the best advantage by historians.

At the present day Bāghĉe Sarāi is an important centre of Tatar industry and Tatar literary activity. The influential journal "Tardjūmān" (Tatar and Russian) is there published by Ismā'il Mirzā Gasprinski; a large number of Tatar books are printed annually at the printing establishment founded by him.

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BAGHDĀD, the name of the largest town in the modern 'Irāk (Babylonia); once the brilliant residence of the 'Abbāsids and the metropolis of the Muhammadan world and now the chief town of a wilāyet of the same name (formerly a pashalik); situated on both banks of the Tigris in 39° 19' N. Lat. and 44° 44' E. L.

a. HISTORY.

The name Bāghdād, usually now pronounced Bughdād, is undoubtedly Iranian and means "given

by God, the gift of God". In the middle ages a number of variations of this name were in use of which the most frequent was Bāghdān; cf. M. Streck, *Babylonien*, i. 49 and de Goeje, *Journ. Asiat.*, Ser. x. Vol. 3 (1904), p. 159. This pre-Muhammadan name was always the one preferred by the people, while the name Madīnat al-Salām, also Dār al-Salām, i. e. "Town of peace (or welfare)" whence the Greek Εἰρηνόπολις, given by the Caliph al-Manšūr to his new creation, appears to be limited as a rule to the official style (therefore it appears on the coins also). The views of Arab scholars on the origin and meaning of this second name are very much at variance. Al-Manšūr probably chose it as a good omen for his new residence.

At the same time a reference to Paradise was no doubt intended (cf. the article DĀR AL-SALĀM), since Bāghdād thus becomes one of the four places (the other three are Uballa, the Ghūta at Damascus and the valley of Bawwān in Persia), which the Muslims describe as "paradise of the world" (*djannat al-ard*). The Persians at any rate have taken Madīnat or Dār al-Salām in this meaning, as their rendering of it by Bihisht-ābād = "place (lit. foundation) of paradise" shows. This appellation is chiefly used by them in poetic language, as it also is by the Turks who have copied it from them. Bāghdād was also occasionally called al-Manšūriya after its founder. A further, not quite clear designation of the town was al-Zawra', "the winding, or deviation", probably an Arabicised form of an old Iranian word to which a popular etymology has given a new meaning; on the various explanations of this name see Le Strange, *Baghdad*, p. 11; Streck, *Babylonien*, i. 50; Salmon, *Hist. d'al-Khaṭīb al-Bāghdādī*, p. 94²; F. Schwarz, *Die 'Abbāsiden-Residenz Sāmarrā* (Leipsig, 1909), p. 38 et seq.

Bāghdād is very often confounded with Babylon by European travellers in the middle ages and sometimes also with Seleucia and Ctesiphon and appears in their accounts as Babel, Babellonia etc. The erroneous application of the latter name to Bāghdād is likewise common in the Talmudic-exegetic literature of the Babylonian Geonim (in the 'Abbāsīd period) as well as in the later Jewish authors. Pietro della Valle, who was in Bāghdād from 1616 to 1617, was the first to refute this error, widely spread in his time. Down to the seventeenth century the name Bāghdād was generally known in the West in the corrupted form Baldach (Baldacco).

It is certain that there was a settlement, on what was later to become the seat of the caliphate, quite early in antiquity. H. Rawlinson in 1848, J. Oppert in 1853 and Pognon and Harper in 1889 found bricks inscribed with the name of Nebucchadnezar II, which came from a quay on the west bank of the Tigris, still partly visible at the present day; cf. H. Rawlinson in the *Encycl. Britannica* (s. v. Baghdad), vol. ii. 234 a and in G. Rawlinson, *Herodotus* (London, 1852), i. 513; J. Oppert, *Expéd. scientif.*, i. 92; Harper in *The Academy*, 1880, No. 877, p. 139. There are the remains of a building, similar to this quay, somewhat below the present town near the Hīrr Canal. That the name Bāghdād appears on cuneiform inscriptions (under the form Bagdadu) must still be regarded as improbable, as the doubtful place-name which first appears on a

boundary-stone (*kudurru*) of the Babylonian King Merodachbaladan I (1194—1182 B. C.) (see Scheil, *Délég. en Perse*, vi. 1905, p. 31 *et seq.*) may also be read *Ḥudadu* (on this point see Streck, *Mitt. der Vorderas. Ges.*, xi. 227); besides, it is unlikely that a name which is certainly Iranian goes back to so great an antiquity. Its mention in the Thamudan inscription, Euting n^o. 565, suggested by Littmann (*Mitt. der Vorderas. Ges.*, iv. 28) appears doubtful also. On the other hand there can be no doubt that we have two references in the Talmud to pre-Muḥammadan Baghdād (as nom. relat. *בגדאד*). Cf. A. Berliner, *Beitr. z. Geogr. u. Ethnogr. Babylonien im Talmud u. Midrash* (Berlin, 1883), p. 25. On its probable mention in a Pahlavi text (as Bakdāt) see Blochet in *Recueil de Travaux*, xvii. p. 170.

According to the Ptolemaic chart, *Θέλην* (Ptol. vi. 1) is on the site of Baghdād. The Σιττάκη of Xenophon (*Anabasis*, 4, 13) must have been just adjoining the latter town; cf. R. Kiepert in H. and R. Kiepert, *Formae orbis antiqui*, Heft v. (1910) p. 6.

It would be a mistake to recognise in the modern Eski (= Turk. "Old")-Baghdād [q. v.] above Sāmarrā a predecessor of the modern Baghdād, of the same name; this name which has only arisen in quite modern times, owes its origin to the custom, of which other examples e. g. Eski-Mosul may be quoted, of naming ruins after important places in the neighbourhood. The name Baghdād is borne by only one other place in the East, Tell-Baghdād south-east of Urfa-Edessa (somewhat below the 37° n. lat.); see Sachau, *Reise in Syr. u. Mesop.*, p. 216.

The Arab authors are also quite explicit that al-Manṣūr's foundation must not be considered as the entirely new settlement of a hitherto uninhabited district. They mention a whole list of pre-Muḥammadan places which had gradually arisen in the area afterwards filled by the 'Abbāsīd capital. The most important of these was Baghdād, a village of Christians on the west bank of the Tigris, belonging to the district of Bādū-rayā [q. v.], which, probably including the site of the so-called 'Round Town' of al-Manṣūr, the nucleus of the new capital, gave the latter its popular name. The majority of the more ancient settlements, chiefly occupied by Aramaic Christians, are to be sought for on the southern half of the later west side (of the town on the western bank of the Tigris) within the great market quarter, the Karkh and its eastern and western vicinity. The following are mentioned as villages of Sāsānian origin here: Bayāwari (or Banawari), Sāl, Sharwāniya, Sūnāyā (the later "Old Town", *al-ʿatīka*), Wardāniya, Warthāl or Warthālā. The Karkh itself (= Aram. *karkhā* = "town") takes its name from an earlier village here which the Sāsānian King Shāpur II (309—379 A. D.) is said to have built. In pre-Abbāsīd times, the small town of Barāthā some distance north-west of Karkh was independent but in course of time it was practically swallowed up by the expansion of the western side of Baghdād. In the northern half of the latter, later the al-Ḥarbiya quarter, were before the time of al-Manṣūr, the villages of Khaṭṭābiya and Sharafāniya.

According to Xenophon the Achaemenids possessed vast parks in the district of Baghdād (at Sittake). This is also true of the later Persian

King. Two such Sāsānian gardens were afterwards built over (the quarters Dār ʿUmāra b. Hamza and Bustān al-Kuss). Near the mouth of the Nahr ʿIsā, the Sāsānians had built a palace, later called Kaṣr ʿIsā. In their time also a bridge rendered communication with the east bank of the Tigris possible at this spot, where in later times a bridge of boats led from Kaṣr ʿIsā to the palace of the Caliph. Another bridge, distinctly stated to be pre-Muḥammadan (*al-ḥanṭara al-ʿatīka*) spanned the Ṣarāt canal southwest of the Kūfa gate; on the eastern Tigris, pre-Muḥammadan origin is only ascribed to that of Sūk al-thalāthāʾ on the Nahr al-Muʿallā, as well as to the Mukharrim, the first to be settled (under ʿOmar). This name, however, has no connection with the *Θάλαθα* of Ptolemy (v. 19) as not *Θάλαθα* but *Θέλην* agrees with the location of Baghdād on Ptolemy's chart [see above]. Our Arab authorities also emphasise the fact that what, was subsequently the Muslim cemetery of Khaizurāniya, before the time of al-Manṣūr, served the fire-worshippers as a burial-ground. The greater number of the Christian monasteries of Baghdād which flourished in Sāsānian times must date back to pre-Muḥammadan times. We have direct testimony that the palace al-Khuld of the Caliphs on the western bank of Tigris included the site of an ancient monastery, and that a district at the junction of the Ṣarāt and the Tigris showed in later times, by its name *al-Dair al-ʿatīk* (= "the old monastery") to what use it had originally been put.

None of these ancient settlements on the site of the later Baghdād attained any political or commercial importance, so that the town built by the second ʿAbbāsīd Caliph may justly be regarded as a new foundation.

In the East a change of dynasty is very frequently followed by a displacement of the previous centre of affairs. It was absolutely necessary for the ʿAbbāsīds in particular to give up Damascus, the capital of their predecessors with its Umayyad associations. For it lay, for one thing, too near the Byzantine frontier and it was too far to the West for a kingdom which stretched from the Mediterranean to the Indus. We can easily understand that the new ruling dynasty would move the centre of gravity of their kingdom from Syria, poor and unimportant, to ʿIrāk, so richly endowed with natural resources, which seemed pre-eminently destined to serve as a connecting link between the Semitic and Iranian worlds, and to undertake the roll of intermediary between the two great divisions of the Muslim world. For, apart from the fact that the chief strength of the ʿAbbāsīds lay in Persia for the troops of Khurāsān formed their chief support, it was surely to their own personal interest to shift their capital more to the East, which by its foundation was again becoming of preponderating importance in politics and culture.

Even the first Caliph of the new dynasty, al-Saffāh, had taken up his residence on the Euphrates. He deliberately chose neither of the two great Arab towns, Baṣra and Kūfa which had been in existence since the first Muḥammadan conquest of Babylonia, both of which, especially the latter, were inhabited by a turbulent populace, devoted to the cause of ʿAlids; Baṣra, besides on account of its southern situation was clearly little suited to be the centre of the kingdom; he preferred

to hold court in al-Hāshimīya [q. v.] near al-Anbār. His successor al-Manṣūr built himself a similarly named residence at some distance from Kūfa, but soon forsook it, for the proximity of the fanatical Shī'a Kūfa was distasteful to him. On his search for a new place, suitable for his camp and for the centre of government, he finally settled on the district on the Tigris above the mouth of the great Euphrates canal Nahr ʿIsā, where, as has already been mentioned, there was already a village called Baghdād as well as various other small settlements.

It must be confessed that the horoscope which recommended this site to the Caliph as a peculiarly auspicious one for his new capital has entirely fulfilled its promise. The choice could not have been better. The exceedingly fertile stretch of land between the Euphrates and the Tigris, where they approach one another, and, united by partly navigable canals, form a hydrographic system and, where the Diyāla, falling into the Tigris, forms a natural gateway for the easiest ascent to the Iranian highlands, had always been a home of civilisation, indeed, the cradle of ancient Oriental culture as well as an emporium of trade and commerce, of international importance. Great capitals had succeeded one another here, Babylon, Seleucia, Ctesiphon, and their heir was the new city of the Caliphs, a day's journey (7 parasangs = 30 miles) from its immediate predecessor, Ctesiphon.

The gradual advance of the marshes on the lower course of the Euphrates below Babylon, and the thereby increased difficulty of communicating by sea with the Persian Gulf explains the fact, that since the Seleucid period the site for the capital for the time being has always been chosen on the Tigris.

Al-Manṣūr laid the foundation-stone of his new capital in the year 145 (762). In the course of four years, a town designed on a central plan was completed by a wholesale levy on Babylonian and extraneous resources (100,000 men are said to have been employed); in its midst the palace of the Caliph (called Bāb al-Dhahab or al-Kubbat al-Khadrā) and the principal mosque came to be erected. The adjacent ruins of Ctesiphon furnished in the main the quarry for the necessary building material. Around the circular nucleus the town proper was grouped, falling into separate quarters, which soon attained great compass. Apparently because al-Manṣūr soon felt himself somewhat confined in his abode by the rapidly increasing population, and perhaps also did not feel quite secure, he built for himself a second palace, al-Khuld, some years after the completion of the Round Town, to the east of it outside the city walls on the Tigris. Al-Manṣūr is not only the founder of the so-called west side of Baghdād, the town on the right bank of the Tigris; he must also be regarded as the founder of the later, eastern half of the town. In 151 (768) he began various buildings in the north of it for his son, the Crown-Prince al-Mahdī, of which the chief was the palace al-Ruṣāfa.

Al-Manṣūr in no way intended to found an imperial city in Baghdād, his primary intention was rather merely to lay out a camp for his Khurāsān troops at some distance from Kūfa. For this reason he divided the ground around his town among his relatives, clients and generals

in fief, and did the same on laying out al-Ruṣāfa. A list of these fiefs is to be found in al-Ya'qūbī and in al-Khatīb al-Baghdādī.

The history of Baghdād which begins with al-Manṣūr falls into two great periods: 1. The 'Abbasid period which lasted 500 years, in which Baghdād, with the exception of an interval of 55 years, was always the centre of a great Muḥammadan kingdom of occasionally universal extent, and rose to be the centre of the intellectual life and the great commercial centre of the nearer East; not only throwing all provincial towns into the shade in this respect, but taking the most prominent place in the civilised world of the time on account of its size, splendour and riches; 2. the period to the present day, from the fall of the 'Abbasid kingdom. Throughout this latter period, apart from the temporary choice of it as a winter residence of a few Ilkhāns, it has always been merely the chief town of a province. As such it was at any rate under Turkish rule long in the fortunate position of being the chief town of the largest and most important Pashalik, equal or next to Egypt. Since the extent of the Pashalik however and therewith its authority was much reduced, the importance of Baghdād has been more and more limited to the sphere of commerce, in which it has retained much of its earlier pre-eminence to the present day. A complete history of Baghdād in its first period as the capital of the Caliphs would practically be a history of the 'Abbasids; here we must limit ourselves to a concise sketch of its development from the narrower point of view of local history.

Baghdād's period of greatest prosperity falls in the century immediately after the death of al-Manṣūr, to be more exact in the reigns of his five successors from al-Mahdī to the death of al-Ma'mūn (159—218 = 775—833). When al-Mahdī ascended the throne the capital already covered an area of 5 or 6 miles square. As this Caliph moved his court to al-Ruṣāfa, the quarter of the town on the east bank of the Tigris, it soon attained great importance. The aristocratic rich families of the time now settled there at the same time with their retinues of slaves, clients and dependants, numbering thousands, and built themselves huge palaces. The most splendid of these buildings was the pleasure-seat of the very influential and famous family of the Barmecides, which, on their sudden fall in the reign of Hārūn al-Rashid, became the property of the ruling house, and subsequently formed the basis of the great complex of buildings of the palace of the Caliphs on the east side. At the beginning of the reign of Hārūn, which perhaps marks the zenith in the history of Baghdād, the east side was already challenging comparison in size with the west. In the war of succession which broke out, two years after Hārūn's death, between his sons Amīn and Ma'mūn, Baghdād had to suffer a siege for the first 14 months. Amīn was completely hemmed in, in the capital towards the end of the year 196 (812) by the troops of Harthama and Tāhir, the two generals of Ma'mūn; while the former cut off the east town which was only protected by a barricade hastily put up, Tāhir, encamped before the Anbār gate, kept the west side in check. Skirmishes between the armies of the hostile brothers, brawls between the soldiers of the garrison and the desperate inhabitants, intri-

gues and treachery of all sorts filled the long period of the siege. The west town especially, suffered from the effects of the artillery. The greater part of its northern half (the so called *Harbiya*) was destroyed. The Caliph at length found himself confined to the palace of al-Khuld on the Tigris. Soon afterwards he was captured while attempting to escape and put to death (in the beginning of 198 = 813) when the siege came to an end. The flourishing capital was reduced for the first time to ashes and ruins; a great fire raged over whole sections of the town and all the government archives were lost; in particular the west side, which had suffered most damage from this catastrophe never completely recovered, nor did it ever again attain its former extent. On this first siege cf. above all the exhaustive account of Ṭabari (iii. 864—925) which is of great value on account of his accurate topographic details, as our oldest authority on such questions; see also Weil, *Gesch. der Chalifen* ii. 190 *et seq.*; Müller, *Der Islam* i. 501 *et seq.*; Le Strange, *Baghdad* p. 303, 306 *et seq.*

The death of Amin aroused great discontent in Baghdad. The dissensions of the populace which found expression in riots enabled the 'Abbāsid prince Ibrahim b. Mahdī to gain possession of Baghdad and to hold out there for nearly two years. It was not till he found himself betrayed by his generals, that he was forced to hand over both town and government to the Caliph al-Ma'mūn.

As the two palaces of the Caliph on the west side, the so called "Golden Gates" in the heart of the central town of al-Manṣūr and al-Khuld on the Tigris, had suffered great damage by the siege under al-Amin, al-Ma'mūn moved the official seat of the Government to the east side. He took possession of the above mentioned palace of the Barmecides and extended it very considerably. Under Ma'mūn's successor, al-Mu'taṣim (218—227 = 833—842), Baghdad had to cede its predominant position as centre of the kingdom, for a period of 55 years, to the small, hitherto unimportant provincial town of Sāmarrā, 3 days' journey up the river, which had, in a fabulously short time, been transformed into a splendid royal residence. The immediate cause of the transference of the court to Sāmarrā (in 221 = 836) was the resentment of the people of Baghdad to the brutal soldiery of the Turkish-Berber militia, whose numbers under Mu'taṣim had risen to a standing army of about 70,000 men, so that the permanent retention of so large a garrison in what had hitherto been the capital appeared to be attended with difficulties. The loss of the court and the government officials does not appear to have done much injury to the development of Baghdad, as it fortunately promised to be only a temporary measure, of not too long duration. Baghdad was ruled in this period by governors mostly of the influential family of the Ṭāhirids.

In this interval, the Sāmarrā epoch in the history of the Caliphs, falls the second siege of Baghdad which occupied almost the whole year 251 (865). When the tyranny of the praetorians in Sāmarrā became more and more unbearable and the Turks there were fighting among themselves, al-Musta'in fled to Baghdad with the smaller portion of his troops whereupon the larger portion, which had been left in Sāmarrā, of the Tur-

kish guards appointed Mu'tazz, cousin of Musta'in, Caliph. Musta'in had scarcely time to complete a girdle of walls running round the whole east- and west-side of Baghdad when Mu'tazz appeared at the head of his troops and began to encompass the ancient capital. In spite of the efforts of the besieged who defended themselves, from fear of a new Turkish regime of force, with the courage of despair, Musta'in on account of his weak and vacillating attitude was finally forced to capitulate on easy terms and to give up all claim to the throne. While the first siege under Amin shattered for ever the prosperity of the west side of Baghdad, the second under Musta'in was accompanied by disastrous consequences to the east side, the most important quarters of which (Rusāfa, Shammāsiya and Mukharrim) were then destroyed and only in part afterwards rebuilt. Cf. on this second siege Ṭabari, iii. 1553—1578; Weil *op. cit.* ii. 385 *et seq.*; Müller *op. cit.* i. 528; Le Strange *op. cit.* p. 311 *et seq.* Affairs continued to be unsettled, after, as well as before this siege; riots and disorders are recorded for the years 249 (863), 253 (867) and 255 (869); cf. Weil *op. cit.* ii. 381 ff., 402 *et seq.*, 412¹.

In Sāmarrā meanwhile the situation became more and more unpleasant for the Caliph as he was practically at the mercy of the leaders of the mercenaries. Mu'tamid, the seventh successor of Mu'taṣim, therefore in 279 (892) finally turned his back on the royal residence chosen by the latter and again made Baghdad the capital of the kingdom, unmolested by the Turks and Berbers who were kept well in hand by his brother Mu-waffak; Baghdad remained the capital without interruption till the decline of the 'Abbāsid dynasty. The fifty years between the return of the Caliphs to the ancient capital and the entry of the Būyid princes are marked by the enlargement on a huge scale of the Caliph's palace on the east side; Mu'taḍid, Muktafi and Mu'tadir, the three immediate successors of Mu'tamid, displayed the greatest activity in this undertaking. A whole collection of palaces and gardens thus arose which, covering a third of the whole area of the east side, was separated from the rest of the town by walls. A circle of new, thickly populated quarters soon grew up around the extensive quarter occupied by the court.

Under the active rule of Mu'taḍid and Muktafi Baghdad again had peace to develop in. Under these two the Turkish troops did not dare raise their heads. But on the death of Muktafi the rapid, irresistible decline of the temporal power of the caliphate set in. Disturbances, especially mutinies of the soldiers, often accompanied by conflagrations, rapine, and rioting increased more and more in the capital and caused its prosperity quickly to decline. (M. STRECK.)

Affairs improved to some extent when in 334 (945) the Dailamite Aḥmad Mu'izz al-Dawla of the family of Būyids took possession of the capital and succeeded to the temporal power of the Caliphs which was to devolve on his dynasty for over a century. The Būyid prince at first occupied the palace of the former Emir, Mūnis, in the northern part of the eastside. In course of time he and his artistic successors built several splendid palaces, which were comprehended under the collective name Dār al-Mamlaka, in that part of the town which had been lying desolate since the

siege of 251. It may be specially noted that 'Aḍud al-Dawla rebuilt al-Khuld, the former palace of al-Manṣūr, as an hospital. The Shī'a tendencies of the Būyids often gave rise to riotous outbreaks, for, while the active populace of the suburb of al-Karḳh on the west side as a rule were in sympathy with them, other quarters of the town were inhabited largely by Sunnis. The Būyids therefore were never able to raise the town to the level it had reached in its palmiest days though the main reason why their efforts failed, was that after the death of 'Aḍud al-Dawla in 372 (983), the power of the family was divided and the various members fought with another, and Baghdad was more than once involved in the struggle. Anarchy often reigned in the capital, sanguinary brawls between Sunnis and Shī'as, between Turks and Dailamites were the order of the day and the mob took advantage of the unrest to rob and plunder to their heart's content. This state of affairs did not cease till Ibn al-Muslima, the vizier of the Caliph al-Ḳā'im bi-Amr Allāh called in the aid of the Seldjūk Toghrulbeg who entered Baghdad in 447 (1055). Some years later in 450 (1059) the revolt of al-Basāsiri broke out. He ordered prayers to be read for the Fātimid Caliph so that the 'Abbāsids had to leave the town; this was only an interlude however for, when Toghrulbeg returned a year later, the usurper had to quit the town and the authority of the Caliph al-Ḳā'im was again restored; henceforth the Caliphate was under the powerful protection of the Seldjūks. The latter did not reside in Baghdad; Alp Arslān never once visited the capital, but they appointed a military governor who had to see that order was maintained in the town. Malikshāh was the first to visit it, which he did on several occasions and in the last years of his life, he intended to make Baghdad his winter residence. For this purpose he had the palace of the Būyids in which he was staying restored and transformed, and laid the foundations for a great mosque (Djāmi' al-Sultān) which on account of his premature death was not finished till some years later in 524. In this period there arose in Baghdad as in other towns many madrasas among which the Nizāmiya founded by the famous vizier Nizām al-Mulk in 457 (1065) soon attained a great reputation. The building stood in East Baghdad in its southern part not far from the bank of the Tigris.

The Caliphs al-Muḳtadī 467—487 (1075—1094) and al-Mustazhir 487—512 (1094—1118) were also distinguished for their love of building. In the beginning of his reign the latter caused the quarter of East Baghdad in which the Caliphs lived, the so called Ḥarīm and the adjoining parts of the town to be surrounded by a wall which on the whole is identical with the city wall of Baghdad as it survived to the time of Miḥḥat Pasha in the last century. According to Ibn Ḥawḳal, ed. de Goeje, 164 Note e (cf. Ibn al-Aṭḥir ed. Tornberg, xi. 260) it was rather the Caliph al-Mustadī who built this wall in 568 (1173) though it had certainly been begun by al-Mustazhir. Ibn Djubair who describes this wall some years later in 581 (1185) (ed. de Goeje, 229), says that it had 4 gates, viz. beginning on the side next the Tigris on the north: 1. Bāb al-Sultān (now Bāb al-Mu'azzam; 2. Bāb al-Zafariya (now Bāb al-Wustānī); 3. Bāb al-Ḥalba (now walled up, see below) and 4. Bāb al-Baṣaliya (now Bāb al-

Sharḳī, (Ḳaralog Kapu (Ḳarañlik Kapu) in Niebuhr).

The last two centuries of the 'Abbāsīd caliphate were on the whole peaceful ones for Baghdad. Of course there were often fires, and now and then as in 466 (1074), 554 (1159) and 614 (1217), disastrous inundations; there were also riots and popular risings and from time to time desperadoes and highwaymen brought about a reign of terror, but only once had Baghdad to suffer a serious siege, in 551 (1157) from the Seldjūk Sultān Muḥammad II. The various incidents of this siege have been related to us by an eyewitness, the famous stylist and historian 'Imād al-Din [q. v.] (cf. *Recueil de textes relatifs à l'hist. des Seldjūc.*, ii. 246—255). The Sultān had finally to retire without having effected anything.

Two of the last Caliphs erected buildings which still survive. The first of these was the Caliph al-Nāṣir lidīn Allāh, who restored the Bāb al-Ḥalba in 618 (1221) and embellished it with an inscription which was first made known by Niebuhr and has recently been discussed by Mittwoch in the *Fahrbuch der Kön. preuss. Kunstsammlungen*, Vol. xxvi. p. 19 and by M. van Berchem in *Archäologische Reise im Euphrat- und Tigris-Gebiet. Arabische Inschriften*, p. 35. The last-named scholar has discussed in great detail a remarkable relief which ornaments both spandrels of the archway above the now walled up entrance into the tower, which is now called Bāb al-Falīm (the Gate of the Talisman). The second last Caliph, al-Mustanshir billāh, was the builder of a Madrasa which according to an inscription published by Niebuhr was erected in 630 (1232-1233). (Cf. thereon van Berchem, *op cit.* 43.) The building still stands close to the bank of the Tigris at the bridge of boats and is now used as a custom-house. The inscription has almost entirely disappeared and been replaced by a modern one. Another inscription dated 633 (1235-1236) of the same Caliph was on the Djāmi' al-Khulafā', which has now disappeared, to which the famous Minaret Sūk al-Ghazl, still in existence, probably belonged (reproduced in von Oppenheim, *Vom Mittelmeer zum Pers. Golf*, ii. 240). This building was not erected by this Caliph but only restored. It stands in the centre of the town, to the east of the Mustanshiriya and is identical with the Djāmi' al-Ḳaṣr, one of the principal mosques of the city, founded by the Caliph al-Muḳtafi 289—295 (902—907). Cf. Le Strange, *op cit.* 252 et seq.

In Muḥarram 656 (January 1258) Hulagu with his Mongols and Turks arrived before the walls of the town and by the 4th Ṣafar (10 Febr.) the last Caliph al-Musta'ṣim found himself forced to make an unconditional surrender. Ten days later he was put to death with several members of his family while the town itself was plundered and set on fire. As Hulagu however wished to retain the town for himself, it was not utterly devastated like other towns; on the contrary Hulagu afterwards ordered some of the buildings which had suffered most, such as the above mentioned mosque Djāmi' al-Ḳaṣr, to be rebuilt.

The history of Baghdad since the Mongol conquest can only be sketched here in its main outlines. Till 740 (1339-1340) it belonged to the kingdom of the Ilkhāns or Hulagids as the capital of the province of Irāk 'Arabī. It was during this

period that the famous traveller Ibn Baṭūṭa visited the town in 727 (1327); his description (*Voyages*, ed. Paris, ii. 100 *et seq.*) unfortunately is for the most part copied from that of Ibn Djuba'ir. Hamd Allāh Mustawfī's description also belongs to this period (740 (1339)). In 740 Ḥasan Buzurg [q. v.] appeared as an independent ruler in Baghdād and founded the Djalā'irid dynasty. He built a Madrasa there which was not completed till the reign of his son Uwaiz, probably about 758 (1357) and was called the Mirdjāniya after a certain Emir Mirdjān. The building still exists and the inscriptions on it have been published, in part by Niebuhr, in full by van Berchem, *op. cit.* 45 *et seq.*

The rule of the Djalā'irids lasted till 1410 and during this period Baghdād was twice taken by Timur; the first time in 795 (1392-1393) the town escaped with little damage but the second time in 803 (1401) the population was well nigh exterminated, and many public buildings and private houses destroyed. After the death of Timur in 807 (1405) the Djalā'irid Sultān Aḥmad returned to Baghdād, restored as far as possible the walls destroyed by Timur, but not long after in 813 (1410) he was slain by Kara Yūsuf, Emir of the Kara Kuyunli (Turkomans of the Black Sheep). The Kara Kuyunli thereupon entered into possession of the city and held it till 872 (1467-1468) when the Aq Kuyunli under Uzun Ḥasan replaced them. In the year 914 (1507-1508) Baghdād was conquered by the Ṣafawī Shāh Ismā'il and remained under the sway of his successors till 941 (1534). After the Kurdish chief Dhu 'l-Faḳār had had the Khuṭba read there for a brief space in the name of the Osmanli Sultān Sulaimān I, Shāh Tahmāsp seized the town from him for the Ṣafawīs again in 936 (1530). In 941 (1534) Sulaimān I entered the town, and Baghdād was governed by a Turkish Pasha till the rebel Bekir Şubashī called in the help of the Ṣafawī 'Abbās I who took possession of the town in 1033 (1623). The Turks were by no means willing to give up their claim to Baghdād, and in 1048 (1638) it was regained under the personal direction of Sultān Murād IV. On this occasion Murād walled up the Bāb al-Talīm (see above) and restored some famous tombs such as that of Abū Ḥanīfa, at the modern village of al-Mu'azzam, on the east bank of the Tigris north of the town, and that of 'Abd al-Kādir al-Gilānī within the town. At this time the fortunes of the town had sunk to their lowest ebb and according to the estimate of Tavernier in 1652 it had only 14,000 inhabitants.

Baghdād thus again became the capital of a Pashalik which has sometimes been governed jointly with that of Baṣra by the same governor. A list of the names of these Pashas is given by Niebuhr and by Huart, *Histoire de Bagdad dans les temps modernes*. The latter brings it down to the year 1247 (1831). During this period the prosperity of the town increased and the number of inhabitants had risen to 150,000 in the beginning of the nineteenth century; after the terrible plague in 1831 only 30,000 however were left.

In recent years the period of the governorship of Miḥḥat Pasha 1869-1872, was a remarkable one in the development of Baghdād on account of the laying of the telegraph line, of a horse-tramway to Kāzimēn, by the erection of schools and other useful institutions. He also had the old city wall taken down so that at the present day

all that is left of the old fortifications is a wall-like ridge with a few ruins. He introduced a Turkish steamboat line between Baghdād and Baṣra after the concession for this route (and the Persian Gulf) had already been given to an English Company, the Lynch Steam Navigation Company. Great expectations are centred in the making of a railway to Asia Minor and Constantinople, whereby Baghdād will be linked up with the world's commerce. Baghdād is already the emporium for trade with all the adjoining countries and also with Persia.

The number of inhabitants in the town and its suburbs is put by von Oppenheim at 200,000, (Cuinet: 145,000) of whom about 150,000 Muḥammadans, mostly Shī'as. There are also about 40,000 Jews and 10,000 Christians, the latter mostly Catholic and Gregorian Armenians.

6. THE TOPOGRAPHY OF THE ANCIENT CITY.

From the preceding historical sketch it is clear that the modern Baghdād on the east side of the Tigris still occupies the same area as in the later centuries of the 'Abbasid caliphate. In those days, however, additional quarters of the town separated from one another by ruined areas stretched out as far as the modern al-Mu'azzam with the tomb of Abū Ḥanīfa and of many others of the Saints of Islām. Here was situated one of the most ancient cemeteries of Baghdād, which took its name from Khaizurān, the mother of the Caliph Ḥārūn al Rashīd, and where at a later period the tombs of the Caliphs also were. To the south of it lay the old East Town of al-Ruṣāfa or 'Askar al-Mahdī with al-Mahdī's palace, and the mosque of al-Ruṣāfa, one of the principal mosques (*djāmi'*) of the city during the caliphate. The quarters of al-Shammāsiya, Dār al-Rūm (the Christian quarter) and al-Mukharrim adjoined it on the east and south. In the last-named the Būyids took up their residence (Dār al-Mamlaka) and the Seldjūk Sultāns also resided there, whenever they held court in Baghdād. It was here that Malikshāh built the chief mosque *Djāmi'* al-Sultān, which has been mentioned above, though not a trace is left at the present day either of this building or of the mosque of al-Ruṣāfa, although they both survived the Mongol invasion. These districts covered the area between the village of al-Mu'azzam and the modern Bāb al-Mu'azzam, which are about half an-hour's journey apart. In the modern East Town there were formerly the palaces of the Caliphs (Dār al-Khilāfa) originally a pleasure house of the Barmecide *Dja'far* [q. v.] and afterwards of the Caliph al-Ma'mūn before he ascended the throne. It was only after their return from Sāmarrā that the 'Abbasid caliphs shifted their court here and built various palaces of which the (*Qasr*) al-Tādj was the most prominent. The foundations were laid by al-Mu'taḍid but the buildings were not finished till the reign of his son and successor al-Muktafi who was also the builder of the third (in chronological order: the second) great mosque of East Baghdād, the *Djāmi'* al-Qasr (cf. above). The Tādj stood on the banks of the Tigris and was protected from inundation by an embankment; beside it al-Muktafi built the *Qubbat al-Ḥimār*, (the Ass's Tower) so-called because one could reach the top by going on the back of on ass up a circular, slowly ascending path. This style of building reminds one of the

ancient Zigurats, other examples of which are found in the ruins of Sāmarrā and in Baghdād itself, the still extant tomb of Shaikh ʿOmar al-Suhrawardī (died 632 (1234); cf. the illustration in von Oppenheim *op. cit.* p. 246. All these buildings — there are said to have been 23 of them in the time of al-Muqtadir — with zoological gardens, racecourses etc., connected with them, formed a town by itself, the so-called Ḥarīm. Al-Khaṭīb al-Baghdādī (ed. Salmon, p. 49 *et seq.*, 132 of the translations) has incidentally preserved a very full account of it for us when describing the reception of a Byzantine embassy by al-Muqtadir in 305 (917-918). Cf. Guy le Strange in the *Journal of the Royal Asiatic Soc.* 1897, p. 35 *et seq.* The whole Ḥarīm was surrounded by a wall in which were seven gates and comprised about a third of East-Baghdād. For a more complete account we must refer the reader to the pertinent chapters in Le Strange's *Baghdad*. Naturally great changes have taken place here in course of centuries; the Tādj, for example, and the Kubbāt al-Ḥimār were destroyed by fire in 549 (1154).

Almost nothing is left of the more ancient west-Baghdad except a few mausoleums, and though even they have not come down to us in their original state, they are still important for the ancient topography as they have been rebuilt on their original sites. These are the tomb of Maʿrūf Karkhī and the great Shīʿa sanctuary of Kāzimēn (Kāzimaini i. e. of the seventh Imām, Musā al-Kāzim, died 183 = 799 and of the ninth, Muḥammad al-Djawād, died 220 = 835). The so-called grave of Zubaida, the wife of Ḥārūn al-Rashīd, died 206 (831) need not be noticed, as Ibn al-Aṭhīr (ed. Tornberg 9, 395) distinctly states that this princess was not buried where her grave is now pointed out. The inscription on it described by Niebuhr, which supports this erroneous tradition, only dates from the year 1131 (1718). Some other tombs as well as the dervish monastery built by Kiliḍj Arslān, bearing an inscription of the year 584 (1188), may be omitted.

The mausoleum of Kāzimēn, now a fairly important place with 7,000—8,000 inhabitants, connected by tramway with Baghdād, lies on the right bank of the Tigris opposite al-Muʿazzam (see above). Here in ancient times was the cemetery of the Koraish at the Strawgate (Bāb al-Tibn). The Shīʿa Mausoleum has often in course of time been destroyed and restored again; there is now a mosque there with four minarets and a clock-tower built at the beginning of the nineteenth century. The dome and the minarets are covered with gold leaf and the high gateway is decorated with the finest faience. The sanctuary is annually visited by large numbers of Shīʿas. The Sunnis also had in the northern part of West-Baghdād a very popular place of pilgrimage, during the ʿAbbāsīd caliphate, namely the tomb of the Imām Aḥmad Ibn Ḥanbal at the Bāb Ḥarb. According to Le Strange this mausoleum disappeared when the quarter of the town, in which it was, fell into ruins and from that time the grave of his son ʿAbd Allāh on the bank of the Tigris was erroneously regarded as that of his father till it also was carried away by an inundation of the Tigris. The area between the northern extremity of West-Baghdad and the original town of al-Manṣūr was chiefly occupied by the district of al-Ḥarbiya which lay opposite

the district of al-Ruṣāfa in East-Baghdād. There were also various other districts of the town here, the names of which varied at different periods; they cannot be detailed here. It is sufficient to say that this part of Baghdād soon fell into such a state that the inhabited parts were merely isolated suburbs separated from one another by great areas of ruins.

Of the town of al-Manṣūr (Madīnat al-Salām, al-Zawraʾ) with its walls and gates not a trace remains. Its peculiar and highly remarkable situation, which is known to us to the smallest detail from the accounts of Arab writers such as al-Yaʿkūbī, al-Khaṭīb al-Baghdādī, would justify a detailed description but we must pass it by here and refer the reader to the opening chapters of Le Strange's book. We need not be surprised that it has completely disappeared, because on the return of the ʿAbbāsīds from Sāmarrā, the court was transferred to the East side and no trouble was taken to maintain the walls or public buildings with the exception of the chief mosque. What was destroyed by floods, fire, siege and riots was never rebuilt, and the town became partly depopulated. That part of the town lying near the Bāb al-Baṣra survived the longest so that in the last centuries before 656 people no longer talked of the town of al-Manṣūr but of the district of Bāb al-Baṣra.

The various parts of the town which stretched west and south around the town of al-Manṣūr, formed the commercial and industrial centre under the early ʿAbbāsīds. The situation here was specially favourable on account of the many canals which, like the Ṣarāt and the Nahr ʿIsā, formed a direct means of communication with the Euphrates, and soon attracted an energetic and industrious population. Here was the suburb of al-Karkh, so often mentioned in the history of Baghdād and whose Shīʿa inhabitants so often had sanguinary dealings with those of the neighbouring quarters, especially with those of Bāb al-Baṣra. This part of the town has survived to the present day. The usual Turkish designation for the modern West-Baghdād is *Karshi-yaka* (the opposite bank, Arabic: *ḥadāk al-djānīb*).

In earlier times as now, boat-bridges facilitated the passage of the Tigris, though their positions were often changed.

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of the Bombay Government, 43, New Series, 304 et seq.; Rousseau, *Description du Pachalik de Bagdad*; v. Kremer, *Culturgeschichte*, ii. 45 et seq.; M. Streck, *Die alte Landschaft Babylonien*; G. le Strange, *Baghdad during the 'Abbāsed Caliphate*; Cuinet, *La Turquie d'Asie*, iii. 89 et seq.; v. Oppenheim, *Vom Mittelmeer zum persischen Golf*, ii. 236 et seq.; E. Aubin, *La Perse d'aujourd'hui*, 405 et seq.; Sarre and Herzfeld, *Archäologische Reise im Euphrat- und Tigris-Gebiet*.

On the history of the town the chief authorities are the Arabic chronicles, already often cited above, cf. Ṭabarī, Ya'qūbī and Ibn al-Athīr. Cf. also *Recueil de textes relatifs à l'histoire des Seldjuc*, B. 2; Rashīd al-Dīn, *Hist. des Mongols*, ed. Quatremère; Abu 'l-Faraj, *Chron. Syriacum* etc. For the later period: C. Huart, *Histoire de Bagdad dans les temps modernes* and the sources mentioned by him in his introduction.

AL-BAGHDĀDĪ, 'ABD AL-ḲĀDIR B. 'OMAR. [See 'ABD AL-ḲĀDIR, p. 45.]

AL-BAGHDĀDĪ, ABŪ MAṢ'ŪR 'ABD AL-ḲĀHIR B. ṬĀHIR, Muḥammadan theologian, came with his father to Nisāpur and studied various sciences there. Later in life he made himself famous by his skill in arithmetic, on which he wrote a work, but it was theological studies that attracted him most; Abū Ishāk al-Isfarā'īnī was his teacher in these subjects. After the latter's death in 418 (1027) he succeeded him until the revolt of the Turkomans forced him to leave the town in 429 (1037). He then betook himself to Isfarā'īn where he died soon after. A work composed by him on the Muḥammadan sects entitled *Kitāb al-farq baina 'l-Firaḳ wa bayān al-Firḳat al-nāḍiya minhum* has lately been published by Muḥammad Badr, Cairo, 1328 (1910).

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BAGHLĪ, a Persian dirhem [q. v.]. Cf. on the origin of this denomination Vullers, *Lex. Pers. Lat.*, i. 251^a, 840^b.

BAGHRĀS, the ancient Pagrae, was an important station on the road from Iskandarūna to Antākiya at the south-east end of the Bailān pass the exit from which it commands. Even in the wars of the 'Abbāsids against the Byzantine Emperors Baghrās played a part, sometimes a possession of the Emperors and sometimes of the Caliphs. It was included in the Ḍjund al-'Awāsim [q. v.] which was separated from the province of Kinnasrin by Hārūn and protected the road to the Thughūr. It became still more important, however, when after the battle of Hiṭṭīn in 584 (1188) it passed from the power of the Templars into the hands of Ṣalāh al-Dīn. Baghrās served as a bulwark on the Muḥammadan frontier against the kingdom of Little Armenia until under Sulṭān al-Nāṣir Muḥammad b. Ḳalā'ūn the lands around the Nahr Ḍjahān (Ḍjaiḥān), the Futūḥāt al-Ḍjahāniya, were incorporated in the Mamlūk kingdom. In the wars between the Osmanli and the Mamlūks the possession of the Pass of Baghrās was again contested. For administrative purposes in the Mamlūk period Baghrās was the seat of an official of the Mamlaka of Ḥalab. The castle is

now in ruins; the place is an unimportant village (Bekrās).

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(R. HARTMANN.)

BAGIRMI (BAḲĪRMĪ or BAKĪRMĪ), a country in the Central Sudan, to the south of Lake Chad. Bagirmi was for a long time unknown to Europeans. Denham visited the northern part in 1824, being the first European to do so. Barth, setting out from Bornū, reached Massenya and gathered important historical information on his journey (5 March—22 August 1852). Nachtigal, in 1872, ascended the Shāri as far as Bainghanné, but could not penetrate into the interior on account of the troubled state of the country. To the accounts furnished by these travellers have been added those of explorers coming from the region of the Congo, such as Maistre and especially Gentil who visited Massenya in 1897. All these accounts have been supplemented and rectified since 1900 by the French officers and officials charged with the administration of the territories of the Chad.

The native state designated by the name of Bagirmi comprises, besides Bagirmi properly so-called a certain number of tributary states, such as the country of the Bona and of the Kirdi, on the right bank of the Chari as far as the tenth degree of north latitude; Degana, near the Baḥr al-Ghazāl; Dekakiré, a mountainous region in the east; Khozzām and Debaba near Wadai. The total area of Bagirmi and its dependencies is about 30,000 square miles according to the calculation made in 1903, about 40,000 according to the latest statistics, those of Colonel Largeau (*L'occupation du Wadai*, *Rev. de Paris*, 1st Jan. 1910, p. 29).

Bagirmi proper consists of a plain measuring 250 miles from North to South, 150 from East to West and occupying an area of about 8,000 square miles. This plain, the altitude of which averages 1,000 feet, slopes very gradually towards the North-West in the direction of Lake Chad except in the North-East part which descends towards the Baḥr al-Ghazāl. In many places, however, the ground is so flat that water cannot flow but stagnates in swamps. Some isolated heights rise above the surrounded country; on the north the hills of Ngourra, which separate Bagirmi from the basin of the Fittri, and more to the East the mountainous mass of Ghērē which is little known. The greater part of the water is drained towards Lake Chad by the Chari which bounds Bagirmi for a distance of about 170 miles and by the Baḥr-Ergig (the Batschikam or 'river of leaves' of Barth) which is merely a branch of the Chari leaving the main stream at Miltu to rejoin it near Buguman. Of these two water-courses the first alone is a permanent navigable water-way from 300 to 500 yards broad, the second on the contrary, being narrow and choked with plants, is of little use. Both undergo great variations in volume

according to the seasons. There are two of these; the rainy season which usually lasts four months and the dry season which lasts eight months and sometimes more, to the great detriment of vegetation.

Bagirmi is, except in cases of abnormal drought, a relatively fertile country. In it are cultivated sorgho and millet which form the staple food of the natives, rice, grown in the marshes which are formed during the rainy season, beans, and lastly a plant called 'djojo' by Barth which is much appreciated by the natives. Corn is rare and reserved, according to Barth, for the use of the Sultan. Pasturage is sufficiently abundant to allow the rearing of cattle. The trees and shrubs are the tamarind, the almond, the cotton, and indigo plants and butter-tree. The forests become more and more dense as one approaches the equatorial zone. The fauna is very rich. Large animals, elephants, giraffes, panthers, antilopes, hippopotamuses, rhinoceroses and crocodiles, swarm on the banks or in the vicinity of the rivers; insects abound, in particular ants and termites of which certain species are a terrible scourge to the crops and even to human beings.

The population of Bagirmi, estimated by Barth at one and a half millions and by Nachtigal at a million is still decreasing on account of the continual wars which devastate these countries. A census in 1904 gave 420,000 as the number of inhabitants of Bagirmi. According to Lt.-Colonel Largeau this figure ought to be reduced to 80,000 of which 16,000 are in Bagirmi proper, the density varying from 0.3 to 0.9 of an inhabitant per square mile according to the district. This population consists of very diverse elements: 1. The Bagirmians, a people sprung from the mixture of the aborigines with foreign invaders. 2. Kanūris settled in colonies in various parts. 3. Arabas (As-sela, Salamat, Khozām, Ulād Mūsā, Shōa) scattered throughout the country but in villages which are almost exclusively inhabited by them. 4. The Fulbe, almost all shepherds, very numerous in the south; 5. negro tribes (the Gāberi on the right bank of the Logon, Sāra on the middle basin of Dar Kūti, Tummok, Nyellem etc.), more or less related to the Bagirmians, but speaking a different language and still fetish-worshippers.

From the point of view of physique the Bagirmians hold a high place among the peoples of Africa. Travellers note their tall stature, the regularity of their features and the suppleness of their limbs. The beauty of their women is famous. They speak a language, the Bagrimma, which, according to Barth, is related to the dialect spoken at Kūka. At first fetish-worshippers, about three hundred years ago, they adopted Islām which was brought into these regions by the Fulbe but have retained numerous pagan practices. Through their intermediary, however, Islām has gradually gained ground towards the south and brought the beginnings of civilisation to the primitive inhabitants of those regions. The culture of the Bagirmians is, nevertheless, still very rudimentary. Barth remarks that none of them knew how to write and that only those individuals who have made the pilgrimage to Mecca have any knowledge of Arabic. They are, on the other hand, more industrious than the majority of their neighbours. Amongst them are clever artisans, especially dyers and weavers. It was the Bagir-

mian captives brought to Wadaī by Sultan Sabūn that introduced the art of weaving into that country. Slave-trading was till the end of the nineteenth century the principal occupation of the Bagirmians. Slavery, with the continual wars of which Bagirmi has been the theatre and the difficulty of communicating with Northern Africa, have certainly retarded the progress of civilisation.

In the time of Barth, the chief town of Bagirmi was Massenya, the capital. Built some miles to the north of Bahr Ergig it was surrounded by a girdle of walls seven miles in circumference. The houses which it comprised were, it is true, only mud-huts with the exception of the sultan's palace and a mosque of stone. Partly destroyed by the Wadaīans in 1870, then abandoned after the invasion of Rabah, Massenya, at the present-day, stands second to Buguman, situated 60 miles to the west on the left bank of the Shāri. 150 miles to the east of Massenya, at the foot of the Gērē mountains is Kanga, which local tradition regards as the cradle of the reigning dynasty.

The government of Bagirmi is a despotic monarchy. The sultan or *m'bang* exercises absolute authority; he is the object of servile manifestations of respect; his subjects have to stand with head bare in his presence and spread dust on their foreheads. Only a few great dignitaries are allowed to sit on carpets in his presence. Among the relatives of the sultan the queen-mother and the eldest son enjoy some influence; the brothers of the reigning *m'bang* are blinded in one eye to disqualify them from ruling. The principal officers of the state are some freeborn, others chosen from among the slaves. The most powerful is the *fat-schā* or head of the army. Special functionaries are charged with the supervision of the forests and pasturages and the government of the more important districts. The revenues of the sultan are obtained from taxes paid by the Muḥammadan subjects and tribute levied on the pagan tribes. The former supply grain, cattle and cotton-stuffs, the latter give slaves which still constitute, as they did to a greater extent in the time of Barth and Nachtigal, the real wealth of the sultan.

The state of Bagirmi was founded in the sixteenth century of our era (the tenth of the Hīdīra). It owes its origin to adventurers who came from the east, probably from Fittri. After defeating the Bulāla, the newcomers united with them and with their help imposed their authority on the Fulbe and on the Arab communities settled in this region. The conquered peoples were forced to pay tribute but caused the invaders to adopt their religion. The latter, like most of the founders of Sudanese empires, claim to be of Arab origin and say they come from Yaman. Their chief, Dokkenge, was, according to the legend, the founder of Massenya and conquered the four small kingdoms into which the land watered by the Batschikam was divided. His successors increased their dominions on the east and south. One of them, a contemporary of 'Abd al-Karīm, the founder of the Kingdom of Wadaī, embraced Islām and took the name of 'Abd-Allāh. From that time to the reign of 'Abd al-Kādir who received Barth on his journey to Massenya, forty princes have occupied the throne of Bagirmi. During the seventeenth and eighteenth centuries they gained much power at the expense of the native fetish-worshippers and enriched themselves by the slave trade.

A period of decline succeeded this period of prosperity. The struggle against Sabūn, Sultān of Wadāi (died 1815) ruined Bagirmi. Sultān 'Abd al-Rahmān, betrayed by his "fatscha" was killed and many Bagirmians led into slavery. The dissensions which arose in consequence among the sons of 'Abd al-Rahmān as well as the intrigues of the "fatscha" Rueli provoked renewed interventions by the Wadāns. Finally 'Othmān Burgomanda, the eldest son of 'Abd al-Rahmān was left as lord of Bagirmi but had to recognise the suzerainty of the Sultāns of Wadāi and to pay tribute to him. After being interrupted for several years, hostilities recommenced on the death of Sabūn. Bagirmi was ravaged with great cruelty by the Sultān of Wadāi and his ally the Shaikh of Bornū, 'Othmān succeeded however in maintaining himself against all his adversaries. He was an energetic ruler but without faith or law, plundering indiscriminately his friends and enemies and not hesitating to marry his own sister. His son 'Abd al-Qādir managed to live at peace with these neighbours and devoted himself to raiding the pagan tribes. But in the reign of Abū Sakkīn the Wadāns invaded Bagirmi again (1860—1877). Massenya was taken, Abū Sakkīn expelled and replaced by one of his cousins. He regained power, however, in 1882 and retained it till his death in 1894. His successor Gawrang had to resist the attacks of a new adversary Rabah, the establishing of whose power in Bornū was a perpetual menace to the security of Bagirmi. [See BORNŪ.]

The Franco-German convention of the 4th February 1894, having placed Bagirmi in the zone of French influence, Gawrang agreed without demur to recognise the French protectorate and signed a treaty to this effect with the explorer Gentil in 1897. His agreement brought on him the wrath of Rabah. Being incapable of resisting his enemy, Gawrang himself set fire to Massenya; the governor Bretonnet who was sent to his assistance was defeated and killed at Tagbao on the 17th July 1899. But in the following year the death of Rabah, who was defeated and slain at Kossuri by the forces of commandant Lamy (22 April 1900), brought peace at length to those regions so long harassed. Bagirmi at the present day is included in the military district of Chad; it retains its native administration under the control of the French authorities.

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BAHĀ' ALLĀH ("splendour of God"), surname of MIRZĀ ḤUSAIN 'ALĪ NŪRĪ, born at Nūr in Māzandarān on the 12th November 1817, half-

brother of Mīrzā Yahyā surnamed Šubḥ-i Azal, was almost thirty years of age when he became a convert to the new doctrine preached by the Bāb [see BĀBĪ]. Without having ever seen him he became one of the Bāb's chief disciples and was recognised as his successor by the greater part of the Bābis. After the attempt on the life of the Shāh he was imprisoned in Teherān; he was then exiled and settled in Baghdād in 1852. It was there that he declared himself to be the person announced by the Bāb in the mysterious words: *Man yuzhiruhu 'llāh*: "He whom God will manifest". He lived the life of a hermit outside Sulaimāniya, where he drew up the main scheme of his work, which was to make the religion of the Bāb somewhat modified a universal religion; he was interned in Adrianople (1864), then at Acre (August 1868) where he died on the 29th May 1892, leaving his spiritual authority to his eldest son, 'Abbās Effendī, surnamed 'Abd al-Bahā'.

His Doctrine. Right living consists in doing harm to no one, in loving one another, in bearing injustice without rebellion, only regarding the good, being humble and devoting one self to healing the sick; such are the principles adopted by Bahā', an obvious echo of Christianity. The ultimate aim is universal peace which is to be brought about by the adoption of this religion, which possesses neither clergy nor ceremonial. Every town is to institute a place of assembly for a managing committee, consisting of nine members which is called *Bait al-'Adl*, their chief resources are to consist of bequests to the treasury, receipts from fines and a tax of one nineteenth on capital to be paid once and for all. Austerities are forbidden; man was created for happiness.

The principal works of Bahā' are the *Kitāb al-Aḥdās* (ed. Bombay and St. Petersburg), the *Kitāb al-Iḥkām* (transl. by H. Dreyfus and Ḥabīb Ullāh Shīrāzī, Paris, 1904), *Ṭarāzāt*, *Kalimāt-i Firdawsīya*, *Isḥ-rākāt*, *Tadājliyyāt* (transl. in the *Précipies du Béhaïsme*, Paris, 1906), *Kalimāt-i Maknūne* (Hidden words, Paris, 1905). The lessons of Acre have been collected by Mrs. Clifford Barney (*An-Nūru 'l-Abhā*, London, 1908) and transl. from the Persian text by H. Dreyfus (Paris, 1908); his last words have been edited by Toumanski (St. Petersburg, 1892).

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BAHĀ' AL-DAWLA, ABŪ NAṢR FIRŪZ, a Būyid. After the death of 'Aḍud al-Dawla in Shawwāl 372 (March 983) his son Šamsām al-Dawla was appointed Amīr al-Umarā'. The latter's brother Šaraf al-Dawla, however, refused to recognise him and a war broke out in which the third brother, the fifteen-year old Bahā' al-Dawla, was also embroiled. In the end Šamsām al-Dawla had to submit and was thrown into prison in Ramaḍān 376 (January 987). The Caliph then appointed Šaraf al-Dawla Amīr al-Umarā'; the latter died soon after in 379 (989) and Bahā' al-Dawla succeeded him as senior Amīr. The new Amīr restored his freedom to Šamsām al-Dawla and now began a fierce struggle between the latter and his nephew Abū 'Alī, the son of Šaraf al-Dawla. In the following year Bahā' al-Dawla had Abū 'Alī murdered and then a quarrel

arose between him and his brother. After some time a treaty of peace was arranged according to which Šamsām al-Dawla retained possession of Fārs and Arrādījān while Bahā' al-Dawla received Khūzistān and Arabian 'Irāk. At the same time the turbulent population of Baghdad was giving Bahā' al-Dawla much trouble and he had also to fight with his uncle Fakhr al-Dawla. The latter allied himself with a Kurdish prince, Badr b. Ḥasanwaih and conquered al-Ahwāz, whereupon Bahā' al-Dawla sent an army against him. As the Tigris flooded the camp of Fakhr al-Dawla, he had to take to flight and vacate al-Ahwāz. In the year 381 (991) the Caliph al-Tā'i^c was deposed at the instigation of Bahā' al-Dawla, as the latter had designs on his wealth. Under his successor al-Kādir also Bahā' al-Dawla remained the real ruler though he again was only a tool in the hands of his soldiers. In the year 383 (993-994) the old feud between him and his brother Šamsām al-Dawla blazed up again. The latter defeated the troops of Bahā' al-Dawla and occupied Khūzistān. The Turkish prince Toghan regained this province for Bahā' al-Dawla but in 386 (996) Basra fell into the hands of Šamsām and the Turks were soon driven out of Khūzistān. The situation was soon suddenly reversed. In 388 (998) Šamsām al-Dawla was murdered; his general Abū 'Alī b. Ustādh Hormuz went over to Bahā' al-Dawla, Khūzistān was occupied and Fārs and Kermān also conquered. After two years the governor of Kermān was driven out but his successor succeeded in again securing the province for Bahā' al-Dawla. The latter had also to go through much hard fighting with the 'Ukailids. To limit the independence of Abū 'l-Dhawwād, Emir of Mosul, who belonged to the Banū 'Ukail, Bahā' al-Dawla sent an army under Abū Dja'far al-Ḥaǧǧdǧādǧ against the town. Abū 'l-Dhawwād was defeated in several battles but his power was not thereby broken. After his death in 386 (996) a quarrel arose between his brothers 'Alī and al-Mukallad each of whom wished to seize the chief power for himself. In 391 (1000-1001) the latter was murdered; his son Ǧirwāsh succeeded him and was for some years successful in his war with Bahā' al-Dawla. Another revolt broke out in al-Baṭīha on the lower Euphrates. The Amīr there, 'Alī b. Naṣr Muḥadḥdhīb al-Dawla, was expelled in 394 (1004) by a prefect named Abū 'l-'Abbās b. Wāsil and had to seek help from Bahā' al-Dawla. The rebels occupied al-Ahwāz but could not hold it for long and in the following year Muḥadḥdhīb al-Dawla returned to al-Baṭīha. Meanwhile they continued their plots in Khūzistān and the capital itself was besieged by the princes Badr b. Ḥasanwaih and Abū Dja'far al-Ḥaǧǧdǧādǧ allied with Ibn Wāsil, the latter of whom had seceded from Bahā' al-Dawla. Finally, however, Ibn Wāsil was taken prisoner whereupon his allies raised the siege of Baghdad and made peace with Bahā' al-Dawla. The latter died in 403 (1012). Under his father the Būyids had reached the zenith of their power. Through the unfortunate wars between his sons on his death, their influence declined and in the end affairs became worse and worse.

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BAHĀ' AL-DĪN, "Ornament of Religion", a title of honour. [See the articles IBN SHADDĀD, MUKTANĀ and NAKSHBANDĪ.]

BAHĀ' AL-DĪN ZAKARĪYĀ, commonly known as **BAHĀ' AL-ḤAKK**, a saint of the Suhrawardī order, was born near Multān in 565 (1169—1170); he was one of the greatest pupils of Shaikh Shihāb al-Dīn Suhrawardī [q. v.] in Baghdad and became his *khalifa* (or spiritual successor). He settled in Multān, where he is said to have built his own tomb and died at the age of 100. He has a great reputation in the South-West Panjāb and in Sind, and is invoked as their patron saint by the boatmen on the rivers Indus and Čināb. His imposing tomb, surmounted by a hemispherical dome and decorated with fine enamelled tiles, stands in the ancient citadel.

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(T. W. ARNOLD.)

BAHĀ' AL-ḤAKK (BAHĀWAL ḤAKK), see **BAHĀ' AL-DĪN ZAKARĪYĀ**.

BAHĀDUR, a Turkish word of Mongol origin (*bakhatur*, Eastern Turkish *bātūr*, *bātor*) signified originally "brave", "courageous" and became a title of honour at the court of the Great Mughals (cf. *bātūr-bāshi*, a title in Turkestan: Sulaimān-Efendi, *Lughātī dǧaghatai*, p. 66). The word is met with as early as 927 of our era in the name of the Bulgarian chief Alobogotur, which is explained as *Alp bagatur*, "the brave hero" (J. Marquart, *Osteur. u. ostasiat. Streifzüge*, p. 156). — In the middle of the nineteenth century there was in Persia a regiment, composed of Christians called *bahādurān* "the braves"; it was this regiment which was entrusted with the execution of the Bāb [q. v.]. The name of this regiment, whose composition is no longer the same, was again borne by the first regiment of the first division of infantry in 1301 (1884). There are other regiments bearing this name at Khoi, Farāhān, Nahāwand, Kal'a-Zandǧiri and other places.

Bibliography: Muḥammad Ḥasan-Khān, *Maṭla' al-Shams*, Part ii. p. 25. (CL. HUART.)

BAHĀDUR KHĀN, last king of the Fārūkī (q. v.) dynasty of Khāndesh; he came to the throne in 1597, after having spent 30 years in prison; he reversed the policy of his father Rādǧā 'Alī, who had been a loyal supporter of the Mughal Emperor Akbar (q. v.) and had assisted him in his conquest of the Dakhan and died fighting on his side. Bahādur rejected the friendly advances of Akbar and shut himself up in the fort of Āsirgarh, but after standing a siege of eleven months, he was obliged to surrender and his territory became part of Akbar's dominions.

Bibliography: Elliot-Dowson, *History of India*, vi. 133—146.

BAHĀDUR SHĀH, (1595—1600), tenth king of the Niẓām Shāhī (q. v.) dynasty of Aḥmadnagar. In 1595 Sultān Murād, son of the Emperor Akbar besieged Aḥmadnagar, but raised the siege on receiving the formal cession of Berār; but on a second attempt being made in 1600, the king was taken prisoner and sent as a captive to the fortress of Gwalior.

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BAHĀDUR SHĀH I (1643—1712) MUHAMMAD MU'AZZAM was the second son of the Emperor Awrangzēb 'Ālamgir by Rahmat al-Nisā Nawāb-Bā'i, the daughter of Rādjā Rādjū of Rājauri in Kaṣhmīr. He was born at Burhānpur in the Dakhin on the 30 Rādjāb 1053 (14 Oct. 1643). From Sha'bān 1086 (Oct. 1675) he was generally known by the title of *Shāh 'Ālam*, then conferred upon him.

In 1657 when his father left the Dakhin to contest the throne with Dārā Shukōh, Muḥammad Mu'azzam was left in charge at Awrangābād. He served twice as governor of the Dakhin (1663, 1667), and was sent there a third time in 1678. He was recalled to take a part in the Rādjput campaign, and helped in the suppression of his brother Akbar's rebellion near Adjmer. In 1683—4 he held command of an army operating against Shambā Dī, Mahratta, in the Konkan. Shortly after his return to the emperor's head-quarters, he was detached against the kingdom of Gulkanda (1685) and took part in the Bidjāpur (1686) and the second Gulkanda campaign (1687). Falling under suspicion of treason he was thrown into prison in March 1687 and was not released until April 1694, when he was sent to govern Kābul, the province of Lāhōr being subsequently added.

Shāh 'Ālam heard of his father Awrangzēb's death on the 18th Dhu 'l-hijjā 1118 (March 22nd 1707), when he was at Djamrūd, west of Peshāwar. He marched at once for Hindustān and it was a race between him and his brother A'zam Shāh, who had already started from Aḥmadnagar, as to which of them should first occupy Dihli and Āgra. This first move was won by Shāh 'Ālam. Finally, the contending claimants met at Djādju between Āgra and Dholpūr. The battle was fought on the 18th Rabī' I, 1119 (June 18th 1707). Shāh 'Ālam won the day, A'zam Shāh and one son were killed, while the other sons were taken prisoners. While still in the Panjāb, Shāh 'Ālam had celebrated his accession, and had taken the title of Bahādur Shāh (24th Muḥarrām 1119 = April 26th 1707), but he dated his reign from the 18th Dhu 'l-hijjā 1118 (March 22nd 1707), subsequent years being counted, as usual, from the first day of that month.

Bahādur Shāh now proposed a campaign against the Rādjput states, but before much progress had been made he was called away to the Dakhin, to dispose of his brother Kām Bakhsh's claims to independent sovereignty. Kām Bakhsh was defeated outside Haidarābād on the 3^d Dhu 'l-ka'da 1120 (January 13th 1709), and he died of his wounds the next day. The interrupted Rādjput campaign was now resumed, but before any real progress was made, the Sikhs rose in the north of the Cis-Sutlaj country. A hasty peace was patched up with the Rādjputs, and Bahādur Shāh hastened northwards to meet the new danger. The fort of Lohgarh into which Banda the Sikh leader had thrown himself, was stormed and taken on the 19th Shawwāl 1122 (Dec. 10th 1710), but Banda escaped. The court then moved to outside Lāhōr where Bahādur Shāh died on the 20th Muḥarrām 1124 (February 27th 1712). He claimed Saiyid descent through his mother, and insisted on inserting the word *walī* into the Friday prayer. He

was also suspected of a leaning to Sūfism. These questions led to two serious riots at Lāhōr and Aḥmadābād, headed by the learned bigots of those two places.

Bibliography: 'Abd al-ḥamid Lāhōri, *Pādshāhnāma*, (in the *Bibliotheca Indica*, Calcutta, 1878); Muḥammad Saḳī Musta'idd Khān, *Ma'āsiri-i 'Ālamgiri*, (in the *Bibliotheca Indica*, Calcutta, 1871); Dānishmand Khān 'Alī, *Djāng-nāma*, Lithographed, Naval Kishor Press; Dānishmand Khān, *Bahādur Shāhnāma*: Brit. Museum, Oriental Ms. No. 24; Kāmradj, *A'zam al-harb*: Brit. Mus., Oriental Ms. No. 1899; Bhim Sen, *Dilkushā*: Brit. Mus., Oriental Ms. No. 23; Djagdiwan Dās, *Muntakhab al-tawārikh*: Bit. Mus., Add. Ms., No. 26 253; Irādāt Khān Wādhih, *Memoirs*, in Jonathan Scott, *History of Deccan* (1794), Vol. ii, part iv; Muḥammad Kāsim Lāhōri, *Ibrat-nāma*: Brit. Mus., Oriental Ms. No. 1934; Kāmwar Khān, *Tadhkira-i salāfin-i Caghātāe*, Vol. ii. Royal Asiatic Society Ms. No. xcvi.; Khāfi Khān, *Muntakhab al-lubāb* (*Bibliotheca Indica*); Khush-hāl Cand, *Nādir al-samānī*, Königliche Bibliothek, Berlin Ms. No. 495; Muḥammad 'Alī Khān, *Tarikh-i Muzaḳfari*, Brit. Mus. Oriental Ms. No. 466; Wārid, Muḥammad Shāfi' *Mirāt-i Wāridāt*: Brit. Mus., Add. Ms. No. 6579.

(WILLAM IRVINE.)

BAHĀDUR SHĀH II., the last king of the Mughal (Moghul) dynasty. He was the lineal descendant of Tīmūr, as may be seen from the genealogical table in Blochmann's translation of the *A'in-i Akbar*. But there had been no king of Delhi who was possessed of real power since the death of Muḥammad Shāh in 1748. Bahādur Shāh's full name was Abu 'l-Muzaḳfar Sirādj al-Dīn Muḥammad Bahādur Shāh, and he was the second son of Akbar Shāh II. He was born in October 1775 and succeeded to the title of King in September 1837.

Bahādur Shāh, who was then over seventy years of age, joined the Mutineers in 1857 and struck coins as a sovereign. When Delhi fell, he took refuge in the tomb of his ancestor Humāyūn, but surrendered to Hodson. Two of his sons and a grandson surrendered on the following day but were shot by Hodson to prevent a rescue. Bahādur Shāh was tried and found guilty of abetment of murder. He was deposed, and in December 1858 was sent to Rangoon, where he died on 7 November 1862. He was a scholar, a poet, and a calligrapher. His *Diwān* or book of odes has been printed, and also his commentary on Sa'dī's *Gulistan*. Garcin de Tassy has a notice of Bahādur Shāh, under his poetical name of Zafar in his *History of Hindustani literature* III. 317, and has given a translation of one of the *rekhta* odes.

Bibliography: W. Keene and G. B. Malletson, *History of the Sepoy War* (London, 1880—1888); *Parliamentary Return No. 162 of 1859. East India (King of Delhi). Evidence taken before the Court appointed for the Trial of the King of Delhi.* (London, 1859).

(H. BEVERIDGE.)

BAHĀDUR SHĀH GUDJARĀTĪ, second son of Muzaḳfar Shāh II. Having had a disagreement with his father he went to the court of Ibrāhīm Sulṭān the last king of the Lōdī dynasty. He was present at the battle of Pānīpat, but did not take

part in it. On hearing of the death of his father and of the succession of his elder brother Sikandar Shāh, he proceeded towards Gujjarāt, and on the way heard of his brother's assassination. He became king of Gujjarāt in August 1526 and avenged his brother in a cruel manner so that he is described by Bābur (ed. Erskine, p. 343) as a bloodthirsty and ungovernable young man. He was an energetic ruler and famed for the celerity of his movements. He conquered Mālwa and Chitor, but was defeated by Humāyūn, son of Bābur. In his distress he applied to the Portuguese for aid, but when Humāyūn left Gujjarāt and Bahādur recovered his kingdom, he repented of his invitation and sought to get rid of the Portuguese. The Portuguese Viceroy arrived with his fleet at Diu, but declined, on the plea of sickness, to come ashore and visit Bahādur. The latter took the rash and singular resolution of visiting the Viceroy and came on board his ship. It was the third day of Ramaḍān and Bahādur was probably sober at the time, but as he was a great drunkard, he may have been suffering from a debauch of the previous night. When he found that the Viceroy was not really ill, he wanted to return, but the Portuguese had made up their minds to seize him and would not let him depart. An altercation and a struggle took place, and the result was that Bahādur was killed, and that his body fell into the sea. Immediately afterwards, the Portuguese took possession of Diu, which had been deserted by the inhabitants. Bahādur's death took place on 14 February 1537. One of the chronograms made on the occasion was: Sultān al-barr Shāhid al-bahr "Monarch ashore, Martyr asea" (943 A. H.). Bahādur was a cruel and worthless prince but the Gujjarātīs cherished an affection for him on account of his vigour and of his tragic death. He reigned for eleven years, and was the last of his line.

Bibliography: E. Clive Bayley, *History of Gujarat* (London, 1886); Elliot, *History of India*, vols iv, v, vi; Whiteway, *Rise of Portuguese Power in India* (1899); for a study of the Portuguese accounts of the death of Bahādur, see *Gazetteer of the Bombay Presidency*, i (Part 1), 347 sqq.; Akbarnāma I; Abū Turāb, *History of Gujarat* (ed. E. Denison Ross, Calcutta, 1909); 'Abd allāh Muḥammad, *Arabic History of Gujarat* (ed. Denison Ross, London, 1910). (H. BEVERIDGE.)

AL-BAHĀ'Ī. [See AL-ʿAMILĪ, p. 327.]

BAHĀR, Arabic, more accurately BUHĀR, a word supposed to be of Indian origin meaning "load" which had spread through all the lands of Islām from the Indian Archipelago to Africa as a dry-measure and weight. As a measure it is equal to 2 *ardabb*. The Arab authorities give very different values to the weight. It is most often reckoned equal to 3 *ḳinṭar* to 100 *riṭl*. Cf. Sauvaire in *Journ. Asiat.*, 8 Series, iii. (1884), p. 401—404. In modern Indian commerce the value of the Bahār varies in the different towns from 220 to 850 Cbs.

BAHĀR-I DĀNISH, a Persian collection of tales and fables by Shāikh 'Ināyat Allāh Ḳanbū, written in 1061 (1651) based on the Indian stories of a young Brahman and supplied with an introduction by the young brother of the author Muḥammad Ṣāliḥ Ḳanbū. The love-story of Djahāndār-Sultān and Bharawar-Bānū forms the greater part of the work. It was

put into verse by Ḥasan 'Alī 'Izzat during the reign of Tipū-Ṣāhib, Sultān of Mysore (1197—1213 = 1783—1799) and dedicated to him (Ms. India Office 153). It was translated into English by A. Dow (London, 1768) and by J. Scott (Shrewsbury, 1799); on these are based the German translation by A. T. Hartmann (Leipzig, 1802) and the French by Lescallier (Paris, 1804).

Bibliography: Ethé, *Grundr. der iran. Philologie*, ii. 325. (CL. HUART.)

BAHĀRISTĀN, a Persian work by Nūr al-Dīn 'Abd al-Raḥmān Djāmī in poetry and prose modelled on Sa'di's *Gulistan*, which also bears the title of *Rawḍat al-akhḡār u tuḡfat al-abrār*; it was composed in 892 (1487). It is divided into eight chapters called *rawḡa* and contains anecdotes of the life of Shāikh Djūnāid and other mystics, philosophers and poets as well as fables and parables. It has been supplied with Turkish commentaries by Sham'ī (between 982 and 987 = 1574 and 1579), by Khōdja Shākir (ed. Constantinople, 1252 = 1836) and translated into German by Baron von Schlechta-Wssehrd (Vienna, 1846).

Bibliography: J. von Hammer, *Schöne Redekünste Persiens*, p. 314; Ethé, *Grundr. der iran. Philol.*, ii. 305. (CL. HUART.)

BAHĀWALPUR, a native state of India, within the Province of the Pandjāb (area: 15,918 sq. m.; population (1901): 720,877; revenue: Rs. 27,00,000). It stretches for about 300 m. along the l. bank of the Sutledj Pandjnad and Indus, extending into the desert a mean distance of about 40 m. The chief crops are wheat, rice, and millets, which are entirely dependent on irrigation from the boundary rivers. Of the population, 83% are Muḥammadans, chiefly Djats, Rādjputs, and Balōḡs. The ruling family of Dāūdputras has an interesting history, as claiming descent from the 'Abbāsīd Khalīfas of Egypt. Their ancestor is said to have come from Egypt to Sind about 1370. But the town of Bahāwalpur was not founded till 1748, and the independence of the state dates from the grant of a mint by Shāh Maḥmūd of Kābul in 1802. British relations are governed by a treaty made in 1838.

Bibliography: General C. Minchin, a former resident, wrote a history of the country from the earliest times, which is still in MS. Several histories of the ruling family, written in the 19th cent, also remain in MS. — *Bahawalpur Gazetteer* (Lahore, 1908); C. II. Aitchison, *Collection of Treaties, Engagements and Sanads relating to India* (Calcutta, 1892), ix. 187 et seq. (J. S. COTTON.)

BAĦDAL B. UNAIF B. WALDJA B. ḲUNĀFA, belonged to the clan of the Banū Ḥāritha b. Djānāb, which was also called *al-Bait* or the aristocracy of Kalb. A Christian like the great majority of his tribe, his chief claim to fame is that he was the father of Maisūn, mother of Yazid I. His nomad clan dwelled in the south of the ancient Palmyra, whither Maisūn afterwards brought the young Yazid, and where the Umayyads reunited after the congress of Djābiya and the battle of Mardj Rāhiṭ. Baḡdal was thus the founder of the great prosperity of the Kalbites while the Umayyad dynasty lasted though he did not himself take an active part in politics. As one of his sons was accused of being a Christian under the caliphate of Yazid I, Baḡdal must have died a

a Christian probably before the battle of Siffin, in which one of his sons commanded the Koḍā'a of Damascus, and at an advanced age. His sons succeeded him and became the first persons in the state; in consequence the partisans of the Umayyads were called Baḥdaliya. His grandson Ḥassān, guardian of the sons of Yayid I, after the death of Mo'āwiya II even dared to cherish the project of succeeding him. The undue preponderance of the Baḥdalites and the Kalbites contributed largely to the division of the Arab race into two parties, that of Kais and that of Yemen, after the battle of Mardj Rāhiṭ.

Bibliography: Tabari, ii. 204, 468, 471, 577; Ibn Doraïd (ed. Wüstenfeld), p. 316; Ḥamāsa (ed. Freytag), p. 261, 318—319, 659; Ibn 'Abd Rabbihi, *ʿIqd*, ii. 305; Dinawarī (ed. Guirgass), p. 184, 275; Ma'sūdī, *Tanbih* (ed. de Goeje), p. 305; A. Musil, *Kuṣair 'Amrā*, p. 151. (H. LAMMENS.)

BAḤILA. The members of the Beduin tribe of Ma'n in North Arabia were usually called Banū Bāhila after Bāhila, the daughter of Ṣa'b who had married her stepson Ma'n. Their grazing-grounds in ancient times lay in southern Yemāma and are known to have been there as late as the fourth and fifth centuries. In later times we find them in the neighbourhood of Baṣra in possession of the well al-Ḥufair four miles from Baṣra, which is of importance to the caravans of pilgrims. The reputation of the tribe was a very bad one and the name Bāhili (Bahilite) was a term of reproach.

Bibliography: F. Wüstenfeld, *Register zu den genealogischen Tabellen*, p. 104; O. Blau, *Die Wanderungen der sabäischen Stämme, in die Zeitschr. der Deutschen Morgenl. Gesellsch.*, Vol. xxii. p. 670; O. Blau, *Arabien im sechsten Jahrhundert*, ib., Vol. xxiii. p. 584; I. Goldziher, *Muhammedanische Studien*, i. 49; *Diwān* of Farazdaq (ed. Boucher and Hell), No. 132, 136, 265, 272, 476, 632. (J. HELL.)

AL-BAḤILĪ, ABU NAṢR AḤMAD B. ḤĀTIM AL-BAḤILĪ, Arab philologist and author, a pupil of Asma'ī, Abū 'Ubaida and Abū Zaid, belonging to the school of Baṣra, lived first in Baghdād, then in Iṣfahān and finally settled in Baghdād again where he died in 231 (855). As a rule he followed in his works the footsteps of his predecessors and like them wrote a book on trees and plants, camels, cereals and palm-trees, horses, birds and locusts, of which latter he was the first to treat. In his works on proverbs, on proper names, and on the errors in the language of the common people, many valuable notes must also have been contained for us, but unfortunately like all his other writings they have perished.

Bibliography: G. Flügel, *Die grammatischen Schulen der Araber* (Leipzig, 1862), p. 81; *Kitāb al-Fihrist* (ed. G. Flügel), Vol. i. p. 56; *Zeitschr. der Deutschen Morgenl. Gesellsch.* Vol. xii. p. 595. (J. HELL.)

AL-BAḤILĪ, AL-ḤUSAIN B. AL-ḌAḤḤAK AL-AṢḤ-KAR, a client (*Mawlā*) of Bāhila, an Arab poet often called al-Ḥusain al-Khalī' (the libertine) on account of his dissolute habits. According to al-Khaṭīb al-Baghdādī, al-Bahilī, who came from Khorāsān, was born in the year 162 (778-779). He afterwards went to Baghdād and became one of the most confidential friends of the frivolous Caliph al-Amin. When the latter perished soon

afterwards, al-Bāhili composed an elegy on the tragic event; he remained at the court of his successor however and was held in great esteem till his death at a great age in 250 (864). The biographers give further information about his relationship to Abū Nuwās. Cf. p. 102 above.

Bibliography: *Kitāb al-Aghānī*, vi. 170 et seq.; Ibn Khallikān (ed. Wüstenfeld), No. 190; Tabari (ed. de Goeje), iii. 869 et seq.

BAḤĪRA, a she-camel or a sheep with slit ears. The Korān and the ancient poetry (cf. Ibn Hishām, 58) show that the ancient Arabs used to carry out certain religious ceremonies with respect to their cattle, which consisted firstly in letting the animal go about loose without making any use of it whatever, and secondly in limiting to males permission to eat its flesh (after it had died). In the various cases the animals bore special names (*Baḥira*, *Sā'iba Waṣila*, *Ḥāmi*; on these names cf. Wellhausen as cited below). The lexicographers are not quite agreed on the point in which cases a camel or sheep had its ear slit. According to some, it was after it had borne ten young ones, according to others when its fifth young one was female etc. — Muḥammad abolished these customs and stigmatised them as arbitrary inventions, Sūra 5, 102: "Allāh has made neither *baḥira* nor *sā'iba*, nor *waṣila*, nor *ḥāmi*; but the unbelievers have invented lies against God, and the greater part of them do not understand"; Sūra 6, 139: "and they say: these cattle and fruits of the earth are sacred; none shall eat thereof but whom we wish (so they say); and [there are] cattle on whose backs it is forbidden [to ride] etc."; verse 140: "and they say: That which is in the bellies of these animals, is only for our men and forbidden to our wives; but it is to be born dead then both partake of it. He will reward them for their attributing [these things to him] for he is wise and knowing".

Bibliography: The commentaries on the Koranic passages mentioned; *Lisān al-'Arab*, v. 105 et seq.; Freitag, *Einleitung i. d. Studium d. arab. Sprache*, p. 238 et seq.; Wellhausen, *Reste arab. Heidentums* 2, 112 et seq.; Rasmussen, *Addimenta*, p. 66 of the Arab. text, p. 60 transl. (A. J. WENSINCK.)

BAḤĪRĀ, the name of a Christian monk. It is related that in his twelfth year Muḥammad was taken by his uncle Abū Ṭālib on a caravan journey to Syria. When the travellers were near or in Boṣrā, a monk who lived there in his cell noticed that one of them was accompanied by a cloud and that the branches of the tree, under which he sat, sprouted to give him shade. The monk whose name was Baḥīrā thereupon invited the whole company to eat with him. They went, but left Muḥammad behind to guard the caravan. Baḥīrā missed among his guests him, whose features were described in his books as those of the last prophet, and asked if they were really all. On learning that one had been left he insisted on the boy's coming too. When the latter was sent for and entered, he gazed fixedly at him and asked him by Allāt and al-'Uzzā to answer his questions. After Muḥammad had taken the opportunity to show his aversion to heathen deities, he convinced him by his answers that he was the promised one. The monk thereupon warned Abū Ṭālib to protect the youth from the Jews.

This is the version of the legend given by Ibn

Hishām (115 *et seq.*); according to others Abū Bakr was present at this meeting and was even then prepared for future events. Mas'ūdi (ed. Barbier de Meynard, i. 146) tells us that the name of the monk was Sergius and that he belonged to the 'Abd al-Kais; according to Ḥalabī (i., 157) his name was Georgius or Sergius.

Besides this story there is an account of a similar meeting, which happened 12 years later. Muḥammad was then travelling to Syria in the service of Khadija in the company of her servant Maisara. In Boṣrā he met a monk named Nestor who recognised the future prophet by certain signs. We are also told of some men of Rūm who arrived at one of these meetings to seek the future prophet.

In the oldest versions the name of the monk is lacking (Ibn Hishām, 119 *et seq.*). In the later Muslim and Christian sources he is called Sergius; Baḥirā (the Aramaic *beḥirā* "chosen") is interpreted as an epithet.

On the authenticity of such legends little can be said when, as here, all clues are lacking. In the cycle of legends which have gathered round Muḥammad, they form a class of which numerous examples appear which all show the same type, namely the tendency to prove by an apparent accident that possessors of books had learned beforehand from their books that Muḥammad was to be a prophet (cf. my *Mohammed en de Joden te Medina*, p. 54—60).

The figure of Baḥirā is, under the name Sergius, mentioned quite early in Byzantine literature in a connection which agrees with isolated Muslim traditions (cf. Sprenger, *Das Leben u. d. Lehre des Mohammed*, ii. 384 *et seq.*).

Thus Theophanes (ed. Classen, i. 573) and Georgius Phrantzes (ed. Bekker, 295 *et seq.*), relate that after the first appearance of Gabriel and Muḥammad's epileptic fit, Khadija betook herself in great anxiety to Sergius, a heretical banished monk; he comforted her with the assurance that the angel was sent to all prophets.

The Muslim Baḥirā-traditions have been preserved in a much expanded form in the Baḥirā-Apocalypse, a Christian production, which in its present form perhaps dates from the xth or xiith century and has been preserved to us in several recensions in Syriac and Arabic (cf. Gottheil, *A Christian Bahira Legend* in the *Zeitschr. f. Assyriologie*, vol. xiii *et seq.*).

This book which is said to have been composed by one Ishō'yab falls into three parts: 1) the stories referring to the Muḥammadan dynasties which Sergius Beḥirā saw on Mount Sinai; 2) his conversations with the young Muḥammad in the desert of Yathrib; 3) the prophecies of Sergius, partly a repetition of 1. In the second part it is told how Sergius communicated to Muḥammad his doctrine and laws and parts of the Korān with a view to making the Arabs acquainted with the one God. The object of this part of the work is clearly to expose Muḥammad as an impostor who received his pretended revelations from a heretical monk.

Sergius is also mentioned in the literature of the middle ages.

Bibliography: Ibn Hishām (ed. Wüstenfeld), 115 *et seq.*, 110 *et seq.*; Ibn Sa'd, i^a (ed. Mittwoch), 76, 82 *et seq.*; Ṭabarī (ed. de Goeje), i. 1123 *et seq.*; *al-Sira al-Ḥalabiya* (Cairo, 1292), i. 156 *et seq.*, 177 *et seq.*; Tirmidhi (Cairo, 1292), p. 282; *Ta'rikh al-Khamis* (Cairo, 1283), i. 257

et seq., 262 *et seq.*; *Fihrist* (ed. Flügel), p. 22; Nöldeke in *Zeitschr. d. Deutsch. Morgenl. Gesellschaft*, xii. 699 *et seq.*; Sprenger, *ib.*, 238 *et seq.*, also *ib.*, iii. 454; iv. 188 *et seq.*; vi. 457 *et seq.*; vii. 413 *et seq.*, 580; viii. 557 *et seq.*; ix. 779 *et seq.*; x. 807; Sprenger, *Leben und Lehre des Mohammed*, i. 178 *et seq.*; Ibn Ḥaǧǧar, *Iṣāba*, i. 357 *et seq.*

(A. J. WENSINCK.)

BAHISHT (Avestan *vahishtō*), the name of Paradise among Persian Muslims. Even in the Avesta the expression *aḥu vahishta* "the best world" for the abode of the chosen in the future life is found. (William Jackson in *Grundriss der iran. Phil.*, ii, 685.) (CL. HUART.)

BAHLŪL LŌDĪ, founder of the Lōdī Dynasty in Dihli, (reigned A. H. 855—894, = A. D. 1451—1488); he came of an Afghān family settled in the Panǧāb and succeeded his uncle as governor of Sarhind; the weakness of the central power enabled him successfully to revolt against 'Alam Shāh, the last representative of the Saiyid Dynasty, and to seat himself upon the throne of Dihli (A. H. 855). He was an energetic ruler and restored to Dihli much of the prestige that it had lost under preceding reigns; he reconquered the province of Dǧawnpūr [q. v.], which had been ruled by an independent dynasty for more than 80 years. He is said to have been extremely temperate in diet, fond of the society of learned men, and zealous in the execution of justice.

Bibliography: Ni'mat Allāh, *Ta'rikh-i Khāndjahāni*; B. Dorn, *History of the Afghans, from the Persian of Neamet Ullah*; Elliot-Dowson, *History of India*, iv. 85 *sqq.*, 436; v. 71 *sqq.*

BAHMAN, BEHMAN, Avest. *Vohu Manah*, phl. *Vohūman*, one of the Amesha Spentas of the ancient Persians, according to Plutarch = *εὐνοία*; it is also a frequent Persian proper name. In Persian chronology, Bahman denotes the eleventh month and the second day of each month.

BAHMANĪ DYNASTY, a line of Muḥammadan kings, eighteen in number, who ruled in the Dakḥin from 748 (1347) to 932 (1525); in the period of its greatest power, this kingdom extended from Berār in the north to the borders of Viǧayanagar in the south, and from sea to sea on the east and west. This dynasty was founded by Ḥasan Gāngū (or Kānkū) [q. v.], a military officer in the service of Muḥammad ibn Taghlaq, Sultān of Dehli (725—752 = 1324—1351); he took advantage of the troubles of his master, to found an independent kingdom in the Dakḥin and assumed the title of 'Alā' al-Dīn Bahman Shāh. Firishṭa explains this title by a story that Ḥasan was, in his youth, a servant of a Brahman astrologer, and that while ploughing the field of his master, he found a box full of gold, which he at once took to the Brahman; pleased with Ḥasan's honesty, the Brahman recommended him to Muḥammad ibn Taghlaq and predicted his future greatness, at the same time making him promise that he would take the name of his former master as part of his title; but there is no historical foundation for this legend, and Colonel Haig has shown that the title Bahman Shāh points to Ḥasan's claim to be descended from Bahman, one of the mythical ancestors of the Sāsānid kings (*Journal of the Asiatic Soc. of Bengal*, lxxiii, 3-4).

Hasan made Gulbarga [q. v.] his capital, but the ninth king of the dynasty, Aḥmad Shāh I, 825—838 (1422—1435) transferred the seat of government to Bidar [q. v.], which remained the capital of the Bahmanīs as long as the dynasty lasted. The Bahmanī kings were constantly at war with Viḍḡayanagar, the powerful Hindu kingdom on their southern border. The prestige of the dynasty began to decline after the death of Muḥammad Shāh III (867—887 = 1463—1482) and his able minister, Maḥmūd Gāwan [q. v.]. The governors of the various provinces made themselves independent and the kingdom was divided among the Imād Shāhs of Berār, Nizām Shāhs of Aḥmadnagar, Barid Shāhs of Bidar, ‘Adil Shāhs of Bidjāpūr and Kuṭb Shāhs of Golkonḡa.

The following list gives the dates of accession of the Bahmanī kings:

I. Hasan Gāngū	748 (1347).
II. Muḥammad Shāh I	759 (1358).
III. Muḡjahid Shāh	776 (1375).
IV. Dā‘ud Shāh	780 (1378).
V. Muḥammad Shāh II	780 (1378).
VI. Ghiyāth al-Dīn	799 (1397).
VII. Shams al-Dīn	799 (1397).
VIII. Firūz Shāh	800 (1397).
IX. Aḥmad Shāh I	825 (1422).
X. Aḥmad Shāh II	838 (1435).
XI. Humāyūn Shāh	862 (1457).
XII. Nizām Shāh	865 (1461).
XIII. Muḥammad Shāh III	867 (1463).
XIV. Maḥmūd Shāh	887 (1482).
XV. Aḥmad Shāh III	924 (1518).
XVI. ‘Alā al-Dīn	927 (1520).
XVII. Walī Allāh Shāh	929 (1522).
XVIII. Kalīm Allāh Shāh	932 (1525).

Bibliography: J. S. King, *History of the Bahmanī Dynasty, founded on the Burhān-i Ma‘āthir* [by ‘Alī ibn ‘Azīz Allāh Ṭabāṭabā, together with extracts from other histories]; Firishṭa, *Gulshan-i Ibrāhīmī*, Makāla III; T. W. Haig, *Some Notes on the Bahmanī Dynasty*, (*Journal of the Asiatic Society of Bengal*, lxxiii. 1—15, Extra No. 1904); James Gibbs, *Gold and Silver Coins of the Bahmanī Dynasty*, (*Numismatic Chronicle*, 3rd ser., i. 91 sq. 1881; with supplementary notes by O. Codrington, *id.* 1898, 259 sqq.).

BAHMANYĀR. B. AL-MARZBĀN, a philosopher of the school of Avicenna who wrote in Arabic, flourished about the year 430 (1038). Cf. S. Poper, *Behmenjār ben el-Marzuban, der persische Aristoteliker aus Avicenna's Schule. Zwei metaphysische Abhandlungen von ihm Arabisch und Deutsch mit Anmerkungen*, Leipzig, 1851.

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AL-BAHNASĀ, a town in Egypt. Now an unimportant village of 150 (with two dependent villages 300) inhabitants in the district of Beni Mazār, in the Province of Minya, al-Bahnasā (the Egyptian Permezēt, Coptic Pemḡje and the Greek Πέμμα or Ὁξέμμαχος) was in antiquity a famous town and even in the early Muḥammadan period it was one of the most important towns in Central Egypt. It lies somewhat north of 28° 30' n. between the Baḥr Yūsuf and the edge of the Lybian desert and at the present day is almost buried in sand. As one of the chief towns of Christian Egypt — it is said to have once had 360 churches

and was the seat of a Bishop — and held by a Byzantine garrison, it played a certain part during the Arab conquest which is reflected in an apocryphal romance of war, the *Futūḡ al-Bahnasā*. Under Arab rule also it remained the seat of government of a district (Kūra). When the division into provinces was carried out under the Fātimid al-Mustanṣir, it gave its name to the province of al-Bahnasiya. Under the Turks it appears to have gradually declined, no doubt on account of the encroachment of the desert. During the period of the French occupation it was being used by the inhabitants of the neighbouring villages as a quarry. — It owed its importance in the middle ages chiefly to its industry. Idrīsī gives the following account of it. "In this town there were and are to the present day looms on which the so-called Bahnasā veils and Sultan cloths (*Maḡāfiṣ Sulḡaniya*) are woven for the government, and large tents and Mutakḡaiyara cloths. There are also many private looms there. Next to the special fabrics of the place, merchants appreciate most highly the veils. — These veils, carpets and garments are famed throughout the land." Wool and cotton-wool were the chief raw materials used. The great forests of Bahnasā, controlled by the treasury were also famous; numerous notices of them have been preserved under the name of al-Hirādī (not al-Kharādī as it is often misprinted). Jesus and Mary are said to have lived for seven years near Bahnasā during their stay in Egypt. The names of many villages in Egypt begin with the nisba Bahnasāwī.

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BAḤR (A.), Sea. The word is also used of large rivers e.g. *Baḥr al-Abyad*, the White Nile, *Baḥr al-Azraq*, the Blue Nile, *Baḥr al-Ghazāl* (see below). — In prosody *Baḥr* denotes a metre, see above p. 464.

AL-BAḤR AL-ABYAD, "the White Sea", an Arab name of the Mediterranean. [See **BAḤR AL-MAGHRIB**.]

AL-BAḤR AL-ASWAD, "the Black Sea". [See **ḲARA DENİZ**.]

BAḤR AL-BANĀT i. e. "the Maidens' Sea", as the Arabs call the islands of the Archipelago on the west coast of the Persian Gulf. Idrīsī calls it *Baḥr al-Kiṭr*.

Bibliography: Ritter, *Erdkunde* xii, 390, 589 *et seq.*

BAḤR FĀRIS, the sea of Fārs, the name given by Iṣṭakhri (p. 6) and Ibn Ḥawḡal (p. 35—41) to the Indian Ocean by an erroneous extension of the term. In Muḡaddasī (p. 17) and Mas‘ūdī (*Prairies d’or*, vol. i. p. 207) the name merely designates the Persian Gulf proper from ‘Abbādān at the mouth of the Tigris (Shatt al-‘Arab), to ‘Omān including the Gulf of that name. There are dangerous shallows in the estuary of the Shatt

called *al-Khashabāt*, "the piles", i. e. a lighthouse built on piles, where a watchman lights a fire to point out the entrance to ships; there are pearl-fisheries at the island of Khārak opposite Djannāba. The principal harbours on the coast of the Persian Gulf are 'Abbādān, Mehruḥān, Sinf, Djannāba, Sirāf, Ḥisn Ibn 'Omāra, Hormūz, Tiz (Mekrān), a list to which one must add Bū-Shahr, Bandar 'Abbās (Gumrūn), and Linga which have recently become important. The Persian Gulf is separated from the Indian Ocean by the Durdūr (Kusair and 'Owair) — in which many ships are wrecked. In it are the islands of Awāl, Khārak, Kish (Kais, Kishm), al-Lār (Lāarak). The most important ports on the Arabian coast are: Kowait, al-Kaṭīf, Maṣkaṭ (now called Muscat).

Bibliography: Moḥammad Ḥasan Khān, *Mirāt al-buldān*, vol. i. p. 176—191; Abu l-Fidā, *Geography*, p. 22, 369, 373; *Persian Gulf Pilot*; G. Genthe, *Der Pers. Meerbusen*; H. J. Carter, in the *Journ. Bomb. Br. R. A. S.* 1852, pp. 21—96. (CL. HUART.)

BAHR AL-GHAZĀL, a tributary of the White Nile and the name of a province in the Egyptian Sūdān. The Baḥr al-Ghazāl, "the river of gazelles", arises from the union of numerous small streams which flow north and north-east from the watershed between the Congo and the Nile and receives its most important tributary the Baḥr al-Arab, from Dārḥūr. After its junction with the Baḥr al-Djabal which flows from the Central African lakes, the name of Baḥr al-Abyaḍ i. e. White Nile is given to the river they form. The Baḥr al-Ghazāl is not simply a river but a complicated, lakelike, extended system of water-courses with a slight drop; in the rainy season it is a sheet of water in breadth stretching farther than the eye can reach; on the fall of the waters it is an impenetrable swamp on which the floating barriers of plants (*sudd*) render navigation very difficult and in places quite impossible. The "Gazelle river" was first explored by a Khartūm merchant, Ḥabashī in 1854 and in 1856 by Consul Petherick. Schweinfurth afterwards described it thoroughly. Before the clearing of the *sudd* from the riverbed, undertaken by the English, navigation ended at the so-called Meshera (i. e. *Meshera*) the starting point for all expeditions into the adjacent lands, also called Port Reck or Meshra al-Rek on maps. According to Schweinfurth the Reḳk are a Dinka tribe in the neighbourhood.

All the district around between 5 and 10° north and 25 and 30° east and thence also the province of the Egyptian Sudan is called Baḥr al-Ghazāl. The country is inhabited by heathen negroes, the Shilluk and the Dinka who are divided up into numerous small tribes. These peoples must have lived here for many centuries for they have become quite acclimatised to life in these swampy regions. Their chief occupation is cattle-rearing (humped-cattle) and they can work in iron which is imported. As tribes, which have been scattered and driven out of the neighbouring territories, have settled in Baḥr al-Ghazāl, the population is very varied. Slatin (trans. Wingate, p. 194) mentions the following names: Kara, Kunga, Fertit, Kretsch, Baya, Tiga, Banda, Niam Niam, Bongo, Monbuttu and others of which each group has its own chief and fights vigorously against the others. All these tribes are heathen. The geographical nomenclature is mostly Arabic however but this is due to the constant expeditions (trading caravans or slave-raids) which

the Arabicised nomads of Kordofan and Dārḥūr or the Dongolans of the Nile have undertaken from ancient times to the Baḥr al-Ghazāl. The history of the Baḥr al-Ghazāl is really only the history of these robber raids which are further complicated by the bitter feud between the semi-Arabs and the Dongolans.

We can only begin to speak of a history in the narrower sense of the word when Egypt, following in the track of the slave-hunters, laid her hand on Baḥr al-Ghazāl. At the time of the first occupation of the Sūdān by the Khedive in the middle of the xixth century, Baḥr al-Ghazāl was a dependency of Dārḥūr. In 1860 a semi-Arab named Zibēr (Zubair) won for himself princely power and undertook long expeditions from a strong position after the manner of all slave-hunters. His head quarters were called Dēm Zibēr and became the chief town of the Baḥr al-Ghazāl and the seat of a governor (*mudīr*). The first governor was Zibēr himself, whose *de facto* authority was confirmed by the Khedive in 1843. Zibēr then conquered Dārḥūr for the Egyptians but was summoned to Egypt in 1876 when he threatened to become too powerful, and not allowed to return to the Sūdān for several decades. Zibēr had left his son Sulaimān (Solimān, Sli-man) as his successor in Baḥr al-Ghazāl. The latter came into conflict with the Egyptian authorities, rebelled, and after a fierce struggle was overthrown by the Italian Romoli Gessi and executed. This Gessi Pasha was the first European governor of the Baḥr al-Ghazāl. He was replaced in 1881 by Lupton Bey, who had to capitulate in 1884 to the Mahdists. Even before this a certain Ḥasab Allāh had been appointed governor of Baḥr al-Ghazāl by the Mahdī Muḥammad Aḥ-mad. Lupton had to capitulate not because the natives, who were of course pagans, forced him to, but because his own soldiers and officers did. For over ten years Baḥr al-Ghazāl formed part of the kingdom of the Mahdī or rather of his Caliph 'Abdullāhi. It was not till its reconquest by the English that order was restored in the Sūdān and from the annual *Reports on Egypt and the Sudan* we can learn the progress made under Anglo-Egyptian rule. Baḥr al-Ghazāl like the whole of the Eastern Sūdān is under the united rule of England and Egypt (Treaty of January 19, 1899).

The Baḥr al-Ghazāl was for a long time the subject of serious diplomatic complications; for it is the frontier province of the Egyptian Sūdān and borders on the French and the Belgian Congo. In 1898 a crisis arose between England and France over the Fashoda episode which might have ended in war had not France yielded the point in dispute. On the Belgian frontier there have also been occasional difficulties but according to the latest blue-books these have been finally settled.

Bibliography: Schweinfurth, *In the Heart of Africa*, Lond., 1878; Slatin Pasha, *Fire and Sword in the Sudan*, Lond., 1896; Lord Cromer, *Modern Egypt*; *Reports by H. M. Agent and Consul-General on the Finances, Administration, and Condition of Egypt and the Sudan*; Ibrāhīm Fauzi Pasha, *Kitāb al-sūdān baina yadai Ghordūn wa-Kiṣhner* (Cairo, 1319 *et seq.*); further works by Schweinfurth on the Baḥr al-Ghazāl in his *Bibliography: Veröffentlichte Briefe, Aufsätze und Werke*, 1860—1907 (Berlin). (C. H. BECKER.)

BAHR AL-HIND is the usual name amongst the Arabs for the Indian Ocean which is also called *baḥr al-Zandj* from its western shores or — the part for the whole — *al-baḥr al-Ḥabashī*; the expression *baḥr Fāris* also, sometimes, includes the whole ocean.

According to Ibn Rustah its eastern shores begin at Tiz Makrān, its western at ʿAdan. Abu 'l-Fida' gives the Baḥr al-Ṣīn as its eastern boundary, al-Hind as the northern, and al-Yaman as the western, while the southern is unknown.

The various parts of the ocean bear special names derived from various lands and islands. If we neglect the northern arms, the Baḥr al-Kulzum and the Baḥr Fāris in the narrower sense, which are dealt with in separate articles, we have first the Baḥr al-Yaman stretching along the south coast of Arabia with the *Khuryān Muryān* (Kuria Muria) islands and *Soḳoṭrā*.

On the African coast we have, beginning at the Strait of Bāb al-Mandab, first the land of Barbarā, i.e. Somaliland to the harbour of Manka, then the land of the Zandj [see **BAHR AL-ZANDJ**] with the towns of Barawa, Malinda, Munbasa and the Island of Zanzibar i.e. roughly British and German East Africa as far as the island of *Ḳanbalū* (undoubtedly Madagascar). *Sofāla* is joined to *Ḳanbalū* and finally at an uncertain distance is *al-Wāk wāk*.

If one sets out from the Baḥr Fāris at Tiz Makrān he comes to the coast of *al-Sind* with the delta of the Indus and the commercial town of *al-Daibul*. On the shores of the Baḥr *Lārawī* lie the towns of *Kanbāya* (Cambay), *Sūbāra*, *Ṣaimn* and *Ṣindābūra* (Goa). The archipelago of *al-Dībādjāt*, the Laccadives and the Maldives, separates the Baḥr *Lārawī* from the Baḥr *Harkand*. The last port on the Malabar coast is *Kūlam Malī* (Quilon) the outermost of its islands is *Sarandīb* (Ceylon). The route to the East Indies appears to have lain straight across the Baḥr *Harkand* to the island of *al-Rāmī* which is washed by the waters of the Baḥr *Harkand* and the Baḥr *Shalāhiṭ*; apparently *al-Rāmī* (al-Rāmi, al-Ramin = al-Lāmari, whence the sea is there called Baḥr *Lāmari*) is Sumatra, to be more accurate North Sumatra while *Shalāhiṭ* is South Malacca. Voyagers sailing to China must have kept somewhat further north for they touched at the islands of *Laṅkabālūs* or *Landjābālūs*, the *Nicobars*, to the north of which are placed the *Andamān* Islands, and from there reached *Kalāh Bār* (Kedah) on the Malay Peninsula; the Strait of Malacca is therefore called Baḥr *Kalah* (*Kalāh Bār*) while the Baḥr *Shalāhiṭ*, when it is distinguished from it, appears to be the sea adjoining it on the south. We have now reached the land of the *Maharādj*, the centre of which is the land of *al-Zābadj*. This name originally denoted Central and South Sumatra, where *Sarbuza* = Palembang is to be sought for, then its use was extended to include Java (*Djāba*) and in its political application it includes a series of smaller islands and the coast of Malacca. Beyond these islands is the Baḥr *Kardandj*, the Gulf of Siam which is continued on the coast of *Ḳimār* (Khmer = Cambodia) in the Baḥr *Ṣanf*, the sea of Annam and the waters adjoining it on the South. Passing the Island of *Ṣandarfulāt* (Hai-nan?) we reach the *al-Baḥr al-Ṣandjī*, the Chinese Sea where *Khanfu* (Hang-chu) is the great em-

porium for the trade with the west. The knowledge of the Arabs concerning *Silā* (Corea) and the *Wāk wāk* Islands (Japan) was vague and limited.

The notions of the Arabs of the tenth century concerning the Baḥr al-Hind become more and more vague as one goes to the East and South and the interpretation of their statements more uncertain. In many cases they have merely followed their Greek predecessors; they have, in addition, utilised the accounts of their own voyages. Details from different sources were never properly assimilated to form a uniform picture. Sometimes the Baḥr al-Hind appears to pass into the "Sea of Darkness", in which mariners driven out of their course are said to be tossed about for ever; sometimes, it is believed that it joins "the Black Sea" on the North of Asia, sometimes again, East Asia and South Africa appear to be connected, as the use of the name *al-Wāk wāk* [q. v.] for Japan as well as for a land in the South of Africa, sometimes for Madagascar, shows. This idea is supported by *Idrisī* according to whom the *Zābadj* islands are opposite the land of *Zandj*.

The voyages of the Arabs and Persians, who availed themselves of the monsoons, had as their starting place the Persian Gulf; *Sīraf* and *Ṣoḥār* are important harbours there. The most important commercial centres appear to have been the land of *Zandj*, to which merchants sailed even from *al-Zābadj* — Madagascar itself was ultimately colonised from the Malay Islands, — and *al-Zābadj* itself, which had relations with China. The commerce of the Muslims with China came to a standstill in 264 (878) because of political changes. The Arab authors usually do nothing but hand on the old material. It was not till much later — under the Mongols — that intercourse again became active as *Ibn Baṭṭā*'s account of his voyage shows.

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BAHR AL-KHAZAR, "Sea of the *Khazars*", (Pers. *daryā-i Khazarān*), the Caspian Sea is so-called by *Mohar* geographers, after the *Khazars*, to whom the land on the north shore of this sea, with the important commercial town of *Itil* (not far from the mouth of the Volga), belonged, in the best period of Arab geographic literature, in the 10th (xth) century. More rarely (by *Ibn Khurdādhbih*, following him *Kudāma* and *Mas'ūdī*) the Black Sea (with the Sea of Azov) is denoted by the same name, probably because the dominion of the *Khazars* included a part of the Peninsula of the Crimea. This name does not appear to have been used outside the *Muḥammadan* world; the Old Russian name "*Khwalimskoje*" (variants: *Khwalisskoje*,

Khwalinskoje more" is certainly to be connected with the name of the land of Kh^wārizm, although the Arabs and Persians have always applied the name of Lake (or Sea) of Kh^wārizm only to the Sea of Aral. The Caspian sea is also called in Muḥammadan literature after various adjoining lands, "Sea of Djurdjān" (the "Hyrceanian Sea" of the ancients), "Sea of Abaskūn" (from the harbour at the mouth of the Gūrġen), "Sea of Ṭabaristān" (or Mazandarān), "Sea of Dailam", "Sea of Gilān", and in later times (since the Mongol period), also "Sea of Shirwān" or "Sea of Bākū" (the latter name appears in the middle ages in European works also in addition to the name "Sea of Sarāi"); the name "*Bahr al-Kulzum*" which is properly the name of the Red Sea is frequently also transferred to the Caspian Sea. In Turkish literature, the expressions *Bahr-i Ghuzz* (after the famous nomadic people, the predecessors of the Turcomans and Osmanlis) and *Ak-Deñiz* (more frequently applied to the Mediterranean) are also used.

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BAHR KH^wĀRIZM or BUḤĪRAT KH^wĀRIZM = Sea of ARAL [q. v.].

BAHR AL-KULZUM, the Red Sea. The ancient names for the Red Sea were not adopted by the Arabs although the Hebrew name for the "Sea of Reeds" was known to them and they erroneously applied it to the whole Red Sea. They much preferred to call it after the town of Kulzum, the ancient Clysma, at its northern end, near Suez. The name Bahr al-Hidjāz is very popular and even appears in the Turkish *Muḥit* and in modern maps, while Bahr Suez only denotes the Gulf of Suez. The Gulf of 'Aḳaba was called Khalidj Aila, now Bahr 'Aḳaba. Aila and Kulzum have shared the fate of all harbours built on land undergoing secular upheaval and are silted up. According to the Muḥammadan conception a great East and West Sea flows from the Ocean, al-Bahr al-Muḥit, which surrounds the earth and these approach nearest one another at Kulzum and al-Faramā (Isthmus of Suez). The western arm of the East Sea, also called the Indian or Chinese Ocean is the Bahr al-Kulzum. Its northern limit has been given; the natural termination at the Bāb al-Mandab is usually taken as its southern end but some include the Gulf of Aden, the Khalidj al-Barbari (also Barbarā) as an entrance to it. In almost all the geographers the description of the towns on its coast begins at Bāb al-Mandab, the narrow strait of which has given rise to the story that the Red Sea was once a fertile land. It was only when a certain king removed a mountain at Bāb al-Mandab to make a small canal, through which the Indian Ocean could rush in and flood the country of an enemy of his, that the whole Ocean burst in and thus a new arm of the sea took the place of a flourishing country. The following measurements are given: length, 30 voyages, and greatest breadth

3 days' journey; according to others from 1500 to 400 miles in length with a breadth of 90 miles (the actual length from Suez to Bāb al-Mandab is 1400 miles and the greatest breadth 200 miles).

The Bahr al-Kulzum had a bad name among the Arabs on account of its storms and sunken rocks (coral-reefs), especially the northern parts, which on this account were for a time avoided by traffic [see article 'AIDHĀB]. The southern end of the Peninsula of Sinai was especially feared, where the winds from the two northern arms met one another, particularly near the islands of Tīrān (in Arabic usually Tārān), at the entrance to the Gulf of 'Aḳaba and Djobāl (undoubtedly to be identified with Djubailāt or Djubailān) at the entrance to the Gulf of Suez. The scene of the destruction of Pharaoh and his army, so often mentioned in the Korān was somewhat vaguely located in this region. According to Kalkashandī, *Daw' al-Ṣubḥ*, 225, and 'Omārī, *Ta'rif* 123 the "Sea of Reeds", was called Birkat al-Gharandal which may be compared with the Surandala, Arandara of Christian pilgrims. On account of the storms it was, and is the custom of the local mariners to hug the coast, sailing only by day and anchoring at night in the shelter of the coral reefs. Nevertheless the commerce on the Red Sea has always been considerable. In early Muḥammadan times a canal united the Nile with Kulzum, and corn-ships plied between Fostāt and al-Djār, the port of Medina. The route of the Indo-European traffic, which was in the hands of the Jews, was over the Isthmus of Suez and thence by sea again, without touching Egypt, to al-Djār and Djidda and thence on to India and China. In the most flourishing period of the 'Abbāsīd caliphate the chief trade in spices naturally followed the route by Baghdād, but with the increasing importance of Egypt it was gradually diverted to the Nile valley. Aden was the great commercial centre; from there ships went forth to the harbours of the sacred towns, to al-Ḳusair, the port for the Egyptian Kūṣ, then for several centuries to 'Aidhāb; it was not till the end of the viiith (xivth) century that al-Ṭor in the north at the foot of Sinai won greater importance. From Ḳusair, 'Aidhāb and al-Ṭor there was great traffic to Djidda on account of the pilgrimages and also from the southern coast towns. Navigation seems to have always been more flourishing in the southern half of the Red Sea than in the north, owing to the ancient civilisation of the adjoining lands and the more favourable winds. In ancient times, for example, intercourse had been established between Yaman and Abyssinia. The Bāb al-Mandab and lands adjoining it have from the earliest times formed a sort of bridge for migrations. Life and commerce on the Red Sea, the kinds of ships and the management of harbours are discussed in Klunzinger's *Oberägypten*. Here we find many terms which also appear on the coast of East Africa and reflect the terms in use in the Indian Ocean. The horrors of a sea voyage so often described by Arab travellers, they sought to avert by all sorts of magical practices of which some have been collected in the *Archiv für Religionswissenschaft*, ix. (1908) p. 157 et seq.

The following places located in the Bahr al-Kulzum have a fabulous character. The magnetic mountain, south of Kulzum, on account of whose attraction for iron the ships of the district were

made without any parts of iron, and the islands of al-Djassassā or al-Djāssa (the "spy", fem.) an animal that ascertains information and bears it to the Anti-Christ (al-Dadījal). We are also told of fishes 200 ells long, of some with the heads of owls, and other wonderful marine animals. All these features arise, partly from inaccurate observation, and partly from the material of Oriental romances such as the Romance of Alexander.

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BAHR LŪṬ, "Lot's Sea", is the modern Arab name for the Dead Sea which is usually called by the Arab Geographers *al-buḡaira al-maiyita* "the Dead Sea", *al-buḡaira al-muntina* "the stinking Sea", *al-buḡaira al-maḡlūba* "the overturned Sea" (because at *al-arḍ al-maḡlūba*, "the land that has been overturned", the *arḍ kaḡm Lūṭ* is placed), *buḡairat Ṣoḡhar* (*Zoḡhar*) "the Sea of Zoḡhar", also "the Sea of Sodom and Gomorra". The Persian Nāsir-i Khosrau (v. = xi. century) appears to be the first geographer to know the name *buḡairat Lūṭ*.

The name *Bahr Lūṭ* refers to the story in Genesis xix which is often referred to in the *Qur'ān* though the sea itself is not named.

To the present day, names in the neighbourhood of the Dead Sea — e.g. *Djebel Sudum* (Usdum) — and legends current among the natives, recall the catastrophe related in Genesis xix. These are certainly founded less on popular than on learned tradition.

Geography. Between the steep and barren slopes of the "desert of Judah" and the mountainous land of Moab lies the Dead Sea, like a blue mirror 1150 feet below sea-level from north to south. Its length is about 50 miles, its mid-breadth 8 miles and it has no exit.

The deepest part of its bottom is 2600 feet below sealevel. An isthmus (*lisān* "tongue") running out from its east shore separates the southern, quite shallow part from the northern basin. While on the East and West shores the mountains rise up from the shore to a height of over 3000 feet, the land is low-lying in the north, at the mouth of the Jordan and in the south, where on the east shore of the *sebkha*, Pentapolis (Genesis xiv and xix) is to be sought for, it only rises slowly into *al-Ghawr* and *al-Araba*. The composition of its water, so extraordinarily rich in salt is unsuited to organic life and is even an impediment to navigation. On only a few places on the shore, inhabited oases of almost tropical character have survived.

Geology. The Dead Sea fills the deepest part of the Great Syrian system of depressions which was formed at the close of the Tertiary period. In the periods of alternate drought and rain of the diluvial epoch, the great floods filled the greater part of the Jordan valley and a part of the 'Araba with an inland sea; this was never connected with the Red Sea. There being no exit to this basin the water, which, to begin with, flowed partly from springs rich in minerals, came in course of time, by evaporation to contain a high percentage of salt of peculiar composition. In the dry period of historic times the sea has shrunk to the bed it, at present, occupied. In the last century a gradual rising of the level of the sea has been definitely ascertained. Tectonic disturbances have affected the surrounding district down to the present day. It is to one of the most recent of these that the origin of the southern basin is due.

The procuring of asphalt from the Dead Sea, as in antiquity (cf. the name *lacus Asphaltitis*) seems to have been an important business in the middle ages, also. The asphalt was used as a protection against insects in vineyards. It was also used for many medicinal purposes. To the waters of the sea itself, healing powers were also ascribed.

The rich products of the oasis of Zoḡhār (near the modern *ghawr al-Ṣāfiya*) were borne across the Dead Sea. The Frankish Crusaders also sailed on it. Since the Crusades the political importance of the Sea and the surrounding country has almost completely disappeared.

Bibliography: All earlier material has been collected and made use of in Meusburger, *Das Tote Meer* (Programme, Brixen 1907—1909); Arab accounts: *Biblioth. Geogr. Arab.*, i. 64; ii. 123 *et seq.*; iii. 178, 184 *et seq.*; v. 118; vi. 79; vii. 329; viii. 73 *et seq.*; Maṣ'ūdī, *Murūdj al-ahab* (ed. Barbier de Meynard), i. 96; Idrisi, *Zeitschr. d. Deutsch. Pal.-Vereins*, viii. 3*; Yākūt, *Mu'djam*, i. 516; ii. 934; Dimashḡī (ed. Mehren), p. 108; Abu 'l-Fidā' (ed. Reinaud), p. 228; Ibn Baitār (transl. by Sontheimer, Stuttgart, 1842), ii. 309 *et seq.*; cf. in addition the Persian Nāsir-i Khosrau (ed. Schefer), p. 17 *et seq.*; the Muḡammad sources have been collected and translated in G. le Strange, *Palestine under the Moslems*, p. 64—67, 286—292.

(R. HARTMANN.)

BAHR AL-MAGHRIB. Among the Arabs the Mediterranean has a great many names (in many of these the name of the part is applied to the whole e.g. *Bahr Tāndja*, *b. Ifriḡiya*). The most frequent are 1. *Bahr al-Maḡrib*, West Sea, or *al-Bahr al-Maḡribi* or *al-Ḡarbi* (Western Sea), rarely *al-Dabūri*; 2. *Bahr al-Rūm*, Sea of the Romans and Greeks, or *al-Bahr al-Rūmī*, Graeco-Roman Sea (more rarely *Bahr al-Ifrānḡi*, sea of the Franks or Europeans, applied rather to the European parts); 3. *Bahr al-Shām* or *al-Bahr al-Shāmi*, Syrian Sea. *Al-Bahr al-Mutawassiṭ* = Mare Mediterraneum, Central Sea, or the "Sea in the midst of Lands" is an early name, while *al-Bahr al-Dākhilī* = Mare Internum, Inner Sea, appears to be modern. The names *Bahr al-Isḡandariya* or *Bahr Maṣr* are rare and in the first instance apply only to the South East part. It is often called *al-Bahr al-Milh*, the Salt Sea in contradistinction to the Nile (*al-Bahr*) with its fresh water, while it is called *al-Bahr al-Abyaḍ* = the White Sea (Turkish: *Ak Deniz*, see this article)

and *al-Baḥr al-Akḥḍar* = Green Sea in opposition to the Atlantic Ocean, which is called *al-Baḥr al-Muḥīṭ al-Maghribī* = the Western Sea which surrounds the world or *Baḥr al-Zulma* or *al-Zulumāt*, Sea of Darkness or Darkneses, or *al-Baḥr al-Muḥlim*, Dark Sea (Mare Tenebrosum), for the name *al-Baḥr al-Aswad*, Black Sea also appears, as well as *al-Baḥr al-Aḡam* and *al-Akbar*, Largest Sea (by which *al-Muḥīṭ* is meant). Indeed the Mediterranean is sometimes so called.

According to most Arab geographers, the Mediterranean Sea does not begin at the Strait of Gibraltar, which is called *al-Zoḳāk*, the lane, but includes also the Gulf of Cadiz to the northwest of the strait and to the southwest, the sea along the Morocco coast as far as Salé-Rabāt. The *Madīma* *al-Bahrain* also is imagined to be west of the Pillars of Hercules, where the two seas, the White or Green (Mediterranean) and the Dark or Black (Atlantic Ocean, also called *Kāmūs* from *Ōkyānōs* = Ὠκεανός) meet, whose rising and falling cause the ebb and flow of the tides, *madd* and *djazzr*. The formation of the Mediterranean is regarded by the Arabs, according to the tradition, as having been brought about by a great inrush of the Atlantic Ocean into the lower lying lands of what is now a sea; or the Mediterranean was regarded as an ancient inland sea and the piercing of the Strait of Gibraltar is said to have been effected by fabulous Egyptian Kings or by Alexander the Great (cf. the story of the pillars of Hercules; as a matter of fact geology shows that Spain and Morocco were once connected). The Adriatic Sea is usually called *Baḥr* or *Djūn al-Bundūḳiya* or *al-Banādīḳa*, Sea or Gulf of Venice or of the Venetians; the Aegean Sea, *Baḥr* or *Khalīḍ*, *Qoṣṭanṭīniya*, Sea or Gulf of Constantinople (often also = the Hellespont, Sea of Marmora and the Bosphorus). The Black Sea is called *Baḥr Bontōs* (Pontus Euxinus) which often appears in the corrupt form *Nīṣas(ṣḥ)*, or *Baḥr Aṭrābī-zonda* (Sea of Trebizond), *Baḥr al-Rūs wa'l-Bulghar*, Sea of the Russians and Bulgarians, or *Baḥr al-Kirim*, Crimean Sea and in later times also *al-Baḥr al-Aswad* = Black Sea, like the Turkish *Kara Deñiz*, Russ. *Tschernoje more*; the Sea of Azov is called *Baḥr Mānnīṣis(ṣḥ)* and also *Mānnīṣis(ṣḥ)* or *Māyīṣis(ṣḥ)* = Palus Maeotis, corrupted from *Maiōtiq*.

Various calculations of the extent of the Mediterranean from East to West (its length) were given by the Arabs following Ptolemy's estimate, which is too high; on these cf. Reinaud, *Introduction* to Abu'lḥidā's *Géographie*, p. cclxxvi.

While in antiquity the Mediterranean facilitated the commerce of the Phoenicians, Carthaginians and Greeks and in the Roman Empire bound together its European, African and Asiatic provinces, after the Arab conquest of the Syrian and North African coast, and the temporary conquest of Spain and the principal islands, in the middle of the seventh century, it separated Muḥammadan culture from the Christian civilisation of Central Europe; even the expulsion of Islām from Sicily and Spain was counteracted by the great eastern advance of the Turks over Asia Minor and the Balkan Peninsula in the xvth—xviith centuries, since the mediaeval crusades were a failure. It was not till the political and military decline of the Muḥammadan states and provinces (except Morocco) dependent on Turkey in the Mediterranean in the xviiith and

xixth centuries, and the occupation of the most important stations by Albion, the mistress of the seas, and the conquest of Algeria (1830) and the occupation of Tunisia by the French and of Egypt by the English that the permanent ascendancy of Christian-European civilisation and policy was assured in all the lands adjoining the Mediterranean.

Bibliography: Yāqūt, *Muḍjam al-Buldān*, i. 504-505, (in addition Lexicon Geographicum: *Marāsid al-Iṭtilāʿ*, iv. 262 *et seq.*; Iṣṭakhri (*Biblioth. Geogr. Arab.* i), 68—71; Ibn Hawḳal (*Biblioth. Geogr. Arab.* ii), 128—137; Kaḏwīnī, *ʿAdjāʾib al-Makhlūqāt*, 123—127 (Ibn al-Wardī 1309, 101—104); Dimashḳī, *Manuel de Cosmographie* (trad. Mehren), 179—194; Abu 'l-Fidāʾ, *Géographie* (ed. Reinaud), 27 *et seq.*, transl. I, 32—41; Idrīsī, *l'Afrique et l'Espagne*, 165, transl. 197, 53; ʿAbd al-Wāḥid al-Marrākushī, *The History of the Almohades* (ed. Dozy), 4. (C. F. SEYBOLD.)

BAHR MUḤĪT. Following the tradition of the Greek geographers the Arabs have conceived of the Ocean as a kind of vast river, circular in its general form, surrounding the whole habitable earth. They have for this reason called it *Baḥr Muḥīṭ*, the surrounding sea. They also give it the names of Outer Sea, Sea of Darkness, or Green Sea. Idrīsī compares the earth placed in the midst of the ocean to an egg immersed in water contained in a cup. As the water surrounds the earth, the air surrounds the water and fire envelops the air under the concavity of the sphere of the Moon.

In the opinion of some oriental scientists, all seas must communicate with the ocean; they are only gulfs or prolongations of it. The ocean is as it were "the Source" of all other seas; this is an opinion widely spread, Mas'ūdī tells us (*Prairies d'Or*, i. 258). Even the seas apparently shut in are thought to communicate with one another, either underground or by some unknown channel. Thus it has been thought that the sea of the Khazars was connected with the Russian Sea or Sea of Trebizond, the sea of *Kh̲w̲ārizm* with that of the Khazars, that of *Zoghar* with that of al-Kulzum and that of *Hadjar* with the Sea of Persia. But this is not the opinion of all geographers (vide *Dimashḳī*, ed. Mehren, p. 127). — Mas'ūdī tells us that certain scholars believe in an Ocean of fresh water distinct from the Outer Sea which would be the source of all rivers (*Prairies d'Or*, i. 203).

The Ocean contains 27,000 islands, says the author of the *Compendium of Wonders* (p. 45) and refers this figure to Ptolemy. In the North-east at the extreme limit of the habitable world is the legendary island of Thule, mentioned by Pytheas and Ptolemy, situated in 63° of North latitude. In its eastern part the Ocean washes the coast of Britain, numerous towns in France and Andalusia (Spain), several towns on the coast of the Maghrib and the country of the Berbers "the people who live in the reed huts". It also encloses the Isles of the Blessed (vide Mas'ūdī, *Kitāb al-tanbīh*, p. 98). It is in these Isles of the Blessed that Idrīsī places the statues erected by Hercules, statues whose attitude and inscriptions indicated to voyagers that they could go no farther. Mas'ūdī places these statues sometimes at Cadiz, sometimes in the Straits of Gibraltar. They served also as

lighthouses. The Mediterranean has been formed, according to the Arabs, by the Ocean, which burst a natural wall connecting Andalusia to the Maghrib and poured over the land. Africa was thought to terminate at no great distance to the south of Egypt; the Ocean was found there again washing the shores of the land of the Negroes.

To the south of Asia, the Ocean took the names of Sea of Hind, of Serendib, of Harkand, of Kōmar, of Maharādj, of Zandj. Its eastern part was called the Sea of Šanf or Sea of China. [See BAHR AL-HIND.]

Arab scientists have discussed the cause of tides and of the saltness of the sea. As a rule, they attributed tides to the action of the moon, regarding the earth as a sort of animal and the seas as its humours; when the moon waxes it provokes a more active circulation of the humours in the animal. As to the saltness of the sea, Mas'ūdī remarks that it cannot be due to the effect of the heat on fresh water as many of the ancients believed, for nothing similar is produced by distillation (*loc. cit.*, p. 279).

The Arab geographers have also given measurements of the length of the habitable earth which is that of the diameter of the ocean.

(CARRA DE VAUX.)

BAHR AL-ULŪM, whose real name is ABU 'L-^ʿAIVĀSH MUḤAMMAD 'ABD AL-^ʿALĪ B. NIZĀM AL-DĪN B. KUTB AL-DĪN SAHĀLĪ, was born 1144 (1731) in the Firangī Maḥall, Lucknow, which had been given to his father by Awrangzēb. The family had come originally from Herāt and had received grants of land from Akbar. His great-grandfather settled in the village of Sahāl, near Lucknow. Both his grandfather and father were renowned as scholars and religious teachers. Bahr al-^ʿULŪM was taught by his father and his father's successor, Mullā Kamāl al-Dīn, and eventually succeeded to his father's chair. But a controversial treatise written by him having stirred up bad blood between the Shī'as and Sunnis, he was expelled by Shudjā' al-Dawla, king of Oudh, and lived for some time in Shāhājānpur under the protection of its Nawāb, 'Abd Allāh Khān. After the murder of the Nawāb in 1173 (1759), he taught in Rāmpur and Bihār and finally settled in Madras, where he died on the 12th Radjab, 1225 (1810). In South India he is known as Malik al-^ʿUlamā' (king of the learned), in North India as Bahr al-^ʿULŪM (ocean of learning). He was a very successful teacher and a voluminous writer, his chief works being commentaries on Arabic text-books of jurisprudence, logic and scholastic theology.

Bibliography: Al-Nadwa (*Journal of the Nadwat al-^ʿUlamā'*, April-June 1907); Muḥammad Šiddīq Ḥasan Khān, *Abjad al-^ʿulūm*, p. 927; Ḥasan b. 'Abd Allāh al-^ʿAbbāsī, *Āthār al-uwāl*, p. 24. (M. HIDAYET HOSAIN.)

BAHR AL-ZANDJ. By the Bahr al-Zandj the Arabs mean the western part of the Indian Ocean, Bahr al-Hind [q.v.] which washes the East coast of Africa from the Gulf of Aden i.e. the Khālīdj al-Barbari to Sofala and Madagascar which was as far as the scanty knowledge of the Arabs extended. The name is derived from the adjoining coast which is called the Bilād al-Zandj or Zanguebar, Land of the Zandj. The name Zandj is applied by the Arabs to the black Bantu negroes who are sharply distinguished from the Berbers

and Abyssinians. The name Zandj is very old, even Ptolemy knows Ζήγγισα ἕκτρα, and Kosmas Indicopleustes of τὸ λεγόμενον Ζήγγιον. The name itself has not been explained. Nowadays it is applied to the Island of Zanzibar and to a tributary of the Zambesi which bears the name of Zangue. The Arab notices of the coast and sea of the Zandj are more than scanty and partly contradictory. The sea was feared and avoided. Only the Arab travellers Mas'ūdī and Ibn Baṭūta sailed across it, but they tell us more about the land and its people than about the sea itself. It is clear that the Arabs imagined the coast to run in quite another direction to what it actually does. W. Tomaschek has given interesting reconstructions of their cartographical notions in his *Die topographischen Capitel des indischen Seespiegels Moḥit* (Vienna, 1899), while all notices by the Arab geographers on the sea and land of the Zandj have been collected in a masterly fashion by L. Marcel Devic (*Le Pays des Zandjs ou la Côte Orientale d'Afrique au Moyen Age*, Paris, 1883). Navigation on this part of the Indian Ocean is regulated by the periodic monsoons whence the ancient relations between South Arabia and North-West India and the East African coast. — For further information see the articles: BAHR AL-HIND and ZANDJ. (C. H. BECKER.)

BAHRĀ', an Arabian tribe. Genealogical table: Bahrā' b. 'Amr b. al-Ḥafī b. Qodā'a. The tribe had its settlement in the plain of Hims (Hamdāni, p. 132); Suwa and Muṣaiyakh Bahrā', mentioned in the Syrian campaign of the years 13 (635) were among its watering-places. Cf. Ṭabarī (ed. de Goeje), i. 2114, 2122, 2124; Belādhorī (ed. de Goeje), 110; Yāqūt, *Mu'djam*, iii. 172; iv. 557; de Goeje, *Mémoire sur la conquête de la Syrie*², 39—43.

Ibn Khallikān (ed. Wüstenfeld, n^o. 46) asserts that the Bahrā', like their neighbours, the Tanūkh and the Taghlib, professed Christianity, though according to al-Wāqidī in Wellhausen, *Skizzen und Vorarbeiten*, iv. 170, thirteen delegates appeared in Medina to pay honour to Muḥammad in the year 9 (631). Cf. also Ṭabarī, i. 1720.

Bibliography: besides the above-mentioned, Sprenger, *Das Leben und die Lehre des Muḥammad*, iii. 433.

AL-BAḤRAIN, a group of islands not far from the west coast of the Persian Gulf, in 26° n. l. The largest of the islands is Baḥrain, called Owāl or Samak (Fish), about 30 miles long and 12 broad. The chief town and port is called Manāma; the smaller islands are Muḥarrak, Arad, Sitra, Nabī Šālīh, Šaya and Khasīfa. The islands are famed for the pearl-fishing carried on here from ancient times; the Arab geographer Idrīsī gives an accurate description of the operations. The name Baḥrain (two seas) seems to be derived from the peninsula which stretches from al-Ḥašā and by which the sea is divided. The islands have been inhabited since the beginnings of history on account of the pearl-fisheries; it is said that the elder Sargon conquered them. The name of the island Tilwūn has come down from the Assyrian period and corresponds to the form Tylus transmitted by Theophrastus and Pliny; the name Aradus is also mentioned by the above named classical author. In the middle ages Baḥrain belonged to the dominions of the caliphate. The Portuguese had a settlement here from 1507—1622

which they had to give up on the loss of Hormuz; from 1735—1784 the Persians ruled it; Bahrain then gained a certain independence under native princes but since 1801 it has been under English protection and the English resident appointed by the Indian government, is the real ruler of the islands, being the Shaikh's rule only nominal.

Besides the pearl-fisheries the islands derive considerable revenue from the beautiful datepalm groves which cover the well-watered land. The inhabitants who speak Arabic, and as a rule also understand Persian, are of mixed race; on account of the situation of the islands remote from the world, their customs have preserved their ancient character; for example falconry is still pursued here quite in the mediaeval fashion.

On the largest of the islands are a large number of carefully built stone tombs now empty, divided into larger and smaller groups; the largest group is at the village of Abū 'Āli about 6 miles from the port of the island. It is only quite recently that these graves have attracted the attention of archaeologists. The graves, as yet investigated, most of which were opened by the English resident Mr. Prideaux, all show exactly the same plan. The entrance faces the west; the building is two storied, of carefully hewn square blocks of stone, the under story being higher than the upper. On both sides of a corridor leading to the east are niches which were designed to hold cists stacked one above the other. There are small holes beside the niches in which apparently wooden bars could be placed right across the corridor, on which offerings to the dead, and votive gifts were to be hung.

Unfortunately nothing found on the spot gives a clue to the historical origin of these tombs. Bones of men and animals have been found there, including two skulls in a striking degree dolichocephalic, and a large number of bones of fieldmice (Arab. *yarbū*) which appear to have crept in here to die, after their custom; in addition there has been found a small portion of an ivory ox, a golden armlet and enormous quantities of whole and broken earthenware vessels ornamented in a peculiar fashion with black stripes. These finds do not give a secure foundation for any archaeological hypothesis; no trace of any inscriptions has as yet come to light.

The plan on which these graves are built agrees in a striking fashion with those known of the Phoenicians; this was even noticed by Strabo who says that the tombs in Bahrain are similar to those of the Phoenicians (xvi. 3). Herodotos says in the beginning of his history that the Phoenicians came from the Erythraean Sea, i. e. the Persian Gulf. The similarity of the place-names Aradus and Tylos-Tyros points in the same direction. The English traveller Theodore Bent who was the first to rescue those tombs from oblivion has, relying on these facts, called these tombs "Phoenician" without further consideration. Other investigators have taken objection to this supposition, and say the tombs date from a much later period and that Bahrain served as a burial-ground for the population of the opposite coast between Linga and Būshehr. The express testimony of Herodotos and Strabo can scarcely be set aside by this supposition; it may be that the tombs were again used by later generations but it cannot be denied that the civilisation, which first made them, was closely

allied to the Phoenician; the final solution of this difficult question will only be settled by the systematic investigation of a much larger number of tombs than have hitherto been opened.

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AL-BAHRĀIN, the ancient Arab name of a province of Arabia on the west coast of the Persian Gulf, opposite the Bahrain islands, now called al-Ḥaṣā [q. v.].

BAHRĀM (Avestan *verethraghna*, name of a genius of victory, Pahlavi *varahrān*) is in Persian the name of the planet Mars and of the twentieth day of each month.

Bahrām is the name of five kings of the Sāsānian dynasty. Bahrām I (273—276 A. D.), son of Sapor I and brother of Ormuzd I, succeeded the latter on the throne. After three years he was succeeded by his son Bahrām II (246—293). During his reign the Roman Emperor Carus appeared before Ctesiphon which was only saved by his sudden death in 283. Bahrām conquered Sīstān from the Śakas and appointed his son Bahrām III as governor of it on which account he received the epithet Sagān *Shāh* "King of the Śakas"; a bas-relief in Shāpūr testifies to this conquest (see Dieulafoy, *Art Antique de la Perse*, Vol. v., Pl. xxi.). Bahrām III reigned only four months. — Bahrām IV was the brother and successor of Sapor III (388—399); he bore the name of Kermān *Shāh* or "King of Kermān"; he died a violent death. — Bahrām V (430—438), son of Yezdigerd I was brought up by the Arabs at al-Hīra [cf. article BĀ-DIYA]; al-Mundhīr I b. al-Nu'mān was entrusted with his education (Tabarī, i. 855); his strength and skill in bodily exercises earned him the name of Gōr "wild ass" not given, as the legend has it, because he transfigured a lion and a wild ass with one arrow. He conquered the king of the Ephthalite Huns in Bactriana, slaying him with his own hand in the battle of Kūshmēhan at Merw and dedicated the crown of the vanquished king to the fire-temple Ādhargushnasp (*Shiz* in Ādharbaidjān). He persecuted the Christians and declared a war against the Romans, which in spite of the efforts of his general Mihr-Narsē was not a successful one; although the Persians had seized the town of Nišibīn they were glad to make peace in 421. Bahrām died after a fall while hunting. The Būyids claim to be descended from him.

Bahrām Čōbīn, a usurper of the family of the Mihrān had defeated the Turks in Svanethia and been himself defeated by the Romans in Armenia when in 589 he rebelled during the reign of Ormuzd IV; he reckoned on the support of the aristocracy and of the Mobeds and seized the capital, where he struck coins. The army which was in Mesopotamia in the field against the Romans, declared first for Khusrāw II who was proclaimed king but soon had to flee to the Emperor Maurice. An army composed of Persians under Bindōē and Romans under Narses besieged Bahrām Čōbīn in Baloroth in Ādharbaidjān and forced him to flee to the Turks who afterwards put him to death.

Bibliography: F. Spiegel, *Eranische Altertumskunde*, iii. 255 et seq., 337, 347; F. Justi, *Grundriss der iran. Philol.*, ii. 520, 525, 542; *Geschichte des alten Persiens*, p. 184, 188, 194; Nöldeke, *Geschichte der Perser*, p. 86; Rothstein, *Lahmidien*, p. 14, 52, 67. (CL. HUART.)

BAHRĀM SHĀH (SULTĀN-I GHĀZĪ YAMĪN AL-DAWLĀ BAHRĀM SHĀH B. MAS'UD B. IBRĀHĪM), Ghaznavī sultān (511—552 = 1118—1157). The greater portion of his long reign was quiet and uneventful, but in the year 1148 Ghazna was attacked by the Ghūrī chief Saif al-Dīn Sūrī whose brother Kuṭb al-Dīn Muḥammad had been put to death by the Ghaznavī king. Bahrām Shāh was forced to retire to India and Ghazna fell into the hands of Saif al-Dīn. He did not however hold his conquest long, for Bahrām Shāh returned with fresh forces in the following year, regained his kingdom and put Saif al-Dīn to death. This drew upon him the vengeance of a third Ghūrī brother, 'Alā al-Dīn Ḥasan who marched against Ghazna with a large army, drove Bahrām Shāh to India and sacked his capital with ruthless cruelty that gained him the name of Djāhān-sūz ("the world-consumer") (A. H. 545 or 546). The contemporary authority of the *Ṭabaḳāt-i Nāṣiri* states that Bahrām Shāh once more regained his throne after 'Alā al-Dīn had been defeated by the Saldjūk Sandjar, and that he died at Ghazna. The *Ta'rikh-i Ghusāda* and Mir Khwand are therefore wrong in placing the death of Bahrām Shāh before the sack of Ghazna.

Bahrām Shāh was a prominent patron of Persian literature. The poets Mas'ūd-i Sa'd-i Salmān and Sanā'ī lived at his court, and the latter's *Ḥadiqa* as well as Naṣr Allāh's Persian version of *Kalila and Dimna* were dedicated to him.

Bibliography: *Ṭabaḳāt-i Nāṣiri* (Calcutta ed.), p. 47 sqq.; Mir Khwand, *Historia Gasnevidarum* (ed. F. Wilken, Berlin 1832), p. 131; Mirzā Muḥammad B. 'Abd al-Wahhāb in the notes to his edition of the *Čahār Maḳāla* of Nizāmī-i 'Arūdī (Leyden, 1910), p. 156 sqq.; id., in the *Journ. of the Royal As. Soc.*, 1906, p. 26. (S. HILLELSON.)

BAHRĀM SHĀH B. TUGHRUL SHĀH, the Saldjūk, was raised to the throne of Kirmān by the Atabeg Mu'ayyad al-Dīn Raiḥān in succession to his father on the latter's death in 565 (1170) but soon afterwards had to make way for his elder brother Arslān Shāh [q.v.]. The two brothers thereupon fought with one another with varying success till the death of Bahrām Shāh in 570 (4174-1175).

Bibliography: *Recueil de textes relatifs à l'hist. des Seldj.*, i. 35 et seq.; *Zeitschr. der Deutsch Morgenl. Gesellsch.*, xxxix. 378 et seq.

BAHRĀM SHĀH, AL-MALIK AL-AMJAD, son of Farrukh Shāh, son of Shāhānshāh, son of Aiyūb, great-nephew of Saladin, received Baalbek [q.v.] from the latter on the death of his father in 1182 (578) and retained it on the division of the inheritance on the death of Saladin in 1193 (589). In 1226 (626) the ruthless Ashraf Mūsā, lord of Damascus, demanded Baalbek back from him. Bahrām declined to give up his property but after a year's siege was forced to exchange it for the small town of Zebdānī (between Damascus and Baalbek) and several other places. The prince returned to Damascus and was shortly afterwards murdered in 1229 (627), while playing draughts,

in revenge by a Mamlūk whom he had punished for some offence. He is said to have been the best poet of the Aiyūbids.

Bibliography: *Recueil des historiens orientaux*, i. 52, 70, 106; iii. 313; Ibn Shākir, *Fawāt al-wafayāt* (Büllak, 1299 = 1882), p. 81, 82) where specimens of his poems are given. [See also the *Bibliography* under BAALBEK].

(M. SOBERNHEIM.)

BAHRĪ was the name given to the Mamlūks purchased by the Aiyūbid Sultān Ṣāliḥ Aiyūb [q.v.], whom he kept in barracks on Rōḍa, an island in the Nile (Baḥr). His widow Shadjar al-durr married the Mamlūk Aibak, who ascended the throne as the first of the Bahrīs in the year 1250 (648). Among the Bahrīs the family of Kālāūn took the premier position; they ruled with short intervals from 1279—1382 (678—784) and were deposed by the Burdjī Mamlūk Barkūk.

(M. SOBERNHEIM.)

BAHRĪYA, a group of oases in the Lybian desert. The Bahriya is the most northerly of the Lybian desert. The Wāḥāt Bahriya (also singular) i.e. the northern oases are distinguished from the Wāḥāt Kibliya, the southern oases i.e. the Dakhla [q.v.] and Kharga [q.v.]. Between these two groups lie the little oases of Farafra (included in the Dakhla by some), called al-Farāfira by al-Bakrī and al-Farfarūn by al-Ya'qūbī. The three large oases are also distinguished as inner, middle and outer, the inner is the Bahriya which is also called the small. It is sometimes also called the Bahnasiya as it used to be visited by the people of Bahnasā. Bahnasā al-Sa'īd and Bahnasā al-Wāḥāt are distinguished as early as al-Bakrī, *Mughrib*, 14. At the present day the post goes thrice a month from Maghāgha to the Bahriya. According to Boinet Bey's *Dictionnaire Géographique*, it is a district of the Province of Minia. It consists of four townships with over 6000 inhabitants in all. The outlying town of al-Bawīṭ(i) has 1714, al-Kaṣr 1712, Mandishā 1683 (with its dependency al-Adjūz 1798) and al-Zabū 858 inhabitants.

The Bahriya like the other oases has the reputation of being exceedingly fertile and in the middle ages its dates and raisins were famous. Cereals, rice, sugar-cane and especially indigo were also cultivated there, and alum and green vitriol found, though the latter is not specially mentioned as being found in the Bahriya, for all the notices of this sort refer to all the oases together. The fertility of the oasis is due to hot springs containing various chemicals.

Only scanty notices are available for the history of the Bahriya. In the year 332 (943-944) the oases are said to have been under the rule of a Berber prince 'Abd al-Malik b. Merwān and to have been independent. Under the Fatimids we hear of an Egyptian governor Abū Ṣāliḥ. In the time of Maḥrizī and Ḳālqashandī, that is, under the Mamlūks they were not governed directly by the state but by feudal tenants. At all periods the oases have suffered from the predatory raids of Arab and Berber Bedouins while the more southern ones (perhaps also the Bahriya) were sometimes the object of forays by the Kings of Nubia. It is only in quite recent times that they have been placed in closer relationship to the Egyptian government. In the seventies they were visited by Schweinfurth and since then European travellers have often gone there.

In earlier times the oases must have been very much more important than they are now. The sand has evidently encroached upon them and caused their decline. Reliable reports and echoes in traditions tell us of ruined buildings and ancient splendour. The Coptic Church appears to have been in a flourishing condition till a late period. We hear of solemn processions with the body of one of the disciples which was carried through the streets in a shrine (*Tābūt*) by a team of oxen. No doubt St. Bartholomew is meant (so al-Bakrī, p. 14 ought to be emended) perhaps also St. George or both.

Bibliography: al-Bakrī, *Description de l'Afrique* (ed. de Slane), p. 14 *et seq.*; Idrīsī (ed. Dozy et de Goeje), 44; Abū Ṣāliḥ (ed. Evetts), fol. 93^a, 75^a; Makrīzī, *Khiṭāṭ*, i. 234 *et seq.*; Kālkashandī (transl. by Wüstenfeld), 102; Ibn Duqmāḳ, v. 11 *et seq.*; 'Alī Mubārak, *Khiṭāṭ ḡadīda*, xvii. 29 *et seq.*; Baedeker, *Egypt*⁶, p. 207; Amélineau, *Géographie de l'Égypte*, p. 290; Schweinfurth, *Prof. Dr. Aschersons Reise nach der kleinen Oase* (*Petermanns Geogr. Mitteil.*, vol. xxii. 264).

(C. H. BECKER.)

BAḤṬH. "*Baḥṭh* is thorough investigation and examination. In a technical sense the word denotes the process of proving whether two things mutually imply or exclude one another. *Al-maḥṭh* is the object of the positive or negative judgment". These are the definitions of the *Ta'rifāt*. In practise *al-baḥṭh* means discussion, the art of controversy and disputation. It is connected in meaning with the word *nazar* which means speculation. A good example of the application of these expressions may be found in Mas'ūdī, *Prairies d'or* (vi. 368). There it is said that Yaḥyā, the Barmecide had a keen intellect and judgment, *wa baḥṭh wa nazar* i. e. a certain gift for discussion and speculation; he gathered around him in conferences, learned men, *Mutakallim* and others who were themselves *min ahl al-baḥṭh wa 'l-nazar* i. e. specialists in the art of philosophical disputation.

Many oriental scholars and princes were fond of controversy. Mas'ūdī speaks of discussions which he had with Jews (*Tanbih*, p. 160 *et seq.*). Avicenna disputed in the presence of 'Alā' al-Dawla. At various times controversies took place between Muslims and Christians of which we possess several accounts. (CARRA DE VAUX.)

BAHURASĪR. [See AL-MADĀ'IN.]

AL-BAḤŪṬH, one of the titles of the *Sūra* ix.

BAI, a Turkish word, properly an adjective meaning "rich" (in this sense it appears in the earliest monuments of the Turkish language, the inscriptions of Orchon); as a substantive it means also "landlord, householder". In Central Asia the word "Bai" is frequently appended to proper names, whereby the bearers of these names are shown to be prosperous, independent people in contrast to the masses. The oldest text, in which the word "Bai" appears with this meaning is the story of Maḥmūd Bai, Vizier of the prince (Gūr-khān) of the Kara Khitāi in the *Ta'rikh-i Djihān Kushāi* of Djuwainī (vii. = xiii. century). Cf. d'Ohsson, *Histoire des Mongols*, i. 168; W. Barthold, *Turkestan*, Part i., (Text), p. 113, Part ii., p. 384 *et seq.* (W. BARTHOLD.)

BAI', i. e. contract of sale, the sale of goods for money. Some other legal transactions however which have in view the mutual exchange of

goods, are described in the Muslim legal works as different "Kinds of Bai'" (*Amwā' al-Bai'*) (cf. e. g. *Diction. of Technic. Terms*, i., 137, l. 14—16; al-Nawawī, *Minḥāj al-Ṭalībīn*, ed. v. d. Berg, i., 369). Such legal transactions are, amongst others: the exchange of wares for wares (*Mukāyada*) or of money for money (*Ṣarf*) and the so-called *Salaf-* or *Salam-contract* (by this the buyer purchases a thing which he has not seen himself but which is exactly described, and pays for it in advance), further the agreement by which one who has a legal claim on a certain thing takes another instead of it (*Ṣulḥ al-Mu'awada*).

Bai' may also consist in any one's stipulating for an easement; such an agreement is legally regarded as a purchase of the right of use. The buyer thereby becomes the owner of the right, e. g. to go over the property of another (*Ḥaqq al-Mamarr*), or to build on it (*Ḥaqq al-Binā*), to use his neighbour's walls to support his own etc. On the other hand loans and leases are not regarded as Bai' by most Faḳīhs because the tenant on the one hand only stipulates for his right to use for a certain time and on the other the return of a sum lent is not to be regarded as identical with the equivalent given at a proper mercantile transaction (cf. Bādjūrī at the beginning of his chapter on Bai'; Sachau, *Muhamm. Recht*, p. 275).

Muslim scholars are further accustomed to distinguish three sorts of Bai' (*Murābaha*, *Muwāda'a* and *Tawliya*), according to which the buyer agrees to pay either more or less or as much as the seller himself originally paid for the object to be sold. (Cf. a formula of the *Tawliya-contract*: Dozy, *Supplém. aux diction. arabes*, ii., 843, Sp. 1).

Bai' is permitted by the *Qur'an* ii. 276 in opposition to *Ribā* i. e. usury in general and more particularly the sale of bonds (see *Ribā*). The sale of a thing is only valid however, if it is ritually pure and can give the Muslim a legal profit. Therefore, dogs, pigs, dung, forbidden musical instruments, grapes, from which wine may be made, etc. cannot be legally "sold"; of course one can transfer his special rights in such articles to another. But such a transaction is not called Bai' in legal works; it is usually devoted by other terms e. g.: "withdrawing the hand" from some thing, "letting fall" one's right to a thing, "getting rid of" a thing; acquisition in such cases is called "acquisition of the actual control" (*Istilā*) and the handing over *Tamkin* i. e. to put any one in a position to acquire anything.

The mere delivery of the thing sold and of the purchase money is not sufficient legally. A purchase to be binding at law, requires a formal declaration binding the seller (the tender: *Iḏāb*) and a declaration of agreement by the buyer (the acceptance: *Qabūl*). Only with things of very little value do the Muḥammadan lawyers regard an exchange without further formalities as valid. The closing of a contract by *Mulāmasa* or *Munābadha* (i. e. with a sufficient examination of the wares to be sold, either when the purchaser has only "handled" them or immediately after they have been "thrown" to him by the seller), was according to tradition expressly forbidden by the Prophet (cf. *inter al.* Bukhārī's *Ṣaḥīḥ*, *Buyū'*, Bāb 62, 63).

Both parties have the right to withdraw from the Bai^c by merely saying so while they are still on the spot where the bargain was agreed to. The contract is thereby terminated (cf. on this so-called *Khiyār al-Maǧlis*: Sachau, *Muhamm. Recht*, p. 286 et seq.).

Bibliography: Besides the chapter on Bai^c in the various collections on Tradition and books on Fikh: L. W. C. van den Berg, *De contractu "do ut des" jure mohammedano* (Leiden Doctoral Dissert., 1868); *Over het contract al-Bai^c in het Mohamm. recht in Bijdragen tot de Taal-, land- en volkenk. v. N.-Indië*, 3. Volgr. iv. 109—204 (cf. Veth's review in *Tijdschr. v. N.-Indië* 1869, i. 371—386); *De beginselen van het Mohamm. recht*, 3. ed. 1883, p. 88—110 (cf. C. Snouck Hurgronje's review in *Ind. Gids*, 1884, i. 748—755); E. Sachau, *Muhamm. Recht nach schafītischer Lehre* (Berlin, 1897), p. 265—315; Th. W. Juynboll, *Handbuch des islāmischen Gesetzes* (Leiden, 1910), p. 264—266; A. Sprenger, *A Dictionary of the Technical Terms used in the Sciences of the Musalmans* (Calcutta, 1862), i. 136—138.

(TH. W. JUYNBOLL.)

BAI^cA, properly means the sealing the contract of sale by clasping the hands (*Lisān*, ix. 374), whence it comes to mean the oath of allegiance taken on the hand of the caliph on his ascending the throne. This ceremony consists in placing the hand in the open hand of the prince as a sign of homage. The formula for it was given by 'Omar on the day of the Saķīfa (Ibn Hishām, p. 1013) "I said: Open thy hand, o Abū Bakr; he opened his hand and I paid him homage". This act symbolises the handing over of authority (Ibn Khaldūn, *Prolegomena*, Vol. i., p. 171). Among the Druses it denotes the oath or pledge taken by all those who embrace their beliefs; this word has been confused by their opponents, with *bī'a* which signifies the Christian Church and they have drawn erroneous conclusions therefrom.

Bibliography: Al-Māwardī, *al-Ahkām al-sulṭāniya*, trans. by Ostrorog, Vol. i., p. 110, note 2; S. de Sacy, *Exposé de la religion des Druses*, Vol. ii., p. 539; J. Khalil et Ronzevalle, *L'Épître à Constantin*, in the *Mélanges de Beyrouth*, Vol. iii., p. 532, note 2.

(CL. HUART.)

BAIBARS I, AL-MALIK AL-ZĀHIR RUKN AL-DĪN AL-ŠĀLIḤI, the fourth Sulṭān of the Bahrī Mamlūks [see BAHRĪ], was born in Kiptāk in 620 (1223), later sold into Damascus, and in 644 (1246) was taken to Egypt by Sulṭān al-Šāliḥ Aiyūb and appointed commander of a section of his body-guard. He distinguished himself, even in the lifetime of Šāliḥ. After the death of the latter in 647 (1249) his son Tūrān Shāh aroused such discontent among the Mamlūks that they murdered him. Baibars took part in this conspiracy and was taken over by the new Sulṭān Aibeg. When the Sulṭān had one of his accomplices hung however he was forced to flee to Syria and stayed with the Aiyūbid princes sometimes at Damascus and sometimes at Karak till the assassination of Aibeg, when he returned to Cairo and was soon entrusted by the new Sulṭān Ḳoṭuz with the important duty of leading the vanguard in the campaign against the Mongols, who had conquered Syria. Ḳoṭuz became master of Syria by the battle of 'Ain Dījalūt, in which Baibars distinguished himself by

his unflinching courage. The Aiyūbid princes were granted the tenure of the lands they had possessed before the appearance of the Mongols, Baibars, on the other hand, who had been expecting Aleppo as the reward of his bravery, had to go empty-handed and resolved to be revenged for this slight. Conspiring with other Emirs he found an opportunity to slay the Sulṭān while hunting on the way back to Egypt. The commanders of the army and the other Emirs thereupon elected Sulṭān Baibars who had been the murderer of two rulers.

Baibars entered Cairo without opposition towards the end of 658 (1260). He divided the great offices of state among his dependents and for the rest confirmed the governors of provinces in their positions, as well as the Aiyūbid vassals. The governor of Damascus set himself up in opposition as Sulṭān but Baibars was able by bribing his dependents so to weaken him that he was finally able to take him prisoner. Many important tasks awaited the Sulṭān and only a highly gifted, unfeeling, determined, untiring ruler could carry them out. The Egypto-Syrian Kingdom was surrounded by enemies on all sides; in the north, the Christian king of Armenia, in the west along the coast of Syria, the Crusaders, in the interior the murderous Assassins, in the east the Mongols thirsting for booty and revenge, in the south of Egypt the warlike Nubians, and in the west the unconquered Berbers. In addition there was always the danger of another crusade from Europe. At home he feared on the one hand that an ambitious Aiyūbid prince might lay claim to the throne as the last legitimate successor of the Aiyūbid Sulṭān and readily find adherents, while on the other the Shī'īs, who had been repressed since the time of Šalāḥ al-Dīn, were attempting to put an Alid on the throne. Baibars soon found an excellent way of giving himself and his successors the appearance of legitimacy. A scion of the 'Abbāsids, a son of the Caliph al-Zāhir who had escaped the Mongol holocaust (see Baghdād) suddenly appeared in Damascus and came to Cairo on the invitation of the Sulṭān; after the genuineness of his descent had been tested and confirmed, homage was paid to him as Caliph with great pomp and ceremony; he then granted the Sulṭān, as a partner in the government (Ḳasīm al-Dawla), dominion over Egypt, Syria and the lands still to be conquered. The Sulṭān had originally intended to restore the Caliph to the throne of Baghdād and was going to place a well-equipped army at his disposal to enable him to conquer Baghdād, his capital, when on the advice of the prince of Mosul he thought it better to keep him in Cairo under his eye; he therefore gave him a force insufficient for his campaign against the Mongols and in the first battle the Caliph lost his life. Not a shadow of real power remained to his successor and even his speech on his accession breathes a spirit of complete subservience to the Sulṭān. This remained the case till Sulṭān Selīm took the last of the Caliphs with him to Constantinople. It was of importance in the Muḥammadan kingdom to the Egyptian Sulṭāns to pose as the pious protectors of the caliphate as they could thereby lay claim to a certain supremacy in the Muḥammadan world. Baibars thus gained a certain influence over the control of Mecca and Medina and was the first to send, as a faithful "servant of the two sanctuaries" a carpet on a *Maḥmal*, (a litter) as is

done to the present day and gifts of gold annually to the holy places. He was able to get on good terms with most Frankish and Oriental rulers. He made treaties with the Hohenstaufen King Manfred and later with Charles of Anjou as well as with James of Aragon and Alphonso of Castile. He made a friendly alliance with the Byzantine Emperor Michael Palaeologus who had driven out the Crusaders; he was also on friendly terms with the Seldjuk princes in Asia Minor and the chiefs of Yaman. Not too particular as to his methods, he succeeded in enticing the Aiyūbid prince of Karak to Egypt by promising him on oath that he would be safe and then made away with him and his son. By means of unscrupulous intrigues he managed to throw suspicion on the Mamlūks in the Mongol service at the court of Hūlāgū, so that some were executed and some imprisoned, if they were not sharp enough to escape in time. In this way he was able to deprive Hūlāgū of his best advisers. He often came into contact with the Mongols in the Euphrates district but they were so occupied with their enemies in Central Asia that they could not bring their full force against him. The power of the kings of Armenia next attracted Baibars' attention; he raided their land with barbarous cruelty and wrought unspeakable havoc by his devastation and plundering.

The Crusaders appeared to Baibars to be his most dangerous and hateful opponents; but as they were quarrelling with one another they could not unite on one great common policy. Some exasperated the Sultān by petty intrigues and breaches of faith, while others allied themselves with him to revenge themselves on their brothers in the faith.

The reinforcements sent from Europe were insufficient, and the death of Louis IX freed him from his most dangerous Frankish opponent. Baibars was able to break the power of Prince Boemund of Tripolis by depriving him of Antioch, after seven campaigns. He weakened the Templars by taking Şafed and Burdj Sāfiṭhā and annihilated the Knights of St. John by capturing their strongest fortress Ḥiṣn al-Akrād. The once so dangerous Ismāʿīlīs, also called the Assassins, had also to submit to the all-powerful lord of Syria. Their fortresses, Maşyāf, Qadmūs, Kahf, Khawābi, Maniḳa, ʿUllaiḳa surrendered one after the other. They became the vassals of the Sultān who used their daggers against the lord of Maraḳiya and Prince Edward, afterwards Edward I of England. He was the first of the Sultāns of Egypt to extend his dominion to the south with any permanent result; his generals conquered Nubia and king Meshked became his vassal. The Berbers in the West were also subdued.

Baibars thus remained victorious over his enemies. He shrank from nothing to gain his ends. He was sometimes guilty of breaking his word and forging letters to persuade the commanders of hostile fortresses to surrender.

Nevertheless his success was chiefly due to his power of organisation, his quickness and his reckless daring. His whole kingdom was penetrated by a network of post routes, which brought news from the seats of the governors to Cairo with almost incredible swiftness, e. g. from Damascus to Cairo in three days. The Sultān with his cavalry moved equally quickly. He often appeared before a town in Syria whose inhabitants believed

him to be still in Cairo. His boldest feat was a reconnoitring raid with 40 men against the powerful fortress of Ḥiṣn al-Akrād, and the story seems to us almost incredible that Baibars, disguised as a *Shaiḳh*, took part in an embassy to Boemund of Tripolis, to get an idea of the strength of this town. He was always endeavouring to fortify his dominions; he began to rebuild the walls and buildings destroyed by the Mongols and placed garrisons in the more important places. It was he who instituted the custom still in existence of each of the four orthodox sects having its own chief *Qāḍī*. In spite of his moral failings he was the most successful and capable of the Mamlūk Sultāns. He died in 676 (1277). He had previously appointed his eldest son Baraka Khān successor in 667 (1269) and had homage paid to him.

Bibliography: Recueil des Historiens orientaux des croisades, i. (Abu 'l-Fidā'), p. 129, 139, 143 *et seq.*; 149 *et seq.*; Maḳrīzī, *Histoire des Sultans Mamlouks*, trad. par Quatremère; Weil, *Geschichte der Chalifen*, iv. 20—103; Muir, *The Mameluke or Slave Dynasty of Egypt*, pp. 13—42; Ibn Shākir, *Fawāṭ al-Wafayāt*, Būlāḳ, 1299 (1882), p. 87 *et seq.*, where a full account is given of all his buildings.

(M. SOBERNHEIM.)

BAIBARS. THE ROMANCE OF, is unique among Arabic romances of chivalry as a combination of historic fact, the freest pseudo-historical reconstructions and combinations, purely fantastic imaginations and picaresque adventures. An outline cannot be attempted here, but references will suffice to the descriptions with considerable extracts by Lane in his *Modern Egyptians* (chap. xxii) and to Ahlwardt's further details in the Berlin Catalogue (vol. xx. pp. 114—144). It is evident that the life and exploits of Baibars as the great restorer of Islām, a gallant and suggestive personality moving in brilliant scenes, had powerfully affected the succeeding generations, and that he narrowly missed — principally through the lack of writers of real creative genius and simplicity of imagination — being surrounded by such a garland of stories as the older parts of the *Arabian Nights* have thrown about Hārūn al-Rashīd. In the *Nights* he found only a subordinate and chronologically late place, and the second form of the "Story of Judar" (Weil, iv. 253—312 from a Gotha MS.; see, too, Berlin Cat. xx. p. 146), in which he figures, and the stories told him by his chiefs of police (Breslau text, xi. 321—392 from Habicht's final vol. of Egyptian origin; see my study of his recension in the *Journ. of the Roy. Asiat. Soc.* for July 1909, pp. 688 and 696) show how greatly the story-telling gift had declined. Yet there are good stories in the long romance, but they proved hard to disentangle and tell separately. Until the recent appearance of the whole, only two such stories seem to have been printed, one telling how the Muḳaddam Ibrāhīm al-Ḥawrānī journeyed to Rome (Cairo, 1319) and the other, how Uṣṭā ʿUtmān served Baibars (Cairo, 1321). The whole appeared in fifty parts (Cairo, 1908-1909), the last two of which, however, are given to a supplementary history of Egypt down to the present time, with a sharply Nationalist conclusion. Date and authorship of the cycle are naturally obscure. The great majority of MSS belong apparently to the xviii. century, although the origin

of the whole is ascribed to a certain Ibn al-Dīnārī, and to such officials as the *Kātim al-sirr*, the *Nāṣir al-Djāish*, the *Ṣāhib*, the *Duwaidārī* (see on these titles, Quatremère in his translation of Makrizi, *Sultans Mamlouks*, vol. i. part i. pp. 115, 119, vol. ii. part ii. pp. 317 *et seq.*), each being said to have contributed a *baḥr* of the whole (printed text, part i. p. 3, Ahlwardt, p. 133). Thus the separate story of the Muḥaddam Ibrāhīm is said to be taken from the second *baḥr* due to the Duwaidārī. Of the same kind is the assertion in another MS. (*Cat. of Arabic MSS in Brit. Mus.* p. 698^a; cf., too, Berlin Cat. p. 143, No. 9163) that the narrator is Muḥammad b. Daḳīḳ al-Jd (d. 702), although in his biography given by 'Alī Mubārak, *al-Khiṭaṭ al-Djadīda*, xiv. p. 135, foot, he is said to have been fond of popular songs (*muwawṣṣhah, zaḳjal, mawālīyā*). Apparently more historical, though shading off into the fabulous, is a notice in a Berlin MS (Ahlwardt, p. 133) of about 1100 A. H. It gives what it calls the *Hāzīmī Fakikī Sira* because it was written in Raḍjab 945 by a certain Hāzīm al-Maḳdisī who had it from his *shaikh* the Kaiyim of Damascus, Mas'ūd b. al-Muḍjāwir, and he from the Kaiyim Muḥammad b. al-Sārim, and he from the Hājdj 'Abd al-Ghanī al-Qarāfi, and he from the Kaiyim Abu'l-Faṭḥ al-Fakik, and he from 'Alī al-Tailūnī, and he from Burhān al-Dīn al-Azhārī. None of these names can I trace, but something seems to lie behind them. It is plain, however, from the different recensions, that the cycle soon lost any unity it may once have possessed, and was freely recast by collectors and editors. Even the publisher of the printed edition calls himself, quite simply, its *Djāmi*^c and claims copyright in it.

Bibliography: Rieu, *Supplement to Cat. of Arabic MSS in Brit. Mus.* Or. 4644—4654 (all from Lane's collection); Pertsch, *Arab. Handschr. d. H. Bibl. z. Gotha*, iv. 387—393; Paris Cat., Nos. 3908—3920).

(D. B. MACDONALD.)

BAIBARS II, RUKN AL-DĪN, the ČAŠHNEGĪR, Sultān of Egypt and Syria, was one of Kālāūn's Mamluks. During the second reign of Sultān al-Nāṣir Muḥammad b. Kālāūn (698—708 = 1298—1309) Baibars supported by the Burdjī [q. v.] Mamluks, shared the actual power with Sallār. When the Sultān escaped from the oppressive tutelage of the two Emirs in 708 (1309) by fleeing to al-Karak, Baibars was elected Sultān and took the name of al-Malik al-Muzaḥḥar. As al-Nāṣir again gained the chief power in 709 (1310) Baibars was soon forced to beg for mercy from al-Nāṣir. He was pardoned and promised the governorship of Ṣahyān; on his way to Syria, however, he was seized and ignominiously put to death in Cairo.

Bibliography: Makrizī, *Sultans Mamlouks* (trad. Quatremère), ii. 2 passim; Ibn Iyās, i. 149—153; Weil, *Geschichte der Chalifen*, iv. 280—302; Muir, *Mamluke or Slave Dynasty of Egypt*, pp. 63—75. (R. HARTMANN.)

BAIBARS, AL-MANŠŪRĪ AL-KHAṬĀṬĪ, (about 645—725), Mamlūk minister and historian. Kālāūn, who purchased and manumitted him, promoted him to the governorship of Kerak, whence he was dismissed by the Sultān Kḥalīl; on the accession of Nāṣir in 693 he was made chief of the *dīwān al-inṣhā* with the title *dawādūr*

kaḥīr, which he retained till 704. In 703 he was employed to repair the ravages caused by the earthquake in Alexandria. He was cashiered in 704 by the viceroy Sallār in consequence of a charge of insolence brought by one of the latter's secretaries; but on the second return of Nāṣir in 709 he was restored to his office, to which were added inspection of the *aḥbās* and the *dār al-ʿadl*. In 711 he was made viceroy (*nāʾib al-saltāna*), but in the following year he was sent to Alexandria and imprisoned there, in which condition he remained till 717, when by the intercession of the viceroy Arghūn he was released; in the following year he made the pilgrimage to Mecca. He was a Ḥanafite jurist, qualified to instruct and give opinions, and founded a Ḥanafite *madrasa* in Cairo. He died in Ramaḍān 725. Further notices of his political activity are to be found in his history, a work in 11 volumes, called *Zubdat al-Fikra fī tarīkh al-Hidra*, from the creation to the year 724; of this the following volumes are at present known to be in existence: iv. (131—252) in Upsala; v. (252—322) in Paris, Bibl. Nat.; vi. (323—399) in Oxford, Bibl. Bodl.; ix. (655—709) in London, Brit. Mus. (A work in the Bodleian collection called *Zabād al-Fikra*, ending at 744, is by a different author). Of another work called *al-Tuḥfa al-Mulūkiya*, extending from 647—721 there is a copy in Vienna, k. k. Bibliothek.

Bibliography: Ibn Kaḍī Shuhba (Bodl. MS. Marsh 143); Ibn Iyās; Brockelmann, *Gesch. der arab. Lit.*, ii. 44.

(D. S. MARGOLIOUTH.)

BĀIBURT, a town in Asia Minor, the capital of a *Qaza* in the province and Sandjak of Erzerūm, 60 miles from this town, divided into two parts by the Čuruk-Şū; it has about 8000 inhabitants; ancient ruins; manufactures of silver vessels and carpets. — The district of Bāiburt comprises 4 *nāhiyas* and 169 villages; total population (including the capital) 58,213 souls. It is a fertile country and has numerous bee-farms and trade in wax with France. — The town was besieged and taken by the Kurd chief Muṣṭafā by order of Sultān Selīm I during the Persian campaign in the autumn of 920 (1574). In the Russo-Turkish war of 1829 Bāiburt was occupied by the Russians and there was much fierce fighting for its possession. The beauty of the daughters of Bāiburt has become proverbial.

Bibliography: 'Alī Djawād, *Djoghrafiyā Lughātī*, p. 153; *Sālnāma* 1325, p. 856; Hammer-Purgstall, *Gesch. des Osman. Reiches*, iv. 191, 205, 210. (CL. HUART.)

BAIDAR, a Tatar village on the Crimean peninsula, 18 miles south east of Sebastopol (district of Taurus, province of Yalta), the chief town or the Baidar valley (Baidarskaya dolina), famed for its beauty and fertility and often celebrated by Russian poets. (W. BARTHOLD.)

AL-BAIDĀWĪ, 'ABDALLĀH b. 'OMAR, commentator on the *Qurʾān*, was a son of the chief justice of Fārs under the Atabeg Abu Bakr b. Sa'd (613—658 = 1226—1260), was a judge in *Shirāz* and finally settled in Tabriz where he died according to Ṣafadī in 685 = 1282, according to Subkī in 691 = 1291 (see Suyūṭī, *loc. cit.*) but perhaps not till 216 (1316) (cf. Rieu, *Suppl. to the Cat. of Arab MSS. in the British Museum* p. 116). His chief work, the *Anwār al-Tanzīl wa Asrār al-Ta'wīl*, a commentary on the *Qurʾān*, based on

the *Kashshūf* of Zamakhsharī but considerably amplified from other sources. "His commentary is regarded by the Sunnis as the best and almost as a holy book. He is specially noted for the fact that his works contain much material in small compass; but he is too inaccurate and not complete on any one of the branches with which he occupies himself: historical Exegesis, Lexicography, Grammar, Dialectic, various readings etc." (Th. Nöldeke, *Gesch. d. Qurāns*, p. 29 (i. ed.): *Beidhawī Commentarius in Coranum* ex codd. Paris., Dresd. et Lips., ed. H. O. Fleischer, Lipsiae 1846—1848, 2 voll.; *Indices ad Beidhawī commentarium in Coranum* confect Winand Fell, Lipsiae, 1878; D. S. Margoliouth, *Chrestomathia Baidawiana*, London, 1894. The work has also been often printed in the east: Bulaḡ, 1282—1283; Stambul, 1285, 1305 (lith.), 1314; Cairo, 1313 (lith.), 1320—1321; lith. Persia s. i. 1283; Lucknow, 1869, 1873; Bombay, 1869. Of the numerous supercommentaries there have been printed that of Ibn al-Tamjīd (about 880 = 1475), Stambul 1827, 7 Vols.; that of Muḥammad b. Muṣṭafā al-Kūdjawī Shaikhzāde (died 950 = 1543), Stambul 1283, 4 Vols.; that of 'Abd al-Ḥakīm al-Siyālīkūtī (died soon after 1060 = 1626), Stambul, 1271; that of al-Khafaḍjī (died 1969 = 1658), Bulaḡ 1283, 8 Vols. and that of Ismā'īl b. Muḥammad al-Kōnawī (died 1195 = 1781) on the margin of Ibn al-Tamjīd. Besides some smaller grammatical and juristic works Baidāwī wrote the *Minḥāj al-Wuṣūl ilā 'Ilm al-Uṣūl*, on which a commentary by 'Abd al-Rahmān b. Ḥasan al-Isnawī (died 772 = 1370), Bulaḡ, 1316 has been printed on the margin of Ibn Amīr al-Ḥādījī, *al-Taḥrīr wa 'l-Takḥīr*. His account of Metaphysics was also much used: *Tawāliḥ al-Anwār min Maḥāliḥ al-Anṣār*; Maḥmūd b. 'Abd al-Rahmān al-Iṣfahānī (died 749 = 1348) wrote a commentary on it, printed Cairo, 1323 with glosses by al-Djurdjānī (died 816 = 1413) which have appeared independently Stambul, 1305. Finally he wrote in Persian a history of the world from the time of Adam to 674 (1275), called *Nizām al-Tawārīkh*, cf. de Sacy, *Notices et Extraits*, iv. p. 671—673, Rieu, *Brit. Mus.* ii., 873. As in the Hamburger MS. Orient. 187 — cf. *Katalog der orient. HSS. der Stadt-Bibliothek zu Hamburg mit ausschluß der Hebr. Pt. i.* The Arabic etc. MSS. by C. Brockelmann, n^o. 231 — after the beginning of this work comes the history of China from Rashīd al-Dīn's History of the world, this has been printed under the erroneous title of Abdallae Beidavaei *Historia Sinensis* persice e gemino manuscripto ed. lat. quoque reddita ab Andrea Mulero Greifenhagio, Jenae 1689.

Bibliography: Subkī, *Tabaḳāt al-Shāfi'īya* (Cairo, 1324), v., 19; Suyūṭī, *Bughyat al-Wu'āt* (Cairo, 1320), p. 286; Khwāndamīr, *Ḥabīb al-Siyar* (Bombay, 1857), iii., 77; Elliot, *History of India*, ii., 252 et seq.; Brockelmann, *Gesch. der Arab. Litt.*, i., 416. (C. BROCKELMANN.)

BĀIDŪ, a Mongol prince (Ilkhān) of Persia, grandson of Hūlagu, the founder of this dynasty; he reigned only a few months. Gaikhātū whom he dethroned was strangled on Thursday the 6th Djumādā II. 694, (21 April 1295) and he himself was killed on Wednesday the 23rd Dhū 'l-Ḳa'da of the same year (5th October) after the victory of his opponent by Ḡhāzān. The young and apparently unimportant prince Bāidū, who had been in-

sulted by his cousin Gaikhātū, was recalled by the nobles of the kingdom and raised to the throne. In justification of the deposition and murder of his predecessor it was alleged that Gaikhātū by his vicious life unworthy of the occupant of a throne and his many transgressions of the law (Yāsā) laid down by Čingiz Khān, had forfeited his rights. Bāidū gave the same reasons for his rebellion afterwards, when Prince Ḡhāzān advanced from Khōrāsān and demanded that the murderers of his uncle should be handed over. The two rivals came to an agreement; when the struggle was again renewed Ḡhāzān succeeded in deciding the issue in his favour without bloodshed by the skill of his general Nawruz. Bāidū was deserted by his adherents and seized at Nakhičewān in Armenia, while trying to escape. During his brief reign he is said by both Christian and Muḥammadan writers to have shown special favour to Christians and their priests and to have thereby given offence to Muḥammadans; cf. the chapter on Bāidū in d'Oshson, *Histoire des Mongols*, iv. 115 et seq. (W. BARTHOLD.)

BAIHAQ, a district of the province of Nisābūr in Khōrāsān, had at first as its capital, Khusrāwdjird, a farsakh (4 miles) from Sabzewār, then Sabzewār itself. One of the villages attached to it is Bāshṭin, the native place of the Emir 'Abd al-Razzāk, founder of the Sarbadār dynasty. Its inhabitants have always been fanatical Shī'ites. Formerly marble quarries were worked there. Bāshṭin was the birthplace of the Shāfi'ite traditionist Abū Bakr Aḥmad b. al-Ḥusain b. 'Alī.

Bibliography: Barbier de Meynard, *Dictionnaire de la Perse*, p. 130; Muḥammad Ḥasan-Khān, *Mir'āt al-buldān*, i. 327 Muḥaddasī, p. 318, 326; Dawlat-Shāh, *Tadhkirat al-shu'arā*, p. 277. (CL. HUAKAT.)

AL-BAIHAQĪ, AḤMAD B. 'ALĪ BŪ-DJĀ'FARAK, Arab philologist, born in 740 (1077), a pupil of al-Maidānī, lived in strict seclusion in his house and in the old mosque at Nisābūr, of which he was Imām and died on the 30 Ramaḍān 544 = 31 Jan. 1150. Of his works there has been preserved his dictionary of Arabic infinitives with Persian explanations, the *Tādī al-Maṣādir*, cf. Loth, *A Catalogue of the Arab. Mss. in the Library of the India Office*, N^o. 994—996; *Bibliothecae Bodleianae cod. mss. or. cat.*, i. N^o. 1089.

Bibliography: Yāqūt, *The Irshād al-Arib ilā Ma'rīfat al-Adīb* (ed. D. S. Margoliouth), i. 414—416; Suyūṭī, *Bughyat al-Wu'āt* (Kairo, 1326), p. 150; Brockelmann, *Gesch. der arab. Lit.*, i., 293. (C. BROCKELMANN.)

AL-BAIHAQĪ, ABŪ BAKR AḤMAD B. AL-ḤUSAIN B. 'ALĪ B. MUṢĀ AL-KHOSRŪDJIRDĪ, Arab author, authority on Tradition and Shāfi'ī Fakh born in Shābān 384 (Sept. 994) at Khosrūdjird in the district of Baihak, 20 parasangs from Nisābūr, obtained on his wide travels, a thorough knowledge of Tradition and of Dogmatics after the doctrine of al-Ash'arī. Returning home he was soon summoned to Nisābūr, to expound Shāfi'ī Fikh according to his own great Compendium of the legal opinions of the master (*Kitāb Nuṣūṣ al-Imām al-Shāfi'ī* in 10 Vols. cf. *Bibliothecae Bodleianae cod. mss. or. cat.*, i., 828). He died there on the 10th Djumādā I. 458 = 9th April 1066. An autograph copy of his great compendium on Tradition *Kitāb al-Sunan wa 'l-Āthār* or *Kitāb al-Sunan al-Kabīr* is preserved in Cairo (cf. *Fihrist al-*

Kutubkhāne al-Khidīwiye, i., 352). A criticism of this work, entitled *al-Djawhar al-Naḥī fi 'l-Radd 'ala 'l-Baihaqī* by 'Alī b. 'Oḥmān b. al-Turkomanī (died 747 = 1346) was printed in two volumes, Haidarābād, 1316 (1898). On his conception of prophecy cf. K. Nylander, *Über die Upsalaer Hs. der Dalīl al-Nubuwwa des Abū Bakr Ahmed al-Baihaqī*, Upsala, 1891. Of his chief work on Ethics, the *al-Djāmī al-Muṣannaf fī Shu'ab al-Imān* (on the title cf. Goldziher in the *Revue de l'Histoire des Religions*, xxvi, 133 *et seq.*) there are Mss. in Cairo (*Fihrist*, i. 324), in the Escorial (H. Derenbourg, *Les mss. arab. de l'Escorial*, ii. 743, 2) and in Leipzig (Vollers, *Katalog. der isl. u. s. w. Hss. der Universitätsbibliothek zu Leipzig*, N^o. 319). Letters to 'Amīd al-Mulk and al-Djuwainī, father of the Imām al-Haramain are given by al-Subkī, *Ṭabaḳāt*, i. 272 *et seq.*; iii. 210 *et seq.*

Bibliography: Ibn Khallikān, N^o. 27; Yāqūt, *Mu'djam*, 804; Subkī, *Ṭabaḳāt al-Shāfi'iya*, iii. 3; Suyūṭī, *Ṭabaḳāt al-Huffāz*, xiv., 13; Wüstenfeld, *Geschichtschreiber*, 203; do. *Shāfi'iten*, 407; Brockelmann, *Gesch. der arab. Lit.*, i., 363. (C. BROCKELMANN.)

BAIHAQĪ, ABU 'L-HASAN 'ALĪ B. ZAID, also called IBN FUNDUK, historian. Of his works there has only survived his *Tārīkh-i Baihaq* (Persian), a history of his native district of Baihaq in Khorāsān which was completed on the 4th (according to Rieu the 5th) Shawwāl 563 (12th July 1168); cf. Pertsch, *Verzeichniss* (Berlin), p. 516 (N^o. 535); Rieu, *Supplement* (London), p. 60 *et seq.*; E. Kahl, *Persidskija, arabskija i tureckija rukopisi Turkestanskoi publičnoj biblioteki*, N^o. 9^a, p. 8 *et seq.* No manuscripts have as yet been discovered of his work in Arabic on universal history mentioned by Hādījī Khalīfa (v., 544), entitled *Mashārib al-tadjarīb wa ghawārib al-gharāyib*; quotations from it are given by Ibn al-Aṭhīr (ed. Tornberg, xi. 249) and in the *Tārīkh-i Dīhān-kushāy* of Djuwainī (cf. Barthold, *Turkestan* etc., ii. p. 32). According to Djuwainī the work was a continuation (*dhaīl*) of the *Tadjarīb al-umam* of Ibn Miskawaih; it is fairly certain that its title contains an allusion to this work; nevertheless the author himself (in his *Tārīkh-i Baihaq*) describes his work as a continuation of the *Tārīkh-i Yamīnī* of 'Uṭbī.

Nothing is known either from his own works or from other sources of the career of this author. As to his family, he tells us that his grandfather Abū Sulaimān Funduk was summoned as Kādī and Mufti (*baḳādā wa fatwā dādan*) from Siwār near Bust to Nishābūr by Sulṭān Maḥmūd of Ghazni and his vizier Abū 'l-Ḥasan Maimandī, and afterwards on giving up his office acquired an estate in the district of Baihaq. We further learn that the author's father was born on 1th Shawwāl 447 (24th Dec. 1055), died on 27th Dju-mādā II 517 (23th August 1173) and spent 20 years in Bukhārā. The author himself was at the court of Sulṭān Sandjar in Ṣafar 543 (21th June—19th July 1148), when the latter received a query (apparently on religious matters) in Arabic and Syrian from the Georgian king Demetrius. Baihaqī was commissioned to answer this question in the same two languages and performed his task very successfully (Cod. Mus. Brit. Or. 3587, fol. 94^{a-b} *et seq.*).

The *Tārīkh-i Baihaq* contains a full account of the geography of the Baihaq district, of its

taxation, of various princes and governors, of men born in Baihaq, who had distinguished themselves by religious or political activity etc. This small work which is preserved in good manuscripts is really worth editing; as a source for information on the history of culture it has been almost entirely neglected and is not even mentioned in the *Grundriss der Iranischen Philologie*. Some notices from it have been given by W. Barthold in his *Turkestan w. epochu mongolskago nashestviya* as well as in his essay *Zur Geschichte der Šaffariden* (*Orientalische Studien, Festschrift zu Ehren von Th. Nöldeke*, Vol. i. p. 175). (W. BARTHOLD.)

AL-BAIHAQĪ, IBRAHĪM B. MUḤAMMAD, Arab author, of whose life nothing is known beyond that he belonged to the circle of Ibn al-Mu'tazz and wrote the adab book *Kitāb al-Maḥāsīn wa 'l-Masāwī*, (ed. by F. Schwally, Giessen, 1902; reprinted Cairo, 1906) during the reign of the Caliph al-Mu'tadir (295—320 = 908—932).

(C. BROCKELMANN.)

BAIHAQĪ, ABU 'L-FADL MUḤAMMAD B. ḤUSAIN, Persian historian, author of a history of the Ghaznawids in more than 30 volumes. Of this work only a small part (end of Vols. v.—ix., and the beginning of Vol. x.) containing the history of the Sulṭān Mas'ūd i. (421—432 = 1030—1041) has been preserved. The work is usually quoted as the *Tārīkh-i Baihaqī* and was first edited by Morley under this title in Calcutta (1862) in the *Bibliotheca Indica* and again in Teheran more recently (lith. 1307 = 1889-1890). Whether the author himself had given a title to the whole work is not known; in the surviving volumes the preceding part, devoted to the reign of Sulṭān Maḥmūd is referred to as the *Tārīkh-i Yamīnī* (e. g. ed. Morley, p. 158) or as the *Maḳāmāt-i Maḥmūdī* (p. 176). There are notices (which have not as yet been made known) of the author and his work in the *Tārīkh-i Baihaq* of his countryman Abū 'l-Ḥasan Baihaqī (vi. = xii. century) [cf. the article on this historian]. Even Abū 'l-Ḥasan had only seen various parts of the great work, and not a complete copy. Quotations from the earlier volumes (on Sulṭān Maḥmūd) are found as late as the ixth (xvth) century in Hāfiẓ Abrū (Barthold, *Turkestan*, i. p. 157 *et seq.*); no quotations are known as yet from the later volumes (on Mas'ūd's successors).

Baihaqī himself tells that he was 16 years of age in 402 (1011-1012) and 65 (p. 246) in Dhu 'l-Hidjdja 450, so that he must have been born about 386 = 996. Abū 'l-Ḥasan gives his birth-place as the village of Ḥarīṭhābād in the district of Baihaq. For 19 years he was in the diplomatic chancellery (*diwān-i risālat*) of the Ghaznawids under his teacher Abū Naṣr Miškān (p. 759) who died in the beginning of the year 431 (autumn 1039) so that he must have been in the service of the state from about 412 (1021-1022). Baihaqī was considered too young to be the successor of Abū Naṣr: Abū Saḥl Zuzani who was appointed in preference to him, was not well disposed to him and is said to have afterwards done him much harm. Baihaqī sent in his resignation but Sulṭān Mas'ūd gracefully declined to accept it. The succeeding rulers were not so well disposed to him: Baihaqī speaks of a misfortune which befell him at this time the consequences of which he still suffered from 20 years later (in reality a little less) while writing his work; he

confesses that he was not entirely innocent in the matter but says he was dismissed on account of his youth (p. 754; he was then about 45 years of age!). He was at a later period again active in the service of the state; under 'Abd al-Rashīd (1044—1053) he was at the head of the *diwān-i risālat* (p. 122). Towards the end of this reign he was, as Abu 'l-Ḥasan tells us, condemned by the Kādī to imprisonment for illegal engraving of seals (*muhrranī*). When the dynasty, a little later, was displaced by Toghrul, the usurper had the officials of his predecessor 'Abd al-Rashīd imprisoned; Baihaqī also had to exchange imprisonment by the Kādī (*zindān*) for detention in a fortress (*habs-i kal'a*). Toghrul's reign lasted only 57 days; on the fall of the usurper and the restoration of the previous dynasty, all the officials, including Baihaqī were released. According to Abu 'l-Ḥasan, Baihaqī did not leave the civil service till after the death of Sultān Farrukhzād in 451 (1059) and then devoted himself to his literary works; the greater part (to p. 466) of the history that has survived to us was however written under Farrukhzād; the author was then in the "corner of unemployment" (p. 121) having resigned some time previously. According to Abu 'l-Ḥasan he died in Safar 470 (24 Aug.—21 Sept. 1077).

The *Tarikh-i Baihaqī* is not a history in the strict sense of the word, of a Kingdom or district, but contains the memoirs of a Persian official on the life of his rulers and their court and on the home and foreign affairs transacted or neglected at this court. The author says (p. 438) that his work is not a "*tarikh*" in the usual sense of the word in which we only read that "some one killed this one or some one killed that one"; all that he had seen and experienced, is described "in length and breadth" (p. 10 *ṭūl wa 'arḍ*). We therefore have a detailed, first-hand account of life at the court of the Ghaznawids under Mas'ūd as well as of the methods of government in the Kingdom founded by Subuktegin and Maḥmūd such as we possess perhaps for no other Oriental Kingdom of the middle ages. The work is also an important source for the history of earlier dynasties, especially of the Sāmānids, on account of its numerous excursus on the history of earlier times; its utility is somewhat decreased by the absence of an index in Morley's edition. Numerous excerpts are given by Elliot, *History of India*, ii. 53—134, and by A. Biberstein-Kazimirski in the introduction to his edition of the *Diwān* of Manuḥāhri (Paris, 1887, p. 17—131).

The portion of the work which still survives was composed during the years 450 and 451 (1058—1059). It is often said (even by Abu 'l-Ḥasan Baihaqī) that the work began with the beginning of the dynasty; but Baihaqī himself expressly gives 409 (1018—1019, p. 316) as the year with which he began his narrative; it was on this account that his friend Maḥmūd Warrāk closed his history (about which we know nothing else) with this year. From the whole plan of the work it is incredible that the long period between the beginning of the dynasty and the death of Sultān Maḥmūd could have been treated of in 4½ volumes. Abu 'l-Ḥasan says that besides his historical work, Baihaqī also composed a handbook for officials (under the title of *Zinat al-Kuttāb*) and gives some interesting extracts from this work, which is otherwise quite unknown. (W. BARTHOLO).

BAIHĀN AL-KAṢĀB, a district in South Arabia to the north of the country of the Raṣṣās and Upper 'Awālik [q. v.], the most important of the lands lying between Yaman and Ḥaḍramawt. It was a centre of early Arab culture and has many ruins and numerous inscriptions. The population, the most prominent in all South Arabia, is capable and enterprising, and the ground very fertile because of the numerous springs. Baihān al-Kaṣāb is inhabited by a tribe, the Muṣ'abain i. e. the two (sons of) Muṣ'ab, Aḥmad and 'Arif from whom the two branches of the tribe, the Āl Aḥmad and the Āl 'Arif, who live at enmity with one another, take their names. They are allies of the Ḥarib and hostile to the Raṣṣās and the Emīr of Ma'rib.

The most important town in Baihān al-Kaṣāb is al-Kaṣāb, also called Ḥiṣn 'Abd Allāh (after a son of Aḥmad b. Muṣ'ab), the residence of the 'Ākils of all the Muṣ'abain, with 400 houses, 12 ḥiṣn and 5 mosques. A noble family of great antiquity which is mentioned as early as Hamdānī in his *Djazīra*, still lives in al-Kaṣāb. The Jews who are here craftsmen (goldsmiths and weavers) have a quarter of their own called *Shirkha* al-Yahūd, with 50 houses. The trade of al-Kaṣāb is very important and a market is held every day at which the products of the country, especially cotton, are offered for sale. Of the other towns in Baihān al-Kaṣāb we must also mention al-Farī' (with 50 houses and 3 ḥiṣn on the left bank of the Wādī Baihān, near which are the famous ruins of Mariama with many inscriptions, and al-Ḥaradja (with 200 houses and 5 ḥiṣn) where the 'Ākil of all the 'Arif lives.

Of mountains in Baihān al-Kaṣāb there must be mentioned, besides the two isolated al-Karnain which command the Wādī Baihān, the Dhīrā' Raidān (2200 feet high in the form of a long ridge), which is mentioned in Sabaeen inscriptions, on the Wādī Khīrr and the Ka'ā Raidān. This mountain which was famous even in antiquity, is still held in great reverence and is a place of pilgrimage for the people of Baihān, who ascend the Ka'ā Raidān on the fifth day of the 'Arafa festival with their families (except their women) and sacrifice to the local deities; on the fourth day they descend and are received by those they have left at the foot of the mountain amid shouts of exultation and cries of joy from the women.

Baihān al-Asfal (also called Bilād al-Sāda and al-Ashraf) is a continuation of Baihān al-Kaṣāb; it consists of the four quite small territories of Ḥinū, al-Shaṭṭ, al-Hakba with the town of al-Hima (with 250 houses and 3 ḥiṣn) and 'Asailān (a town of 200 families and 4 ḥiṣn).

Bibliography: Hamdānī, *Djazīra* (ed. D. H. Müller), p. 94, 98 and Index s. v. Baihān; H. C. Kay, *Yaman, its Early Mediaeval History* (London, 1892), p. 105, 126; C. Landberg, *Arabica*, v. (Leiden, 1898), i. Beyhān el-Kaṣāb, p. 3—63, ii. Beyhān el-Astal, p. 67—77; H. Maltzan, *Reise in Südarabien* (Braunschweig, 1873), p. 310—313. (J. SCHLEIFER.)

AL-BAIHASIYA, name of a branch of the Khāridjites, called after their founder Abū Baihas [q. v., p. 80].

BAIKAL, a large lake in Siberia; it belongs to the watershed of the Yenisei. The lake itself seems to have remained unknown to the Muḥammadan geographers in the Mongol period.

The lands around Baikal are called Barkūdjīn or Barkūdjīn-Tūkūm and the people who live there, the Barkūt (the *t* at the end of this word is the Mongol plural ending) by Rashīd al-Dīn (cf. the Persian text in Berezin's edition, *Trudi Vostochnago Otdeljenija Archeologičeskago Obsčestva*, Part xiii. p. 180). The first name is apparently still preserved in the name of a river, the Barguzin, which flows into the Baikal from the east. In the Turkish inscriptions of Orkhon (viiith century A.D.) the people of this district are called Bayirku; whether, as Hirth supposes (*Nachworte zur Inschrift des Tonjukuk*, p. 7) Lake Baikal has taken its name from them is more than questionable. Among the Yakuts at the present day the word Baikal means "sea". The name is also explained as the Turkish *bai küil* (rich lake); this explanation also cannot be supported by any original authorities. In Europe, Lake Baikal first became known by the discovery and conquest of the land by the Russian Cossacks (in the xviith century). (W. BARTHOLD.)

BAĪKARĀ, a prince of the house of Tīmūr, grandson of its founder. He was 12 years old at the death of his grandfather (Shābān 807 = February 1405) so he must have been born about 795 (1392-1393). His father 'Omar Shāikh had predeceased Tīmūr. Bāikarā is celebrated by Dawlat-Shāh (ed. Browne, p. 374) for his beauty as a second Joseph and for his courage as a second Rustam; he was prince of Balkh for a long period. In the year 817 (1414) he was granted Lūristān, Hamadān, Nihāwand and Burūdjird by Shāh Rukh; in the following year he rebelled against his brother Iskandar and seized Shīrāz but was afterwards overcome by Shāh Rukh. Pardoné and allowed to go to Prince Kaïdū at Kandahār and Garmisr, he stirred up a rebellion there too however and was seized by Kaïdū in 819 (1416-1417). Shāh Rukh pardoned him again and sent him to India; nothing further is known of him. This account which is based on Hāfiz-i Abrū does not agree with what Dawlat-Shāh tells us; according to the latter (*loc. cit.*) he went of his own accord from Makrān to Shāh Rukh, was sent by him to Samarqand and there put to death at the instigation of Ulugh-Beg; according to other accounts he was put to death at the court of Shāh Rukh himself (in Herāt). The year 819 is given by other authorities also as the year of Bāikarā's death. According to Bābar (ed. Beveridge, f. 163 b.) the name Bāikarā was also borne by a grandson of this prince, the elder brother of Sultān Husain; this second Bāikarā was for many years Governor of Balkh.

Bibliography: The history of the events of the first decades of the ixth (xvth) century is well-known to us from the *Matla' al-Sa'adain* of 'Abd al-Razzāk Samarqandī [q. v.], following Hāfiz-i Abrū; cf. the extracts (for the years 807—820) in Quatremère, *Notices et Extraits*, Vol. xiv. part. 1. On the original text of Hāfiz-i Abrū preserved in a MS. in the Bodleian Library (Elliot 422) cf. W. Barthold in *al-Muḥaffariya* (*Sbornik statei učenikov bar. Rozena*, St. Petersburg, 1897), p. 25 *et seq.* (W. BARTHOLD.)

AL-BAILAMĀN, the original place of manufacture of the swords known as *al-bailamāniya*, is sometimes located in India and sometimes in Yaman; cf. Schwarzlose, *Die Waffen der alten Araber* (Leipzig, 1886), p. 133.

BAILO. [See BĀLYŪS.]

BAINA (A.). Strictly Acc. constr. of the substantive *Bain^u*, interval, then a preposition meaning "between". — *Baina baina* is an adverbial expression, which means "of middle quality, of middle worth"; *al-Hamza 'lātī baina baina* is "a sound between Hamza and the semi-vowel (i.e. Alif) which corresponds to the vowel following the Hamza" (*Lisān*, xvi. 214). According to our method of expression this means: when Hamza is between two vowels, the glottal stop is omitted in certain dialects — among the Koraish and particularly among most of the Hidjāz (Ibn Ya'ish, p. 1303, 8) — but neither in vowel-sequences containing *u* and *i* did any transitional vowel sound arise, nor was *a-a* contracted. In other words, this kind of Hamza is not a sound but what we, following Sievers' *Phonetik* (5 Ed., § 408) might call the "imperceptible" or "direct" transition from vowel to vowel (but without forming a diphthong). The Arab alphabet, which could not represent two vowels in direct succession, was to blame for this awkward conception. This sort of transition was not employed only in the sound sequences *ia*, *u-a* (Sibawaihi, ed. Derenbourg, ii. 169, 1—9; al-Zamakhshari, *Mufaṣṣal*, 2. ed. p. 166, 10 f.); in these cases the transitional sound appeared (*iya*, *uwa*) especially when there was a *Takhfif*.

Bibliography: Sibawaihi (ed. Derenbourg), ii. 168—176; al-Zamakhshari, *Mufaṣṣal* (2. ed.), p. 166—167; Ibn Ya'ish, p. 1302—1310; cf. also the Art. ALIF.

(A. SCHAADÉ.)
BAIRAQ (T.). Banner = Arab. *liwā'*. — Bairaqdar = standard-bearer. For Muṣṭafā Bairaqdār, see the Article MUṢṬAFĀ.

BAIRAM, an Osmanli-Turkish word which denotes the two great Musulman festivals: *Küçük-bairam* "the little festival", also called *Şeker-bairam* "feast of sweets" on account of the custom of making presents of sweetmeats then, is the festival on the breaking of the fast (*'id al-fiṭr*) which lasts three days. The *böyük-bairam*, "the great festival", usually called *kurban-bairam*, "feast of the sacrifice", is the *'id al-aḥḍ* which lasts four days. A *rikāb-i humāyūn*, "official reception", is held at the Imperial Palace on each of these two festivals. (CL. HUART.)

BAIRAM 'ALĪ-KHĀN, Prince of Merw (1197—1200 = 1782-1783—1785-1786). His father was descended from the 'Izzaldinlu branch of the family of Kādjar which had ruled in Merw from the time of 'Abbās I; his mother was of the Turkoman tribe the Salor; he himself enjoyed among the Turkomans the reputation of being a warrior of unparalleled bravery. In the war against Murād-Bi (Shāh Ma'sūm) of Bukhārā he was led by his fearlessness into an ambush and fell fighting; his head was taken to Bukhārā and exhibited on the place of execution. His second son Muḥammad Karim succeeded him in Merw; his eldest son Muḥammad Husain who had devoted himself to learning and obtained the name of being the "Plato of his age" (*Aflākūn-i Waqt*) remained in Mashhad. Cf. Mir 'Abd al-Kerim Bukhārī, *Histoire de l'Asie Centrale* (ed. Schefer), p. 58 *et seq.*; V. Žukowski, *Razvalini Starago Merwa* (St. Petersburg, 1894), p. 83 *et seq.*

A small fortress (about 900 yards long and 600 wide) in the southern part of the ruins of the ancient Merw, bears the name of Kal'a-i Bairam 'Alī Khān and has been recognised by V. Žukowski

(*Rasvalini Starago Merwa*) as the latest foundation on this site. In a wider sense the name "Bairam 'Alī" is applied to the ruins of the ancient Merw generally so that the name has also been given to the railway-station near the ruins as well as to the Imperial estates (*Gosudarewo imjenije*) lying there. (W. BARTHOLD.)

BAIRAM KHĀN, **KHĀN-KHĀNĀN**, whose name is also spelt Bairām, was the son of Saif 'Alī Beg, and the fourth or fifth in descent from 'Alī Shukr Turkaman. 'Alī Shukr (cf. *Bābur's Memoirs*, ed. Erskine, p. 30), belonged to the Bahārī tribe, and held large possessions in Hamadān etc. His son or grandson Shīr 'Alī, who seems also to be known as Pir 'Alī, was an officer of *Djahān Shāh* Barānī of the Black Sheep. When the dynasty of the Black Sheep was overthrown by Uzun Ḥasan, Shīr 'Alī entered into the service of Abū Sa'īd, and when that prince was put to death in 1469, he became an officer of his son Sultān Maḥmūd Mirzā. He stayed with him at Ḥiṣār Shādman, and there his daughter Pasha Begam became Sultān Maḥmūd's wife.

From Ḥiṣār Shīr 'Alī went to Kābul and then to Shīrāz, where he was defeated by the king of that country. During his flight, he was seized and put to death by the servants of Sultān Ḥusain of Herāt. Shīr 'Alī's son Dīān 'Alī Beg settled in Badakhshān, which included Kunduz, and became a servant of Bābur, as also did his son Saif 'Alī, who, according to Ferishta, died as governor of Ghaznī. It is Dīān 'Alī who is referred to in *Bābur's Memoirs* (ed. Erskine, 350) under the years 903, 905, 910, and also under the year 933 A. H. Bairām was born in Badakhshān, and is said to have also been in Bābur's service, but if so, this could only be in his early youth. He was educated at Balkh and appears to have been an assiduous student. Afterwards he came to Kābul, and accompanied Humāyūn to India, and was present at the disastrous battle of Kanaudj. After that he took refuge with a Hindu Zamindār in Sambhal, which had been Humāyūn's appanage. He was not allowed, however, to remain there, for Shīr Shāh sent for him and endeavoured to induce him to enter his service. Bairām refused, saying in reply to a remark of Shīr Shāh, that no one who was loyal to his master would ever come to disgrace. He and a companion then made their escape, but they were recaptured, and Bairām was only saved by the devotion of his companion, who persuaded the captors that he was Bairām. Bairām fled to Gujjarāt where Sultān Maḥmūd offered him service. But he pretended a desire to go on pilgrimage, and was allowed to go to Surat. There he turned back and eventually joined Humāyūn in Scinde. He accompanied his master in his flight to Persia, and distinguished himself at the court of Shāh Tahmāsp by his address in sports. He was Humāyūn's general in Afghānistān and India, and was no doubt the real cause of Humāyūn's restoration. He won the battle of Māchivāra (in the Luddhāna distrct) in 1555, and it was probably due to him, as much as to Humāyūn, that the humane order was passed which exempted the women and children of the vanquished Afghāns from being enslaved. At the time of Humāyūn's sudden death, Bairām was with Akbar in the Panjāb. As soon as he received the news, he, at Kalānūr, proclaimed Akbar as emperor, and caused him to be enthroned (February 1556).

When Tardī Beg was disgracefully defeated at Delhi by Himū, Bairām caused him to be put to death, and this severity is justified by Ferishta. Bairām was with Akbar at the battle of Panipat in November 1556, and it was he, we regret to say, who killed with his own hand the wounded captive, Himū of Rewārī. Bairām's conduct in Tardī Beg's case, and his minute regulations about Akbar's pleasures (see *Khāfi Khān*, I, 134) show that he would not have brooked his ward's interference. In fact, he looked upon himself as being in the place of Akbar's father and he had the title of *Khān Bābā* i. e. the *Khān-Father*.

In 1557 Akbar, in fulfilment of a promise made by his father, gave his cousin Salima Begam in marriage to Bairām, and the wedding was celebrated with great pomp at Djalāndur. Previous to his marriage with Salima, Bairām had been married to the daughter of an Indian Musalman, *Djamāl Khān* of Mewāt, and she was the mother of Bairām's famous son 'Abd al-Raḥīm. Neither he nor Akbar had any children by Salima. Bairām's overbearing manners, and the influence of Akbar's nurse, Māham Anaga, led to a breach between guardian and ward. Bairām was at first disposed to submit and to renounce his authority, but the conduct of his enemies stung him into resistance. He failed and was magnanimously forgiven by Akbar. He set off on pilgrimage to Mecca but was assassinated at Pattan in Gujjarāt by an Afghān in consequence of a bloodfeud (31 January 1561). His body was afterwards removed by his nephew to Mashhad.

Bairām was a Shī'ī and it is an evidence of his greatness and a credit to Badā'ūnī, that this bigoted Sunnī has said so much in his favour. He had a literary turn and his *Diwān* is still in existence. Badā'ūnī and Ferishta have given several extracts from his verses. There are accounts of him in the *Akbarnāma*, and in Ferishta (when chronicling his death), and in the *Ma'āzīr al-Umarā'* by Shāh Nawāz Khān (I, 381). It is chiefly from this last that Blochmann's notice in his translation of the *Ā'in-i Akbarī*, p. 315 is taken. There is also a long and interesting account of Bairām in the Hindustānī work called the *Darbār-i Akbarī*, pp. 157—196, by Shams al-'Ulamā' Muḥammad Ḥusain.

(H. BEVERIDGE.)

BAIRAMIYA, an order of Dervishes, founded by Ḥādīdjī Bairam of Angora. The founder died there in 833 (1429-1430). His grave adjoins the ruins of the temple of Roma and Augustus, the walls of which bear the famous inscription, the Monumentum Ancyranum. The Bairami Order is a branch of the Naqshbandis, which is represented in Turkey in Europe. In Constantinople it has settlements in Stambul, Eiyüb, Skutari and Kāsim-Pashā.

Bibliography: Gibb, *History of Ottoman Poetry*, i. 299 Anm.; Depont et Coppolani, *Confréries religieuses*, p. 532; Ḥādīdjī Khālifa, *Djihān-numā*, p. 643. (CL. HUART.)

BAIRŪT (also written BEIRUT, BEYROUT and pronounced BERŪT), a town on the Syrian coast, 23° 54' n. l., lying on the Bay of St. George at the foot of Mount Lebanon of which the town is the natural commercial centre; it does not, however, belong to the autonomous district of Lebanon but is the headquarters of an independent Wilāyet.

Bairût is an ancient Phœnician town which is mentioned as early as the Tell al-ʿAmarna tablets (cf. *Zeitschr. d. Deutschen Palästina-Ver.* xxx. 1907, p. 13 *et seq.*). An independent kingdom about 1400 B. C., next belonging to Gebal (Byblos), the town fell into the hands of the Egyptians in the time of the Diadochi from whom it was regained by Antiochus III, the great. The town was destroyed by the Syrian Diodotos Tryphon in 140 B. C., rebuilt in the time of Augustus by Agrippa, and made a Roman Colony (Colonia Julia Augusta Felix Berytus). In the following centuries Bairût was famous for its academy of Rhetoric, Politics and Law; even the earthquake which did much damage to the town in 349 A. D., did not affect the prosperity of its schools. When in 529 another earthquake destroyed the town, it recovered only with difficulty and so fell at once before the advancing Arab hosts under the command of Abū ʿUbayda.

A period of renewed prosperity for Bairût began with Muḥammadan rule. Muʿāwīya the first of the Umayyads brought colonists from Persia to people the town and the whole district; he also had the ships built here with which the first naval expeditions were undertaken. Bairût thus became — as it now again is — the harbour of Damascus. Intellectual activity was again quickened and a series of scholars and traditionists worked in Bairût; the geographer Yāqūt calls it a famous city.

The Crusades brought new vicissitudes. Balduin I of Jerusalem captured Bairût after a siege of two months on the 27th April 1110; in 1187 it was regained by Ṣalāḥ al-Dīn, in 1197 regained by the Crusaders and held till 1291. In the Turkish period we find the town in possession of Emirs of the house of Maʿn of whom the famous Druse prince Fakhr al-Dīn (1595—1634) was pre-eminent in his endeavours to revive culture in the town. The Direct Turkish rule — since 1763 — its being involved in the wars of Ibrāhīm Paṣṣa against Turkey, and the bombardment by the allied English, Turkish and Austrian fleet on the 10—14th Sept. 1840 again reduced the town to a state of desolation.

Bairût since 1860 has experienced a last, great development, which however has already passed its zenith. The massacre of the Christians in Damascus and Lebanon in that year caused a great influx of Christians to Bairût; the town became quite Christian in character and the Muḥammadans now form only a third of the population, which is about 120,000. Bairût thereby became not only the largest town in Syria, next to Damascus, but became the intellectual and commercial centre of the whole Syrian-Arabian population. European schools disseminated European education, printing received a great impetus, the union with Damascus by railway (since 1895) and the making of a new harbour (since 1893) facilitated the traffic which consists in the export of products of sericulture and silk weaving, of gold and silver work and in the importation of articles of clothing, foodstuffs, wood tobacco and luxuries. Of recent years Haifa has begun to offer serious competition to Bairût.

Bibliography: Belādhorī, *Futūḥ al-buldān* (ed. de Goeje), p. 126; Yāqūtī, *Kitāb al-buldān* (*Bibl. Geogr. Arab.*, Vol. vii.), p. 328; Ṣāliḥ b. Yaḥyā, *Tarīkh Bairūt*, in *al-Mashriq*, 1898-1899; G. le Strange, *Palestine under the Moslems* (1890), p. 408—410; Ritter, *Erdkunde*,

xvii. 432—456; M. Freih. v. Oppenheim, *Vom Mittelmeer zum Persischen Golf* (1899), i. 1 *et seq.* (J. HELL.)

BAISĀN (Hebrew Bēt Sheʿān, Greek Scythopolis), one of the first towns conquered by the Arabs, in Western Palestine. A system of dams and canals, collecting the waters of several large streams, irrigated and drained the neighbourhood. To defend the town against the invaders, the Byzantine garrison broke through the dams so that vast marshes were formed, which still exist, in which the Arab cavalry were almost engulfed. This obstacle was overcome and Baisān opened its gates. It formed part of the *djund* of Jordan, created by the new masters of Syria. It was the native town of the Faḳīḥ Radjāʾ b. Haiwa (died about 112 A. H.) famous for his connection with the Omayyads and his influence over ʿOmar II. It was a flourishing town under the Arabs; it lies on the verge of a large, fertile plain which connects the plain of Esdrelon with the Ghawr; the valley of Jordan was, as it were, a hothouse in which were cultivated the most valuable products, indigo and sugar-cane. To these Baisān owed its prosperity. Some authors place here the tomb of the celebrated Abū ʿObaida ibn al-Djarrāḥ, one of the conquerors of Syria. Its palm-trees were famous — the *Ḥadīth* mentions them — and its wine also which was exported as far as Ḥidjāz. Situated on the route of armies setting out from Damascus or from the Mediterranean coast it suffered much during the Crusades; several battles were fought on the neighbouring plains. Taken by Godfrey de Bouillon, abandoned during the wars with Saladin, the Crusaders destroyed it in the reign of Baibars. It recovered with difficulty from this blow. Its state in the time of Yāqūt was similar to that at the present day for he only counted two palm-trees there. In the fifteenth century Maḳrīzī describes it as a little town. After falling to the level of a miserable village it recovered under the Egyptian occupation (nineteenth century). At the present day the property of the Sultān with its beautiful gardens, abundantly supplied with water, the seat of a *mudīr*, it has about 3000 inhabitants and is in a fair way to increase in spite of the torrid heat and the unhealthiness of its climate. Baisān has benefitted by the making of the railway from Haifa to Darfa.

Bibliography: Bakrī (ed. Wüstenf.), p. 188; Ṭabari, i. 2157-2158; Tirmidhī, *Ṣaḥīḥ*, (ed. Bülāḳ), ii. 41; Mobarrad, *Kāmil* (ed. Wright), p. 73; Akḥṭal, *Diwān*, p. 3; *Aḥḡāzī*, ii. 86, ix. 80; Muḳaddasī (ed. de Goeje), p. 162—163; Yāqūt, i. 201, 788-789; Ibn al-Djawzī, *Ṣafwat al-Ṣafwa*, i. 20 (MS. in the Khedival Library); G. le Strange, *Palestine under the Moslems*, p. 411; G. A. Smith, *Historical Geography of the Holy Land*, pp. 357—364. (H. LAMMENS.)

BAÏSONGHOR, GHIVĀTH AL-DĪN, son of Ṣāḥ Rukh and grandson of Timūr was appointed by his father in 820 (1417) to the office of chief judge at the court; in 823 (1420) on the death of Ḳara-Yūsuf, he took possession of Tabriz and was appointed governor of Astarābād in Ṣafar 835 (October 1431), but he never ascended the throne; the astrologers having predicted to him that he would not live more than forty years, he gave himself up to dissipation and died at Herāt on Saturday, 7th Djumāda I 837 (19th Decem-

ber 1433) at the age of thirty six. He was buried in the Mausoleum of Princess Gawhar-Shād. An artist and patron of the arts, he was a designer and an illuminator; in the library, which he had founded, forty copyists, pupils of Mir-ʿAlī, inventor of the *Nastaʿlīq* script, were occupied copying manuscripts. His example had a considerable influence on the development of the art of painting in Persia in the period of the Timurids. In 829 (1425-1426) he caused a critical edition of the *Shāhnāmā* of Firdūsī to be undertaken and a preface to be written to this work, the longer of the two which we possess. The great history of the world by Ḥāfiẓ-i Abrū, begun in 826, (1422-1423) is frequently called after him: *Zubdat al-Tawārikh-i Bāisonghori*.

Bibliography: Cl. Huart, *Calligraphes et miniaturistes*, p. 97, 208, 324, 336; J. Mohl in Firdawsi, *Livre des Rois (Shāhnāmā)*, Vol. i. p. xv. note 1; Mirkhond, *Rawḍat al-Ṣafā*, vi. 212, 213; Khondemir, *Ḥabīb al-Siyar*, iii. Part 3, p. 116, 123, 130; Geiger and Kuhn, *Grundr. der iran. Philol.*, ii. p. 140—144, 205 et seq., see Index. (CL. HUART.)

BĀISONGHOR, second son of Sultān Mahmūd of Samarkand, grandson of Sultān Abū Saʿīd [q. v.], born in the year 882 (1477-1478), killed on 10th Muḥarram 905 (17th Aug. 1493). In the lifetime of his father he was prince of Bukhārā; on the death of the latter in Rabiʿ II 900 (30th Dec. 1494—27th Jan. 1495) he was summoned to Samarkand. In 901 (1495-1496) he was deposed for a brief period by his brother Sultān ʿAlī and in 903 towards the end of Rabiʿ I (November 1497) finally overthrown by his cousin Bābar. Bāisonghor then betook himself to Ḥiṣār where he was successful in defeating his brother Masʿūd and taking the country with the help of the Beg Khusrav Shāh, who came over to his side; he was soon afterwards betrayed by this same Beg and put to death. Bāisonghur is described by his rival Bābar as a brave and just prince. He was also famous as a Persian poet under the name ʿAdilī; his *Ghazal* were so popular in Samarkand that they were to be found in almost every house (*Bābarnāma*, ed. Beveridge, f. 68 b.)

(W. BARTHOLD.)

BĀISONGHOR, was also the name of a prince of the Ak-Kuyūnlī in Persia, son and successor of Sultān Yaʿqūb; he only reigned for a short period from 896-897 (= 1490—1492) and was overthrown by his cousin Rustam.

(W. BARTHOLD.)

BAIT (A.), House, with the Arabic article: *al-Bait* the House, i.e. the House of Allāh = the sanctuary at Mecca, also called *al-Bait al-ʿatīq* (the ancient house) or *al-Bait al-ḥarām* (the holy house). Geographical names compounded with Bait are frequent, some are given below. — In poetry *Bait* means verse, see Art. ʿARŪḌ.

BAIT AL-DĪN. [See BTEDDĪN.]

BAIT DJABRĪN (DJIBRĪN) or, after a popular etymology: **BAIT DJIBRIL** (Gabriel's house), a town in southwestern Judea. It was the successor of the neighbouring town of Maresha, destroyed by the Parthians (again discovered in Sandahanna) and is first mentioned by Josephus (*Bell. Jud.* iv. 8, 1, where Βυταβρις is undoubtedly a corruption of the name) and by Ptolemy v. 15, 5 as Βαιτογαβρι and in the Tabula Peutingeriana as Betogabri. In the Talmudic writings the name appears as

Beth Gubrin. In Roman Imperial times the town received the name of Eleutheropolis, but this was soon, as was often the case elsewhere, superseded by the older name. The Roman name appears again among the Christians towards the end of the viiith century but Arab writers know only the name Bait Djabrin and the Crusaders Bethgebrim which was corrupted to Gibelim. The town then fairly important, the seat of a Bishop, was conquered in the time of Abū Bakr by ʿAmr ibn al-ʿĀṣī, who acquired an estate there, called ʿAdjlā after one of his freemen. In the following period it suffered much from repeated attacks and devastations. According to the account of Stephen, a monk of Mār Sābā, Eleutheropolis was completely destroyed in 796 during a war between Arab tribes. It recovered again, however, for Yaʿqūbī mentions it in 891 as an ancient town inhabited by Djudhāmids and a century later it is described by Muḥaddasī as an important emporium though it had lost much of its former greatness. The Crusaders found it in ruins but built a strong fortress there in 1134. Idrīsī (1155) knows it as a station for travellers; but in the year 1187 it was conquered with many other towns in Palestine by Ṣalāḥ al-Dīn and again destroyed. It was afterwards again rebuilt, for it was one of the towns conquered by the Mamlūk general Baibars in 1244. An inscription over the principal gateway tells us that the fortress was restored in 1551. Bait Djabrin is now only a village, containing some relics of earlier times.

Bibliography: Thiersch in *Archäolog. Anzeiger*, 1908, 393; P. Thomsen, *Loca sancta*, 32, 59; Schlatter in *Zeitschr. des Deutschen Palästina-Vereins*, xix. 225 et seq.; Neubauer, *Géographie du Talmud*, 122 et seq.; Stephanus, *Acta Sanctorum Martyr.*, Tm. iii. 1679; Belādhorī, (ed. de Goeje), 138; Ibn al-Athīr, *Chronicon*, (ed. Tornberg), ii. 361; *Vita Saladini auctore Bohaddino*, (ed. Schultens), 72; Yaʿqūbī, *Bibl. geogr. arab.*, vii. 329; Muḥaddasī, *ibid.* iii. 155, 174, 184, 186, 192; Ibn al-Faḳīh, *ibid.* v. 103, 109; Yāqūt, *Geogr. Wörterbuch* (ed. Wustenfeld), i. 776; ii. 19; Idrīsī in *Zeitschr. des deutschen Palästina-Vereins*, viii. 123 (of the text); Robinson, *Palästina*, ii. 613—621, 672—680; Guérin, *Judée*, iii. 307—312, 331—340; *Palestine Exploration Fund, Memoirs*, iii. 257 et seq., 266 et seq.; G. A. Smith, *Historical Geography of the Holy Land*, pp. 231—236. (FR. BUHL.)

BAIT AL-FAḲĪH, properly **BAIT AL-FAḲĪH IBN ʿUJAIL** i.e. the house of the lawyer Ibn ʿUjail, the name of a town in the Tihāma of Yaman, south-east of Hudaida, which first rose to prosperity in the xviiith century when the harbour of Ghalefka (Ghalāfika) gradually became silted up and was for some time of importance as the centre of the coffee trade. At the present day the town has about 8000 inhabitants. The lawyer, from whom it takes its name, is the famous saint Ahmad b. Mūsā b. ʿAlī b. ʿOmar, usually called Ibn ʿUjail who died in 690 (1291). There was at that time a village here called Ghassāna (al-Ghassāna) where the saint was buried; his grave was a popular place of pilgrimage (cf. Ibn Baṭūṭa, ed. Paris, ii. 171) and near it arose the later town of Bait al-Faḳīh. Sometimes the adjective *al-ṣaghīr* (the small) is added to this name to distinguish it from Bait al-Faḳīh al-Kabīr (great Bait al-Faḳīh) which lies further to the north in the modern

district of Bādjl and is properly called Zaidiya. Niebuhr mentions this town only casually under the name of Sādie (sic) in the district of I.ohēia, near the old town, now in ruins, of al-Mahdjam. The old geographers know neither the name Bait al-Faḳīh nor Zaidiya so that this town appears to have changed its name in course of time. It is perhaps identical with the al-Mahālib mentioned by them.

Bibliography: Niebuhr, *Beschreibung von Arabien*, 226; do., (transl. Heron) *Travels through Arabia*, i. 25 *et seq.*; K. Ritter, *Erdkunde*, xii. 872 *et seq.*

BAIT LAḤM, the ancient Bethlehem. The Arab geographers describe the town as the birth-place of Jesus, where there are an incomparably beautiful church (the Basilika built by Constantine), the grotto where Jesus was born, the graves of David and Solomon (which Christian tradition had previously located here, cf. R. Hartmann in *Zeitschr. des deutschen Palästina-Vereins*, xxxiii. 180 *et seq.*) and the palm mentioned in the *Ḳorʾān* (Sura 19, 25) — a most wonderful tree for there are no other palms in the district. — The description given by Bishop Arculfus of Bethlehem dates from the earliest period of Arab rule, about 670; the town had then a low wall without towers. On the approach of the Crusaders in 1099 the Saracens laid everything waste except the convent of St. Mary. The Franks rebuilt the town, but in 1187 it was regained with many others by Saladin. In 1244 Bethlehem was devastated by wild hordes from *Khawārizm*, hostile to the Christians; and in 1489, the strong fortress was razed to the ground, the town-wall torn down and the buildings, including the convent, destroyed. After this blow the town had a chequered existence for a long period and it is only in recent centuries that it has somewhat recovered. Bethlehem, where no Jew dared live in Christian times, has always preserved a marked Christian character even in the Muḥammadan period. The number of Muḥammadans has always been insignificant. In 1831 the Christian population, which has a reputation for being quarrelsome, drove out the Muḥammadans and refused to pay a new tax and after another rising in 1834, Ibrāhīm Pasha had the Muḥammadan quarter pulled down.

Bibliography: Iṣṭakhri, *Bibl. geogr. arab.* (ed. de Goeje), i. 57 *et seq.*; Muḳaddasī, *ibid.* iii. 172; Ibn al-Faḳīh, *ibid.* v. 101; Idrīsī in *Zeitschr. des deutschen Palästina-Vereins*, viii. p. 9 of the Arabic text; 'Alī of Herāt in Guy le Strange, *Palestine under the Moslems*, 299 *et seq.*; Yāḳūt (ed. Wüstenfeld), i. 779; P. Thomsen, *Loca sancta*, 39 *et seq.*; Wilken, *Geschichte der Kreuzzüge*, vi. 635; Ibn al-Aṭhīr, *Chronicon* (ed. Tornberg), xi. 361; Robinson, *Palästina*, ii. 379—385; Tobler, *Bethlehem in Palästina*, (1849); Guérin, *Judée*, i. 120 *et seq.*; *Palestine Exploration Fund, Memoirs*, iii. 28 *et seq.*, 83 *et seq.*; Palmer in *Zeitschr. d. deutsch. Palästina-Vereins*, xvii. 89 *et seq.*

(FR. BUHL.)

BAIT AL-MAḲDIS. [See AL-ḲUDS.]

BAIT AL-MĀL, means treasury, especially that of the state and is applied not only to the actual building in which the financial business of the state is transacted but also in a figurative sense to the national exchequer or *Fiscus*. The beginnings of the institution of a Bait al-Māl

may be traced to the time of Muḥammad; for by his time there had arisen the conception of property common to the Muḥammadan community. The Caliph 'Omar is traditionally regarded as the official founder. It was he who first drew up *Diwāns* i.e. lists of payments and instituted a system of accountancy; he also recognised that on the gradual transition from the policy of plundering to permanent occupation of the conquered lands it would be impossible for the land to be divided up like portable booty (*ghanima*). There thus arose an immense common property (*faī'*) the rent from which went to the state treasury. The importance of the *Fiscus*, which had hitherto been an unknown conception to the Arabs, thereby increased to an enormous extent. Wellhausen (*Arab. Reich*, p. 28 *et seq.*) has shown how the opposition to this new conception of the state led to revolts and finally to the murder of the Caliph 'Othmān. The Māl al-Muslimin was instituted in contrast to the Māl Allāh. When political conditions became more stable and the Persian and Byzantine machinery of government was taken over, it naturally followed that the political conception that was in existence before the time of 'Omar and was adopted by him, triumphed and with it the idea of the Bait al-Māl was carried out, in theory and practice. In practice in place of the Bait al-Māl of primitive times there was instituted the *Dawāwīn al-Amwāl* i.e. the complicated machinery which was concerned with the income and expenditure of the various Muḥammadan lands. To describe the history of the Bait al-Māl in practice would mean writing the history of the financial policy of all Muḥammadan countries. This is impossible here. Like all institutions of the early Muḥammadan period however, the theory of the Bait al-Māl gained importance with the development of Muḥammadan Law. Only those receipts of the *Fiscus* recognised by theory were regarded as legal while all other sources of the state's revenue were considered *mukūs* i.e. illegal receipts. This distinction survived into the Turkish period and indeed still exists at the present day.

The Bait al-Māl is controlled by the Imām or his representative. The following are the main legal sources of revenue of the state.

1. *Kharaḳj* (land-tax) and *djīza* or *djāliya* (poll-tax); in each of these the idea of income from the *faī'* is apparent; 2. *Zakāt* (alms-tax) also called '*ushr*' (tithe) when it is derived from agricultural land; since a merchant's wares are also liable to *zakāt* according to definite rules, the tax has been legalised as '*ushr*'; 3. *Khums* i.e. the fifth of the booty and receipts that were regarded as similar (e.g. those from mines or Treasure Trove); 4. *Mawārith ḥashriya* i.e. the falling of an estate to the *Fiscus* in the absence of other heirs (*ʿaṣabāt*). This assumes the legal administration of the Bait al-Māl.

These receipts could not, however, be used for any purpose of the state that the authorities wished; the income from no. 2 was ear-marked for the poor and needy, the collectors of this tax, the *mu'allafa kulūbuhum*, the purchase and liberation of slaves, for debtors, those fighting in the holy war and for travellers (*Ḳorʾān*, ix, 60). There were also strict rules regarding the application of no. 3, with reference to *Ḳorʾān*, viii, 42. Only 1 and 4 are allotted unreservedly to all purposes of the treasury. In practice no one has ever troubled

about these demands of theory and indeed the legal names have sometimes been applied to very illegal exactions. At any rate Muḥammadan rulers have never been so strict and scrupulous with the public monies as countless anecdotes on this point from the early period of Islām would have us believe. It was not till the introduction of European control or of a constitution that this state of affairs improved.

For Bibliography and further information see the above mentioned technical terms.

(C. H. BECKER.)

AL-BAIT AL-MUḤADDAS. [See AL-KUDS.]

BAIT RĀS (the original form found in poetry; locally it is also pronounced Bait al-Rās with the emphasis more or less on the article; this spelling is also found in the histories of the Crusades), probably the ancient Capitolas, a ruined site of the Byzantine period, an hour's journey to the northwest of which lies an insignificant village, of the Ḳaimaḳāmat of Irbid (ʿAdjlūn), of the same name. Fortified under the Byzantine Emperors, it is mentioned among the towns conquered in the *Djund* of Jordan, of which it afterwards formed part.

Its wine was praised by the pre-Islāmic poets, such as Nābigha Dhobyānī and Ḥassān b. Thābit and retained its fame in later times. All trace of cultivation of the vine has now vanished from the village though it is very favourably situated for this enterprise. The Omayyad Caliph Yazid I is said to have been born there. One of his successors Yazid II, a famous drinker came to settle here with his favourite Ḥabāba. Of the *Ḳaṣr* built by him, we think the remains may be found in the ruins which have been taken for those of an ancient church. Ḥabāba died and was buried here. Yazid followed her soon afterwards; his tomb is believed to be at Irbid.

Bait Rās is also the name of a village famed for its wine, near Ḥalab.

Bibliography: Nābigha Dhobyānī, *Diwān* (ed. Derenbourg), xxvi. 10; Akḥṭal, *Diwān* (ed. Salhani), 207, 19; Ibn Khordādhbeh (ed. de Goeje), p. 78; Yāqūt, i. 776—77, ii. 1463; viii. 11; xiii. 165—66; Ṭabarī, ii. 1463; Schumacher, *Abila, Pella and Northern Ajlūn*, p. 154—68; ʿAini, MS. in the Khedival Library, xi. p. 150; Bakrī, *Dict. géogr.*, p. 189; Balādhori (ed. de Goeje), p. 116; Ibn ʿAsākir, MS. in Al-Azhar, Cairo. (H. LAMMENS.)

BAITĀR (also BAITAR, BIAṬR from the Greek *ἰατρίστρος*), smith, veterinary surgeon. Although the nomad Arabs were fairly advanced in veterinary science from their own experience and practice as herdsmen and cattle breeders, foreign wandering veterinary surgeons, who as the etymology of the name shows came to them from the Byzantine Empire and from Syria, enjoyed a special reputation. Like the wandering wine-merchants these surgeons set up their booths at the great fairs of ʿUkāz, *Dhu* 'l-Madḡāz etc. and exercised their art which consisted chiefly in blood-letting and attending to wounds. The Baitār appears to have often also applied his skill to human beings, for the ancient Arab poets use the word in the sense of physician.

Bibliography: S. Fränkel, *Die aramäischen Fremdwörter*, p. 265; *Djawālikī's Muʿarrab*, ed. E. Sachau, p. 15; P. Anastāse, *al-Baitara ʿinda ʿl-aʿrāb*, in *al-Mashriq*, i. (1898); Nābigha, ed.

Ahlwardt, 5, 15; *al-Aḡmaʿiyyāt*, ed. Ahlwardt, 3, 8; Tirimmāh in *Liṣān al-ʿArab*, v. 156; Farazdak, ed. Hell, 484* 1. The oldest work of the Arabs on horses is by Yaʿqūb Ibn Akḥī Ḥizāmī (died 289 = 902) preserved in manuscripts viz. the *Kitāb al-furūsiya wa shiʿiyāt al-ḵhail*, Brit. Mus. 1305, and the *Kitāb al-baitara*, Brit. Mus. 813, Paris, Bibl. Nat., No. 2815, 2823. (J. HELL.)

AL-BĀʿITH (A.), the "Awakener" (on the day of the Resurrection) one of the 99 names of Allāh.

BAIYINA (A.), Proof. Name of Sūra xcvi.

BAIYŪMIYA, a religious order, founded by Sidi ʿAlī b. al-Ḥidjāzi b. Muḥammad, born at Baiyūm in Egypt in 1108 (1696). The order belongs to the *Ḳādiriya*. Its founder, *muḥaddam* of the *Ḳhalwatiya*, renewed the ritual of the *Bada-wiya*, to which he gave a more stimulating character and made stricter by more stringent exercises. There are settlements of this order in Arabia (*Djidda* and *Mecca*) in the Euphrates and Indus valleys; the mother-*Zāwiya* is in a village near Cairo. The *dhiḵr* of the order consists in calling out *yā Allāh!* with an inclination of the head and crossing of the hands on the breast, followed by raising the head and clapping the hands.

Bibliography: Depont et Coppolani, *Confréries religieuses*, p. 336; Lane, *Modern Egyptians*, i. 332; ii. 208. (CL. HUART.)

BAḲʿA. [See BUḲʿA.]

BĀḲALAMŪN. [See ABŪ ḲALAMŪN, p. 94.]

BAḲAR ʿID (vulg. BAḲRA ʿID, i. e. cattle-festival), the name commonly employed in India for the festival of ʿID AL-APHĀ [q. v.]

AL-BAḲARA, "the Cow", Title of Sūra II, so-called from the story related in verses 63—68 of the purificatory offering of the Israelites, *Num.* xix and *Deuteronomy* xxi, 1—9.

BĀḲARGANDJ, or BACKERGUNGE, a district of India, in Eastern Bengal and Assam, situated in the joint delta of the Ganges and Brahmaputra. Area: 4, 542 sq. m.; population (1901): 2, 291, 752, of whom 68% are Muḥammadans. Their predominance may be inferred from the fact that the local dialect is commonly known as Musalmānī. The name is derived from Āghā Bākar, a servant of the Nawāb of Murshidābād early in the 18th cent. The headquarters are at Barisāl, an important centre of river traffic through the Sundarbans.

Bibliography: *Imperial Gazetteer of India*. (J. S. COTTON.)

BĀḲHAMRĀ, a place in ʿIrāḳ the exact situation of which cannot now be fixed. According to Masʿūdī it belonged to the *Taff* [q. v.], the frontier district between Babylonia and Arabia and was 16 parasangs (about 60 miles) from Kūfa. Yāqūt says it was nearer Kūfa than Wāṣiṭ. Bāḵhamrā is famous in the history of the ʿAbbāsids from the decisive battle which took place there between the army of the Caliph al-Manṣūr commanded by ʿIsā b. Mūsā and the troops of the ʿAlid Ibrāhīm b. ʿAbd Allāh, in which the latter fell in 145 (762). The Aramaic place-name means "wine-vaults"; cf. the analogous appellation *Ḳaryat al-ʿInab* = "Grape-town", of a place in Palestine (northwest of Jerusalem).

Bibliography: Yāqūt, *Muʿdjam* (ed. Wüstenfeld), i. 458; Masʿūdī *Murūdj al-dhahab* (ed. Barb. de Meynard et P. de Courteille) vi.

194; Weil, *Gesch. der Chalifen*, ii. 55 (wrongly vocalised Bachimra). (M. STRECK.)

BAKHARZ, a district in Khorāsān between Nisābūr and Herāt with the market place of Malin as its chief town; it was the home of 'Alī b. Ḥasan b. Abi Ṭaiyib, author of the *Dumyat al-Kaṣr* (see below) and of the poets Tādj al-Dīn Ismā'īl and Saif al-Dīn b. Muẓaffar (died 658 = 1260).

Bibliography: Barbier de Meynard, *Dictionnaire de la Perse*, p. 74; Muḥammad Ḥasan-Khān, *Mir'āt al-buldān*, i. 150; Edw. G. Browne, *Literary History of Persia*, ii. 355; Muḥammad 'Awfi, *Lubāb al-Albāb*, i. 68; ii. 156; Riḍā Kūli-Khān, *Madjma' al-Fuṣahā*, i. 244.

(CL. HUART.)

BĀKHARZĪ, 'ALĪ B. AL-ḤASAN B. 'ALĪ B. ABI'L-ṬAIYIB AL-SABAKHĪ ABU'L-KĀSIM or ABU'L-HASAN, died 467, author of a continuation to the *Yatimat al-dahr* (and sometimes covering the same ground as the *Tatimmat al-Yatima*) called *Dumyat al-Kaṣr wa-Uṣrat ahl al-'Aṣr*, of which a copy in the Library of Tādj al-Mulk in Iṣfahān suggested the composition of the *Kharīda* to 'Imād al-Dīn. The author states in the preface to the *Dumya* that after having received a good education at home, he wandered from 434 to 464 visiting first Nisābūr and Herāt, in the neighbourhood of his home, then Marw, Balkh, Raiy, Iṣfahān, Hamadḥān, Baghdād, Baṣra and Wasīṭ: he gives a list of the famous men whose acquaintance he made at each of these places, e.g. Ṭha-'alībī at Nisābūr; since this author's death-date is given as 429, this implies an earlier visit. He devoted himself to *fiqh* according to Shāfi'ī's system before studying *adab*, and at the lectures of Abū Muḥammad 'Abd Allāh b. Yūsuf al-Djuwainī (died 438 according to Sam'ānī) in Nisābūr he made the acquaintance of Muḥammad b. Manṣūr al-Kundurī, afterwards vizier to Toḡhril-Bek. A satire by Bākhazī on this person, beginning with the auspicious word *aḳbala*, is said to have won him the favour of the latter, who, when the Seljūq Sulṭān entered Baghdād in 447, took Bākhazī in his suite; or, according to another account accepted a eulogy from him when in Baghdād, rewarded him handsomely for it, and extolled his performance. After spending some time in Baṣra, Bākhazī entered the service of the Vizier as scribe and was advanced in the "bureau of correspondence". In 455 Bākhazī was permitted to recite a eulogy before the caliph Ka'im; the people of Baghdād had not at first admired his poetry, but by going to reside at Karkh, and mixing with the learned and unlearned there he was able to get rid of "the chilliness of the Persians", and win the approval of the metropolis. At some time after this date he retired to his native place where he died in Dhū'l-Ka'da 467, of a blow inflicted at an entertainment by a Turk, who was never punished for the murder.

The most famous lines of Bākhazī are those in which he consoles his patron Kundurī for his self-inflicted emasculation. After this vizier's fall B. seems to have been on friendly terms with Nizām al-Mulk, whose library supplied to a great extent the material for the *Dumya*.

This work, of which MSS are common, is in seven §§:

1. Bedouin and Hīdjāzene poets.

2. Poets of Syria, Diyārbakr, Aḥḥarbaiddjān, the Djazīra and the Maghrib.
3. Poets of Irāk.
4. Poets of Raiy and the Djibāl.
5. Poets of Djurdjān, Astrābād, Dihistān, Kūmis, Khwārizm, Māwara' al-nahr.
6. Poets of Khurāsān, Kuhistān, Sidjistān, Ghazna.
7. Adab-writers.

In some MSS it is followed by a selection from the author's poems, of which a bulky diwān once existed.

Bibliography: Preface to the *Dumya*: Yāḳūt, *Dictionary of Learned Men*, v. 121—128. (D. S. MARGOLIOUTH.)

BAKHRA', a place-name often corrupted in books and manuscripts. In place of Baḥr, Baḥrā' or Nadjra', Bakhra' ought to be read, as the etymological conjectures of the Chroniclers, who derive the name from *bakhara*, "to have an evil smell", show. An ancient fortress on the *limes* protecting the southern frontier of Palmyra, afterwards in possession of the family of No'mān b. Baḥshir. It was there that the Caliph Walid II met his death while fleeing from the rebels who were pursuing him. The erroneous statements of Yāḳūt would lead one to look for Bakhra' on the borders of Irāk, Hīdjāz and Syria but this does not agree with the topographical information in various accounts of the route of Walid II on his flight. The other authorities wrongly place Bakhra' in the neighbourhood of Damascus, Hims or oftener still that of Tadmur, some miles distant from it. More recent explorers have rediscovered Bakhra' in the ruins of an old fort, four hours' journey south of Tadmur, disproving the above locations.

Bibliography: *Aghānī*, iv. 143, 148; vi. 135 *et seq.*; Tabarī, ii. 1796; Mas'ūdī, *Tanbih* (ed. de Goeje), p. 419; Yāḳūt, i. 158, 523; iii. 805; iv. 173; Wellhausen, *Das arab. Reich*, p. 219, 222; *Zeitschr. d. deutschen Palästina-Vereins*, xxii. 148; xxiii. 116; B. Moritz, *Topogr. der Palmyrene*, Map. (H. LAMMENS.)

BAKHSHĪ, a word (probably from the Sanskrit, *bhikṣu*) which appears in East Turki and Persian during the Mongol period; it denotes in the first place the Buddhist priesthood and in this meaning is equated to the Chinese Hoshang, Tibetan Lama and the Uighur Toin. Writers of Turkish origin also, who had to write documents destined for the Mongol and Turkish population, in Uighur script, were called Bakhshi; according to Bābar (ed. Beveridge, p. 108b) it was also the name of the surgeon (*ḡjarrāḡh*) among the Mongols. In the Empire of the Indian Moghuls, the Bakhshi was an official of high rank who had charge of the registration of a body of troops and had to pay them. At the present day, among the Calmucks, Mongols and Manchus, the word denotes a high spiritual rank; among the Kirghiz (in the dialect forms Baksi and Baksa) it is applied to the diviners and magicians who heal the sick by exorcisms, among the Turkomans to the bards (among the Kirghiz also the Baksi accompanies his conjurations with the notes of his musical instrument, the Kobuz).

Bibliography: *Histoire des Mongols de la Perse* par Raschid-eldin, publ. par M. Quatremère (Paris 1836), p. 184 *et seq.*; W. Radloff, *Proben der Volkslitteratur der türkischen Stämme Süd-Sibiriens*, Vol. iii. Text, p. 46 *et seq.* (exor-

cisms of the Baksy); A. Diwajew, *Iz oblasti kirgiskish vserovaniĭ, Baksy, kak lekar i koldun* (Kazan, 1899, with illustrations). On the Turkoman bards cf. A. Samojlovich in the journal "*Shivaja Starina*" 1907, p. 4. (W. BARTHOLD.)

BAKHSHĪSH (P., verbal substantive from *bakhshidan* "to give"), means in Persia properly a present given by a superior to an inferior, while the present given to a superior by an inferior is called *pishkesh* (first fruits) and presents exchanged between equals are called *ta'aruf* ("mutual acquaintance"). Hence the word comes to denote gratuities given by strangers and travellers and is further wrongly applied to anything thrown into a bargain, court-fees as well as to a sum given to bribe a judge or official (properly *rishwat*). These illicit gains are euphemistically called *Madākhil* (income) by the Persians.

Bibliography: Miss Pardoe, *The City of the Sultan*, ii. 4; Edw. G. Browne, *A Year amongst the Persians*, p. 68. (CL. HUART.)

BAKHTĀWAR KHĀN, a favourite eunuch of the Emperor Awrangzēb, who gave him the rank of 3000 horse and made him his head-steward (*mīr-sāmān*). The universal history, written in Persian, entitled *Mir'at al-'Ālam*, is usually ascribed to him, and he indeed claimed for himself the authorship of it, but it was undoubtedly composed by his friend, Muḥammad Bakā [q. v.], whom he had induced to come to the court of Awrangzēb, and for whom he obtained a high official rank. He died in 1096 A. H. (1685 A. D.)

Bibliography: Elliot-Dowson, *History of India*, vii., 150 sqq.; Rieu, *Catalogue of Persian MSS. in the British Museum*, iii. 890 sqq.

BAKHTIGĀN or **PIČAGĀN**, now usually called **DARYĀ-I NĪRĪZ**, the largest salt lake in the province of Fārs in Irān.

The existence of lakes in the Koile Persis became known to the Greeks after the time of Alexander, cf. Strabo, xv. 3, 1. — The Arab geographers as a rule enumerate five lakes; their identification is not absolutely certain and the readings of the names very divergent. Before *Iṣṭakhri* there is only one reference, viz. in Ibn Khordādhbah, 53, to the Lake of *Bakhtigān* or Lake of *Djūbānān*, though its name is not mentioned. *Iṣṭakhri* mentions: 1) the Lake of *Bakhtigān*, often written *Badjakān* in the manuscripts, belonging to the circle (*Kūra*) of *Iṣṭakhri*; 2. the Lake of *Dasht Arzan*, in the circle of *Sābūr*; 3. the Lake of *Tawwaz*, with many variants, in *Sābūr* at *Kāzarūn*; 4. the Lake *Djankān* at *Shīrāz*; 5. Lake *Bāsfahūya* in the circle of *Iṣṭakhri*. He also gives the name *Buḥairat Badjifūz* to Lake *Bakhtigān*. *Mukaddasī* gives: 1. *Bakhtigān*, also called *Badjakān*; 2. *Dasht Arzan*; 3. *Kāzarūn*; 4. *Djankān*; 5. *Bāshfūya*. Lastly *Yāqūt* gives: 1. *Badjakān*; 2. *Dasht'awzan*; 3. *Tawwaz*; 4. *Djawdhān*; 5. *Djankān*. Our modern maps give: 1. Lake *Bakhtigān* under the name of *Nīrīz*; 2. the very small Lake of *Dasht-i Ardjān* under the same name; 3. the Lake of *Kāzarūn* as *Daryā-i Shīrīn* or *Famūr*; 4. the Lake of *Shīrāz* as *Daryā-i Maharlū*. A fifth larger lake, further to the north, in the district of *Sarhadd-i Čahār Lānga*, called *Daryā-i Kāftar*, is not mentioned by the older geographers. The name *Bāsfūya*, *Bāshfūya*, — in *Ḥamd Allāh al-Mustawfī Bāsfūya*, — is only the name of part of Lake *Bakhtigān* and perhaps identical with *Badjifūz*. As the lake consists of

several sections, which are only connected by narrow arms, it has always borne several names. As its extent has undergone great variations, individual parts of it may have sometimes formed separate seas. Thus the name *Badjifūz*, *Bāsfūya* or *Djūbānān* is applied to the northern end; while *Bakhtigān* and *Nīrīz* belong properly to the south end. The northeast corner is also called Lake *Nardjis* at the present day.

The lake is the basin of a district from which there is no outflow, into which flows the *Kurr* or *Rūdkhāna-i Band-i Amīr*, which is formed by the confluence of the *Rūdkhāna-i Kām Fīrūz* and the *Farawāb*, now the *Pulwār*. The lake is exceedingly shallow. A quarter of a mile from the shore it is only knee-deep. In consequence the evaporation is very great and the water very salt. In the dry season the lake is surrounded by a girdle of salt incrustations. Hydrologically it is not a mountain lake but intermediary between this and the great salt deserts frequent in central Persia, called *Kawīr*. The Lake has been surveyed by Capt. H. L. Wells.

Bibliography: Ibn Khordādhbeh (ed. de Goeje), p. 48, 53; *Kudāma* (ed. de Goeje), p. 195; *Iṣṭakhri* (ed. de Goeje), p. 121 *et seq.*; *Mukaddasī* (ed. de Goeje), p. 455; *Yāqūt* s. v. — B. Lovett, *Surveys on the road from Shiraz to Bam*, in the *Journ. of the Royal Geogr. Soc.*, xlii. (1872), 202 *et seq.*; H. L. Wells, *Surveying Tours in Southern Persia in Journ. of the Royal Geogr. Soc.*, N. S., v. (1885), 138 *et seq.*; George N. Curzon, *Persia and the Persian Question* (1872), s. ind.; G. le Strange, *The Lands of the Eastern Caliphate*, p. 6, 277—279, 298; the same, *Mesopotamia and Persia under the Mongols*, from the *Nuzhat al-Kulūb* of *Ḥamd Allāh Mustawfī*: *Asiatic Society Monographs*, vol. v. Maps: those of *Mirzā Saiyid Hasan Shīrāzi*, according to "Map of parts of India and Persia, compiled in the office of the trigonometrical branch, Survey of India, at the request of Col. Ross, Polit. Resident in the Persian Gulf"; *Map of Persia* (in 6 sheets) compiled in the *Simla Drawing Office, Survey of India*. (E. HERZFELD.)

BAKHTĪ, Penname of Sultān Aḥmad I; cf. Gibb, *A History of Ott. Poetry*, iii. 208.

BAKHTĪSHŪ, a family of physicians of Syrian origin, which was originally settled in *Djundai Sābūr*. *Djūrdjis* b. *Bakhtishū*^c, who was chief of the hospital there and had already made a name for himself as a writer on medical subjects, was summoned thence to *Baghdād* in 148 (765) to attend the Caliph al-Manṣūr who was suffering from a disorder of the stomach. He so won the latter's confidence by a successful cure that he was prevailed upon to stay in the capital. In 152 (769) however, *Djūrdjis* himself fell ill, and, as he wished to die in his native place was allowed by the Caliph to depart in great honour. He had left his son *Bakhtishū*^c as his deputy in charge of the hospital on being summoned to *Baghdād*. When, during the reign of the Caliph al-Mahdī, his son al-Ḥādī fell very ill, *Bakhtishū*^c was summoned to *Baghdād* and succeeded in curing the Crown Prince. The latter's mother al-Khaizurān, however, took the side of her own physician *Abū Koraish* against him and to avoid further jealousies, the Caliph allowed him to return to *Djundai Sābūr*. In 171 (787) *Hārūn* suffered from severe headaches

and had Bakhtīshūc summoned again to Baghdād and appointed him chief physician. He died about 185 (801). When he attended Djāfar b. Yahyā al-Barmakī in 175 (791) he recommended him his son Djibrā'il as medical attendant. By successfully curing a favourite slave of Hārūn's, whom he healed of a hysterical paralysis, he won the confidence of the Caliph and was appointed his private physician in 190 (805). But, during the last illness of Hārūn at Tūs in Persia, he was too candid in the exercise of his duty as medical adviser and fell into disgrace.

A bishop, whom the Caliph consulted in place of him, incited Hārūn still further against him and he was finally condemned to death. The Vizier al-Faḍl managed to prevent the execution of the decree and Hārūn's son al-Amin again appointed him Court physician. When the latter was overthrown by his brother al-Ma'mūn, Djibrā'il was imprisoned and did not receive his freedom till 202 (817) when the vizier al-Ḥasan b. Sahl required his services. Three years later he again fell into disgrace and was superseded by his son-in-law Mikhā'il. In 212 (827) al-Ma'mūn had again to send for him, as Mikhā'il was unable to give advice regarding an illness of the Caliph. He did not live long to enjoy the favour of his master, who in gratitude for his rapid recovery, replaced him in his office and in the enjoyment of his property which had been confiscated, for he died the following year. He was buried in the Sergius cloister at al-Madā'in. His son Bakhtīshūc succeeded him and accompanied Ma'mūn on his campaigns in Asia Minor. In the reign of al-Wāthiq, the second successor of al-Ma'mūn, his rivals succeeded in having him banished to Djundai Sābūr. In the last illness of this Caliph, he was again summoned to attend him but only reached the capital after his death. Under al-Mutawwakil he practised for twelve years in great esteem but was then banished to al-Bahrain. He died in 256 (870). His son 'Ubaid Allāh was a financial official of the Caliph al-Muktadir, who confiscated his property on his death. His widow then married a physician who instructed her son Djibrā'il in the art of his forefathers. The latter however, received his real education in Baghdād whither he had gone almost immediately after the death of his mother as his stepfather would not give him his inheritance. His fame reached Persia after he had cured an ambassador from Kermān so that the Buwayhid 'Aḍud al-Dawla summoned him to Shirāz. He afterwards returned to Baghdād however and never left it except for short periods on being summoned to consultations at various courts. He declined an invitation from the Fātimid al-'Aziz to settle in Cairo. He went to Maiyā-fāriḳin in answer to a summons from the Marwānid Mumahhid al-Dawla Abū Maṣṣūr and the latter refused to allow him to return. He died in this town on the 8th Raddjab 396 (12th April 1005). Here lived also his son Abū Sa'id 'Ubaid-allāh, a friend of Ibn Bōtlān, who died in the sixth decade of the fifth century A. H. Of him alone, literary works have survived to us, it appears, while the works of his ancestors are lost. His chief work was the *Tadhkirat al-Hādīr wa Zād al-Musāfir* of which an extract under the title of *al-Rawḍa al-Ṭibbiya fi 'l-Funūn al-Adabiya* is preserved in Gotha (see Pertsch, *Die arab.*

Hss. der herzogl. Bibliothek, No. 2024), Paris (de Slane, *Catalogue des mss. ar.*, No. 3028, 2), London (*Catalogus cod. or. qui in Mus. Brit. ass.*, ii. codd. ar., No. 984, 4) and in the Escorial (Casiri, *Bibliotheca Arabico-Hispana*, No. 884, 1). He treats in 50 chapters of as many philosophical terms which are used in medical works. Of his *Kitāb al-Khawāṣṣ muḍjarrab al-Manāfi'* there has only been preserved an extract on the Mānāfi' al-Hayawān in Paris (see de Slane, *op. cit.*, No. 2782) and London (see Rieu, *Supplement to the Catalogue of the Arabic Mss. in the Brit. Museum*, No. 778). Finally we also possess from his pen a treatise on love as a disease (*Kitāb al-'Ishki Marāḍan*, see *Catalogus cod. orient. Bibliothecae Academiae Lugduno-Batavae*, No. 1332).

Bibliography: al-Nadīm, *Kitāb al-Fihrist*, p. 296; Ibn Abi Ūsaibi'a (ed. A. Müller), p. 123—148; Ibn al-Kiftī (ed. J. Lippert), p. 158—160, 100—101, 132—146, 102—104, 146—151; Wüstenfeld, *Gesch. der arab. Ärzte und Naturforscher*, p. 14—18; Leclerc, *Hist. de la médecine arabe*, i. 371; Brockelmann, *Gesch. der arab. Lit.*, i. 236, 483. (C. BROCKELMANN.)

BAKHTIYĀR, ABŪ MAṢṢŪR 'IZZ AL-DAWLĀ, son of Mu'izz al-Dawla, the Būyid, born 331 (942-943), succeeded on the death of his father 356 (967) to the dominion which he had conquered. His reign was not a brilliant one as he lived solely for sensual pleasures and was distinguished only for his great physical strength. He soon came into conflict with the Turk Subuktigin and was only victorious by the aid of his ambitious cousin 'Aḍud al-Dawla; when the latter seized Baghdād, the capital, in 364 (975), he had Bakhtiyār imprisoned but was ordered to return to Fārs by his father Rukn al-Dawla and left Bakhtiyār the dominion over al-'Irāq. On the death of Rukn al-Dawla in 366 (976) 'Aḍud al-Dawla again advanced against Bakhtiyār and defeated him at Ahwāz. Bakhtiyār had thereupon to evacuate al-'Irāq and to hand over his vizier Ibn Baḳiya [q. v.] who was particularly obnoxious to 'Aḍud al-Dawla; in return he received from 'Aḍud al-Dawla the means of retiring to Syria. On the way he was persuaded by Ḥamdān to go to al-Mawṣil, but at once had the latter seized; his brother Taghlib, Lord of al-Mawṣil asked him to give him up, promising in return to replace him in Baghdād. As soon as 'Aḍud al-Dawla heard of this, he advanced against him, and put his troops to flight near Takrit; Bakhtiyār himself was captured and put to death by order of the victor in 367 (978).

Bibliography: Ibn Khallikān (ed. Cairo, 1299), i. 154; Ibn al-Athīr (ed. Tornberg), viii. 425 *et seq.*

BAKHTIYĀR KHALDJĪ. [See MUḤAMMAD BAKHTIYĀR KHALDJĪ.]

BAKHTIYĀR NĀMAH, also known as the History of the Ten Viziers, a Muḥammadan imitation of the originally Indian story of Sindbad or the Seven Viziers. Like its prototype it consists of a single narrative which forms a framework into which a number of other stories, which in this case are closely connected with the main story, are inserted. The story may be briefly told: the son of king Āzadbakht is abandoned by his parents on their flight, soon after his birth, found and brought up by robbers and with them ultimately taken prisoner by the king.

The latter, being pleased with him, takes him, under the name of Bakhtiyār, into his service. When he has attained a high position, the jealousy of the viziers is aroused, who, taking advantage of an accident, cause him to lose the king's favour and he and the queen are thrown into prison. To save herself the queen declares that Bakhtiyār has tried to seduce her. For ten days, the ten viziers, one after the other, try to persuade the king to condemn Bakhtiyār to death; the latter however always manages to have the execution put off by telling a story suiting his predicament. When finally on the eleventh day the execution is definitely to take place, the robber captain, who brought him up, appears and proves to the king that Bakhtiyār is his son. The viziers are thereupon executed while Bakhtiyār becomes king in place of his father, who abdicates in his favour. — The book is extant in Persian, Uigur, Arabic and Malay versions (there is also a modern version in Fellihi). The story was originally written in Persian and the oldest Persian version, which we possess, appears to have been composed about 600 A. H. The Uigur (preserved in a manuscript written in 838 A. H.) as well as the Arabic versions, of which one is found in the Thousand and one Nights, are closely connected with this Persian version. A much later Persian adaptation (ed. Ouseley) comes from India, where the story was also put into verse in a Mathnawī in 1210 A. H. The Malay version is also derived from the later Persian.

Bibliography: Chauvin, *Bibliographie des ouvrages arabes*, viii. 13—17 and 78—89; *Contes Arabes, Histoire des dix visiers* (Bakhtiyār Nāme), traduit par R. Basset (1893); Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xlv., 97—143; Ethé in the *Grundriss der iranischen Philologie*, ii. 323—325; G. Knoes, *Historia decem vezirorum et filii Regis Azad Bacht* (1807); *Alf Laila* (ed. Breslau), vi. 191 et seq.; *The Bakhtiyār Nameh or story of Prince Bakhtiyār and the Ten Viziers* from a ms. in the collection of Sir W. Ouseley, 1801 (new edition by W. A. Clouston, 1883). (J. HOROVITZ.)

BAKHTIYĀRĪ, the chief tribe of Luristān, of Iranian origin, partly nomads and partly sedentary, inhabit the mountains of Southern Persia between Burūjird and Čahār-Mahall in the East, the mountain spurs above Dizful, Shustar and Rām-Hormuz in the west, the river of Dizful in the north and a line drawn from Deh-Yar to Kumisha in the south (Layard in the *Journ. of the Geogr. Society*, London, xv. 6 et seq.). They fall into two great groups, the Haft-Lang and the Čahār-Lang. The tribe of the Bindūni seems to be autochthonous. The Bakhtiyārīs are of middle size and strong physique, and have brown complexions with long black hair and aquiline noses (see Khanikoff, *Mémoire sur l'Ethnographie de la Perse*, p. 108). The Māmasenī (contracted from Muḥammad Ḥusainā) in the district of Kal'a-i Sefid claim a great antiquity and say they are descended from Rustam; one of their tribes even bears the name Rustam. By their advance on Teherān, the Bakhtiyārīs gave the Persian revolution powerful support in 1909 [cf. ANDJUMAN, p. 358^a].

Bibliography: Fr. Spiegel, *Eranische Alterthumskunde*, i. 353; *Revue du Monde Musulman*, viii. 1909, p. 480; E. G. Browne: *The Persian Revolution* (Cambridge, 1910), p. 266, pp. 298—306. (CL. HUART.)

AL-BĀKĪ, the "Enduring One", one of the names of God [see ALLĀH, p. 303^r].

BAKĪ, the greatest of Ottoman lyrical poets, properly called Maḥmūd 'Abd al-Bākī, born in Constantinople in 933 (1529-1527) the son of a Mu'adhdhin of the Muḥammadiya; learned at first the saddler's trade and afterwards studied law to prepare himself for a judicial career. In 962 (1555) Sulṭān Sulaimān to whom he had dedicated a congratulatory Kaṣida on his return from Persia, attached him to the court, where he also enjoyed the Imperial favour of Selim II and Murād III. After being successively Kādi of Mecca and Constantinople and three times filling the office of Kādi-Askar of Anatolia and Roumelia, he died on the 23 Ramaḍān 1008 (7 Nov. 1600). Remarkable for the purity of his style, Bākī is the most enthusiastic, but not the most exaggerated of the Persianising school which has dominated Turkish poetry down to the xixth century.

Bibliography: J. von Hammer, *Bākī's, des grössten türkischen Lyrikers, Diwan*, Vienna, 1825 (contains less than half the complete Diwān); do., *Geschichte der osmanischen Dichtkunst*, ii., p. 360; E. J. W. Gibb, *A History of Ottoman Poetry*, iii. 133; Bākī's *Diwān, Ghazaliyāt*, ed. by R. Dvofák (vol. i. appeared in 1908); do., *Bākī als Dichter*, in the *Zeitschr. d. Deutsch. Morgenl. Gesellschaft*, xlii. 1888, p. 560 et seq. (CL. HUART.)

BAKĪ AL-GHARQAD (also briefly called AL-BĀKĪ), the cemetery of Medina. The name denotes a field, which was originally covered with a kind of high growing black berry; there were several such Bākī's in Medina. The place was and is situated at the south-east end of the town, outside the modern town-wall through which a gateway, Bāb al-Bākī, gives admittance to the cemetery (see the map of Medina in Caetani, *Annali*, ii. 1, p. 73). The first to be buried in al-Bākī was 'Othmān b. Maz'ūn, the ascetic companion of the Prophet; the latter's daughters, the little Ibrāhīm, and his wives were also buried here. It gradually became an honour to be granted a last resting-place here among the relatives of Muḥammad, the Imāms and Saints. The graves of the famous dead had memorials and domes built over them by their descendants; the dome of Ḥasan b. 'Alī for example, rose to a considerable height as Ibn Djubair informs us. When Burckhardt visited the place after the invasion of the Wahhābīs, he found it the most wretched of all the cemeteries of the East. Like the grave of Ḥamza at Ohod and Kubā', al-Bākī is one of the Ziyāra places of Medina where the pilgrims are accustomed to pray.

Bibliography: Ibn Djubair (ed. de Goeje), p. 195 et seq.; Burckhardt, *Travels* (London, 1829), ii. 222—226; Burton, *Pilgrimage to al-Medina and Meccah* (London, 1857), ii. 31 et seq.; Wüstenfeld, *Geschichte der Stadt Medina* (Göttingen, 1860), p. 140 et seq.

(A. J. WENSINCK.)

AL-BĀKILLĀNĪ, ABŪ BAKR B. 'ALĪ B. AL-ṬAIYIB, Arab author and dogmatist, a pupil of Abu 'l-Abbās b. Muḍjahid al-Ṭā'ī al-Baṣrī, who was a pupil of Abu 'l-Ḥasan al-Ash'arī, died on the 23 Dhū 'l-Ka'da 403 = 6 June 1013 at Baghdād. He was famous for his polemical writings. He introduced new ideas into the Kalām from Greek philosophy or perhaps from the dogmatics of the Eastern Church, such as the conception of atoms,

of empty space and the view that an accident can not be the bearer of another accident and that an accident cannot last through two units of time. Of his works there has only survived the *Kitāb fi l-'dijās al-Kor'ān* (pr. Cairo, 1315 = 1897), according to Ibn al-'Arabī in Suyūṭī, *Iḥkām* (Cairo, 1278, Vol. ii. p. 134) the best work on this subject. Ibn Ḥazm mentions also in his *Faiṣal* his *Kitāb al-Istibṣār fi l-'Kor'ān* and his *Kitāb fi Madhāhib al-Karamiṭa*.

Bibliography: Ibn Khallikān (Bulāk, 1299), No. 580; A. F. Mehren in *Travaux de la IV^{ème} session du congrès internat. des orient.*, St. Petersburg, 1876, Vol. ii. (Leiden, 1879), p. 228; M. Schreiner in *Actes du VII^{ème} congrès internat. des orient. tenu en 1889 à Stockholm et à Christiania*, Sect. i. (Leiden, 1891), p. 108.

(C. BROCKELMANN.)

AL-BĀQIR (A.) the Splitter i. e. the Investigator, a name of the Imām Muḥammad b. 'Alī [q. v.].

BAḲḲAM (A.), Brazilwood, an Indian dye-wood, obtained from the *Caesalpinia sappan* which, when decocted, gives a red dye, and is also used in therapeutics as a styptic and desiccant for cancer. The root yields a poison which works quickly; it is mentioned in a verse by al-A'shā. The dictionaries erroneously give it as a synonym of 'andam which rather means "Dragon's blood", a kind of resin. BaḲkam appears to be an arabicised word of foreign origin (*Lisān al-'Arab*, xiv. 318; *Taḍj al-Arūs*, viii. 204). (CL. HUART.)

BAKKAR, a fortified island in the river Indus, situated in 27° 43' N. and 68° 56' E.; it is a limestone rock, 800 yards long by 300 wide, and about 25 feet in height. As early as 1327 it was considered a stronghold of some importance, and different States contended for the possession of it. It changed hands several times before it was delivered up to an officer of the Emperor Akbar in 1574; the Kalhora princes obtained possession of it in 1736, and it was subsequently occupied by the Afghans until it was captured by Mir Rustam Khān of Khairpūr. The Mirs of Khairpūr ceded it to the British in 1839.

Bibliography: A. W. Hughes, *Gazetteer of the Province of Sind*, (2nd ed., 1876) s. v. Bukkur; *Imperial Gazetteer of India*, id.

BAḲLIYA, a Qarmatian sect, which arose in the Sawād of Wāsiṭ in 295 (908) under the leadership of a certain Abū Ḥatīm. He is said to have forbidden his people to eat garlic, leeks and turnips, but otherwise to be vegetarians for he forbade the slaying of animals. This is probably the explanation of the name BaḲliya. He abolished religious observances, and gave other prescriptions, which we do not exactly know. When the BaḲliya, allied with the Beduins of the neighbourhood under Ma'sūd b. Ḥuraith and others began to plunder, the Caliph sent Ḥarūn b. 'Umar with troops against them; he scattered them and slew numbers of them in 316 (928).

Bibliography: Ma'sūdī, *Tanbih* (ed. de Goeje), 391; 'Arib (ed. de Goeje), 137; Ibn al-Athīr (ed. Tornberg), viii. 136; de Sacy, *Exposé de la religion des Druzes*, Introduction, 210; Friedlander in the *Journal of the American Orient. Soc.*, xxix, 110 et seq.

BAKR B. WĀ'IL, a great Arab tribe, belonging to the Ma'addī (Ismā'īlī) group. Their genealogy (omitting one or two unimportant links) is: Bakr b. Wā'il b. Qāsiṭ b. Hinb b. Asad

b. Rabī'a b. Nizār b. Ma'add. Allied tribes were amongst others the Taghlib and Anz, subordinate tribes the Jashkur, Badam, al-Ḥārith, Djuṣhm and 'Alī. Other important subordinate tribes were the Dhuhl, 'Idjl, Hanifa, Kais and Shaibān.

They lived in the Tihāma of Yaman, the Yamāma and Baḥrain as far as the borders of Mesopotamia. We find them here in the time of the Caliphs Abū Bakr and 'Omar. In later times, they gradually pressed into northern Mesopotamia, where they inhabited the district still called after them Diyār Bakr [q. v.] as neighbours of the Taghlib who had been settling in Mesopotamia since the Basūs war [q. v.]. After the break-up of the Ḥimyaritic kingdom under Dhū Nuwās they were able to send larger divisions to Mesopotamia. In the time of the Caliph Mu'āwiya they advanced thither in large bodies. By Diyār Bakr, however, the Arab geographers and historians understand not only the district in Mesopotamia but also their earlier settlements in Yamāma and Baḥrain. Diyār Bakr formed a part of Diyār Rabī'a which also comprised the land of the Taghlib, so that we often find one and the same place (e. g. the town of Niṣībīn (Nisibis) and the valleys of Aḥaṣṣ (Aḥaḍḍ) and Shubaiṭh) sometimes said by the geographers to belong to Diyār Rabī'a and sometimes to Diyār Bakr or the Taghlib. There were also settlements of the Bakr in Persia (especially in the province of Khorāsān).

The following districts in Mesopotamia belonged to them: Āmid (the ancient Amada) the capital, now usually called Diyār Bakr (but officially known also as Kara Āmid, "black Āmid", from its dark basalt walls), Is'ird or Si'irt (a small town), Ḥini or Ḥāni (with iron mines, a medium sized town), Dunaisir (a fairly large town with a large market), Ḥiṣn Kaifā (with fortifications), Ḥiṣn, Māridīn (Mardin, a fairly large town on the summit of a hill), Maiyāfāriḳīn (Mifarkīn, said to have been the finest town in Diyār Bakr) and Ra's 'Ain. Besides these the following settlements of the Bakr are mentioned among others: al-Afākil, Khuwaith, Djafr Ba'ith, Dhāt Ridjl, Dhāt al-'Unkuz, Khūsāf, Fuṭaimā, Shāhib, al-Mīa, Muthaḳḳab, Kulba, Firāḍ.

The following were watering places of the Bakr: Dhū Kār (near Kufa, see below), al-Ḥinw, Salmān, Shaiyitān (or Shaitān?) and Kalāwtan (in the Bādiya of Basra); Wādis: Ashāfi (belonging to the Shaibān), Tharthār (afterwards belonging to the Taghlib); Mountains: Aswad al-'Ushāriyāt and al-Tūr al-Barri (?), belonging to the Shaibān.

The following belonged jointly to the Bakr and the Taghlib: Dhū 'l-Ḥanāsir, Dhū 'l-Kuṭb, al-Ḥamāta, al-Faiyād, also called al-Malāhi ("place of amusement") given as two different places in Hamdānī, *Djazira*, p. 105, 23 and Wüstenfeld, *Register*, p. 110), the Wādī al-Mathāwi, and mount Abān.

Hamdānī further mentions a number of settlements (mostly in the Tihāma of Yaman, the reading of the names of which is partly uncertain (cf. *Djazira*, p. 123, 24—124, 8).

In the time of the Djāhiliya they worshipped idols. As such are mentioned: Uwāl (in ancient times Baḥrain bore this name) whom the Taghlib also worshipped, Dhū 'l-Ka'bain (in earlier times the tribal god of the Iyād), al-Muḥarrak in Salmān (specially revered by the 'Idjl). The latter, like the idols Manāt and 'Uzzā mentioned in the Kor'ān (cf. Sūra liii. 19, 20) we also meet with in proper

names of the Bakr. A portion of the Bakr (the Taimallāt, Ḍubai'a and a part of the Idjl) professed Christianity.

History. We first meet with the Bakr b. Wā'il in the fourth century. At this period they were making raids from Bahrain and Yamāma into the adjoining kingdom of Persia, in alliance with the Tamīm and the 'Abd al-Kais. Shāpūr II advanced into Bahrain against them (about 350) and wrought great carnage amongst them and the two other tribes mentioned, took many of them prisoner and settled them in Persis (Ahwāz, Tawwāj, and Kirmān). In the fifth century we find them under the sway of Yaman. About the middle of this century al-Ḥudjr Ākil al-Murār, a prince of the house of the Kinda, succeeded in uniting the Central Arabian tribes, among them the Bakr and the Taghlib, into an alliance. Under his successor 'Amr al-Maḥṣūr this alliance seems to have broken up; and the chief of the Taghlib, Kulaib Wā'il whose haughtiness has become proverbial ("haughtier than Kulaib W.") undertook the leadership of the Bakr and Taghlib for a time (about the beginning of the tenth decade of the fifth century). When the latter was murdered by his brother-in-law because he, so the story goes, had wounded Sarāb, the camel of the latter's aunt Basūs, there broke out the so-called "Basūs War" between the Bakr and the Taghlib (under the leadership of Muhallal, the brother of Kulaib) which lasted for forty years with longer or shorter intervals. Five great battles are mentioned of the first period of this war: 'Unaiza near Faldja (the victory remained undecided), Wāridāt (Taghlib victorious) and Ḍjassās was wounded), Ḥinw (Bakr victorious) Kuṣāibāt (Taghlib victorious) and Kiḍḍa also called Tiḥlāk al-Limam (in this battle the Bakr inflicted a decisive defeat on the Taghlib). Tired of this mutual decimation and fearing their decline, the Bakr and the Taghlib applied to al-Ḥārith b. 'Amr al-Maḥṣūr, chief of the Kinda. He was successful in making peace between them for some time, and placed one of his sons, Shurāḥbil, over the Bakr and another, Salama, over the Taghlib. In order to guard himself from their raids into Syria, the Emperor Anastasius made a treaty with al-Ḥārith, whereupon the latter with his warlike hordes turned his attention to the Lakhmid kingdom of Hira. He defeated the army of king al-Nu'mān III and seized almost all his possessions (with the exception of Hira itself) in the year 503. Thereupon Kubādh king of Persia, also made a treaty with al-Ḥārith and handed over to him the revenues of a district of Hira on condition that the Bakr and the tribes allied to them should refrain from incursions into Persia. Under Kubādh's successor, Khusrāw I (Kisrā) Anūshirwān, al-Mundhir III succeeded in inflicting a decisive defeat on al-Ḥārith whom Kubādh in the last years of his reign had appointed king of Hira in place of al-Mundhir and he was scarcely able to save himself and a handful of faithful followers by flight. Al-Mundhir thereupon had more than forty members of the princely house of the Kinda executed, then seized Ḥārith himself whom he likewise beheaded (about 529). The struggle between the Bakr and the Taghlib had meanwhile broken out again on the flight of Ḥārith, and when Shurāḥbil, the leader of the Bakr fell in a battle with the Taghlib under Salama at Kulāb, a watering-place of the Tamīm (the so-

called "first day of Kulāb"), and the Ḥimyaritic kingdom under Dhū Nuwās broke up about the same time and had to yield to the superior Abyssinian power, the Bakr applied to al-Mundhir III. The latter finally succeeded in appeasing both tribes of the Wā'il and had 80 goats given to him by each as a pledge of peace. This was the end of the Basūs War (about 525).

The Taghlib then went into Mesopotamia while the Bakr remained under the Lakhmid rule of Hira. We next find them following al-Mundhir III to Syria in his campaign against the Ḡhassānid chief, al-Ḥārith al-A'radj (in 554). They showed the same adherence to 'Amr b. Hind, the successor of al-Mundhir, who owed his great success against the Ḡhassānids in Syria to them and to the last Lakhmid chief al-Nu'mān Abū Kaḇūs. When 'Adi b. Zaid intrigued with the Persian king Khusrāw Parwīz against the latter and aroused his enmity towards him, because he had imprisoned and executed the poet Zaid, father of 'Adi, he took refuge with his family among the Shaibān. He left his treasure and armoury (about 1000 shields) with the Shaibān chief and surrendered to Khusrāw, who threw him into prison and put him to a violent death (according to another account he died of plague). Iyās b. Kabīṣa, chief of the tribe of Taiy who was made king in Hira in place of al-Nu'mān by Khusrāw, then demanded that Ḥānī should give up the treasure and armoury of al-Nu'mān. When he refused to do so and the Bakr at the same time began to make raids into 'Irāk, Khusrāw sent an army against them under Iyās. In this army were the Taghlib and Nāmīr under al-Nu'mān b. Zūra, the Iyād and the Kuḍā'a tribes of Mesopotamia under Khālīd b. Yazīd al-Bahrānī and two detachments of Persian cavalry, each of 1000 men, under Hāmarz and Khanābarīn. The Bakr under Ḥānī were encamped at Dhū Kār. After Ḥānī on the advice of Ḥanzala b. Tha'laba of the subordinate tribe of 'Idjl had divided al-Nu'mān's arms among the Bakr, a battle took place here, one of the most famous in Arab history, which has often been celebrated by poets (cf. *inter alia* *Aghāni*, xx. 139-140). The Bakr inflicted a severe defeat on the Persians; Khālīd, Khanābarīn and Hāmarz were slain, the latter by al-Ḥārith b. Sharik, called Hawfazzān, and the whole army was scattered. According to one account the battle of Dhū Kār was not fought till some months after the battle of Badr, according to another and more reliable story it was fought soon after Muḥammad's appearance as a prophet in Mecca. It may however have taken place some time earlier, somewhere between 604 and 610. According to one legend the Prophet himself is said to have prayed for the Bakr during the battle, and on hearing of their success to have said that they owed the victory to him. After the battle of Dhū Kār the Bakr appear to have remained independent till their adoption of Islām.

Their chief battles with the Tamīm must have taken place in this period. During the dry season the Bakr used to let their cattle graze on the lands of their neighbours, the Tamīm, and were thereby tempted to make inroads into their territory which naturally gave rise to strife between the two tribes. Of battles between the Bakr and the Tamīm, there are mentioned amongst others, the battles of Zuwairain (Bakr victors), al-Harir (Bakr victors), Safḥ, Ṣulaib, al-Sitār (Tamīm victors), Safār

(at Dhū Kār, Tamīm victors), Djabala (fortress near W. Sītāra), Khuwaiy (Bakr victors), Ra's 'Ain (Tamīm victors), Dīfār (Bakr victors), Salmān (Bakr victors), al-Kā' and al-Ghaṭāa (this was the last battle between them in the Dīhiliya).

In the so-called year of the deputations, (9 = 630) a portion of the Bakr also sent a deputation to Muḥammad and adopted Islām, whereupon Muḥammad placed al-Mundhīr b. Sāwī over them and the 'Abd al-Kais. On the death of the prophet a section of the Bakr including the Kais b. Tha'labā, under al-Ḥuṭam b. Dubai'a made a raid into Kaṭīf, seized a large part of Bahraīn and installed al-Gharūr, a scion of the Lakhmids (a son or brother of the last Lakhmid chief al-Nu'mān Abū Kabūs) as king. Abū Bakr sent an army from Medīna against them under al-'Alā b. al-Ḥaḍramī and the latter defeated them at the fortress of Djuwāthā, supported by the Tamīm and those of the Bakr who had remained faithful to him, of whom may be mentioned the Shaibān under al-Muthanna b. Hāritha; their leader al-Ḥuṭam fell, al-Gharūr was taken prisoner and became a convert to Islām. The Bakr likewise supported Khālīd b. Walīd when he advanced from Yamāma to Ubulla (on the Persian Gulf in the S. E. of 'Irāk) against the Persians. On his arrival in Nibādī, his army of about 10,000 warriors, was reinforced by 8000 Bakr, who lived in tents in Khaffān (in northern 'Irāk), under the above-mentioned al-Muthanna; with their help he defeated the Persians and the Christian Arab tribes allied with them, including some of the Bakr amongst others, at Kāzima (two days journey from the later Baṣra, the so-called "Battle of Chains"), Waladja (near the great arm of water connecting the Euphrates and the Tigris) and Ullais in the year 12 (633). Khālīd, on being summoned to Syria by Abū Bakr in 13 (634), gave Muthanna command of the troops in Hīra. He defeated the Persians near the ruins of Babylon and saved the Muslim troops under Abū 'Ubadī, who had been defeated by the Persians at the "Battle of the Bridge", from utter annihilation. In the second year of the reign of the Caliph 'Omar, al-Muthanna died at Dhū Kār, after inflicting another decisive defeat on the Persians at Buwaib (a canal on the Euphrates, east of the later Kūfa). After his death the Persians sought in vain to win over the Shaibān and others of the Bakr under al-Mu'anna, brother of al-Muthanna.

As in the earlier wars (against the Persians) we also find Bakr fighting against Bakr in the "Battle of the Camel" at Khuraiba before Baṣra (36 = 656). When 'Alī came to Dhū Kār in this year, a section of the Bakr sent him a deputation and made an alliance with him; another section fought on the side of 'Alī's opponents. They are said to have lost 500 in this battle. During the civil war in Khorāsān in 64 (683) which had arisen through the insubordination of the Muḍarī 'Abdallāh b. Khāzīm, the Bakr of Khorāsān and Marw retreated to Herāt, where many of them dwelled and Aws b. Tha'labā, a man of their tribe, was governor. 'Abdallāh inflicted a severe defeat on them here (8000 of them are said to have fallen) and seized Herāt. In the year 67 (686) Khālīd b. 'Abdallāh won over the Bakr of Baṣra under Mālīk b. Mismā' to the side of the Caliph 'Abd al-Malik. When on the death of the Caliph al-Walīd in 96 (715) Kutaiba b. Muslim, the governor of Khorāsān arose against

his successor Sulaimān, we find about 7000 Bakr under Ḥudāin b. al-Mundhīr on the side of Sulaimān. They also remained on the side of the government during the rebellion which Yazīd b. al-Muhallab, the governor of 'Irāk, stirred up in Baṣra on the death of the Caliph 'Omar II (101 = 720) but they were overcome by him. On the other hand we find them during the reign of the second Caliph of the 'Abbāsids, Abū Dīfār al-Manṣūr, fighting against Abū Muslim, the partisan of this dynasty and they were likewise conquered by him. Their further history is connected with that of Mesopotamia (Diyār Bakr).

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AL-BAKRĪ, 'ABD ALLĀH b. 'ABD AL-'AZĪZ b. MUḤAMMAD b. AIYUB b. 'AMR ABU 'UBAID, the oldest Hispano-Arab geographer, whose works have survived to us, flourished in the second

half of the v^{th} = x^{th} century. His family, belonging to the great tribe of Bakr, took a prominent place among the Arab families of the West of Muslim Spain. Muḥammad b. Aiyūb, Kaḍī of Niebla, the grandfather of our al-Bakrī, was governor of Saltes and Huelva in the Caliphate of the Omayyad Hishām al-Mu'ayyid. On the fall of this dynasty and during the so-called *Ṭawā'if* period of anarchy which followed, he tried like so many others to turn his governorship into an independent principality and was successful. On his death his son 'Abd al-'Azīz however, was unable to make effective resistance to the efforts of al-Mu'taḍid the Emir of Seville, who was attempting to bring all Muslim Spain under his sway. Forced to surrender his territory, 'Abd al-'Azīz fled secretly from Saltes with his treasures and his son, our author. He went to Cordova. This town, at that time independent, which was ruled as an oligarchy under the family of the Banū Djahwar, was the place of refuge for all the princes who had to escape the dangerous proximity of the mighty lord of Seville.

In Cordova al-Bakrī completed his education tion under the most learned men of his time. On the death of his father in the year 456 (1064), he entered the service of Muḥammad b. Ma'n, Emir of Almeria, who received him kindly and afterwards made him one of his intimate friends. Here al-Bakrī again attended the lectures of celebrated men like Abū Marwān b. Haiyān. In 478 (1085-1086) al-Bakrī as the ambassador of the Emir of Almeria attended the embarkation of al-Mu'tamid b. al-Mu'taḍid, who was going to Morocco to seek the help of the Almoravid Yūsuf b. Tāshfin against the Christians in Castile.

After the Almoravid conquest al-Bakrī seems to have returned to Cordova; at any rate he died there at an advanced age in Shawwāl 487 (October-November 1094) and was buried in the cemetery of Umm Salama. Al-Bakrī had the reputation of a man who was not ashamed to combine the love of the juice of the grape with that of poetry and letters.

His poems were appreciated but it was his works in the domain of philology and *belles lettres* which were especially prized; and it is to these that he owes his reputation.

The Muslim authors mention the following works: 1. *Kitāb fi a'lām nubuwwat nabīyina Muḥammad*, a work on the proofs of the divine mission of the Prophet; 2. *Shifā' alil al-'arabiyyāt*, on the incorrectness of certain expressions current in the Arabic of his time; 3. a commentary on the Book of Proverbs of Abū 'Ubaid al-Ḳāsim b. Sallām entitled *al-amṭhāl al-sā'irāt*; 4. *Kitāb al-'alā' al-ā kitāb al-amālī*, a commentary on Abū 'Alī al-Ḳālī al-Baghdādī's *Kitāb al-amālī* (unique MS. in Tübingen); 5. *Kitāb mu'djam mā 'sta-djam*; 6. *Kitāb al-masālik wa 'l-mamālik*.

The first mentioned work was probably written to defend himself from the charge of heresy and religious indifference, which was so often brought against scholars in the early Almoravid period, an accusation, which at that time threatened such disastrous consequences. The three next works are philological treatises or commentaries. The *Mu'djam* is a work on ancient geography, a sort of lexicon of place-names of uncertain orthography, names which are found in the *Ḥadīth*, the ancient historical works and the pre-Islāmic

Arabic poems. The most of these names refer to Arabia; other districts are only touched on occasionally. The work has been edited by Wüstenfeld (Göttingen—Paris, 2 Vols, 1876-1877). It is however on the *Kitāb al-masālik wa 'l-mamālik* that al-Bakrī's reputation is chiefly based. The work has not survived in its entirety. This geography, which like most geographical works of the middle ages is written in the form of an itinerary, is in part a compilation from important older works now lost. The author, however, also gives information which is the result of his own investigations. The book originally comprised several volumes and besides the account of the world as known to the Muslims of the v^{th} century, contained separate valuable historical and ethnographical essays. Later authors have drawn on it very largely. There have survived to us the accounts of North Africa, the description of Egypt (not equal to al-Makrīzi's notices of 'Irāk and Transoxania), and a few pages on Spain. The part dealing with Africa was edited by de Slane in 1857 and translated in 1858. An improved reprint of the edition of 1857 appeared in Algiers in 1910 under the auspices of the Gouvernement Général de l'Algérie. Fragments treating of the Russians and Slavs have been published and translated by Kunik and von Rosen (*Izvestija al-Bekrī i drugich awtorof o Rusi i Slawjanach*, St. Petersburg, 1878).

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AL-BAKRĪ, MUḤAMMAD IBN 'ABD AL-RAḤMĀN AL-ŠIDDĪQĪ AL-ŠĀFĪ'Ī AL-AŠĤ'ARĪ ABU 'L-MAKĀRIM ŠAMS AL-DĪN, Arab poet and mystic, born 898 (1492) lived a year alternately in Cairo and a year in Mecca, and died in 952 (1545). Besides his *Diwān* (Bibl. Nationale, *Catalogue des mss. ar.* by de Slane, No. 3229—3233; *Descriptive Catalogue of the Arabic, Pers. and Turk. Mss. in the Library of Trinity College, Cambridge*, 1870, No. 55—7), a collection of mystical poems entitled *Tarǧumān al-Asrār* (Vollers, *Katalog der islam. usw. Hdss. der Universitätsbiblioth. zu Leipzig*, No. 573; Derenbourg, *Les mss. ar. de l'Escurial*, No. 439), and several small Sūfī treatises (of which the MS. Gotha No. 865 contains a collection) he composed a romantic history of the conquest of Mecca in verse, called *al-Durra al-Mukallala fi fath Mekka al-mubaddjala*, (Cairo 1278 (1861), 1282 (1865), 1293 (1876), 1297 (1879), 1300 (1882), 1301, 1303, 1304); as well as a work the contents of which are real history entitled *Dhakḫirat al-'Ulūm wa Natāḍjat al-Fuhūm* (Pertsch, *Die ar. Hdss. zu Gotha*, No. 1578).

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AL-BAKRĪ, MUḤAMMAD B. MUḤAMMAD B. ABĪ 'L-SURUR SHAMS AL-DĪN AL-ŠIDDĪQĪ AL-MIŠRĪ ABŪ 'ABDALLĀH, Arab historian, born 1005 (1596)? in Cairo and died there about 1060 (1650). He wrote 1.) a history of the Conquest of Egypt by the Osmanli Sultān Selīm I and of the Beglerbegs down to the year 1038 (1625) or 1045 (1634) (cf. Flügel, *Die ar., pers. und türk. Hds. der Hofbiblioth. zu Wien*, No. 925-926 and Mehren, *Codd. ar. bibl. reg. Hafniensis*, No. 158) entitled *al-Tuhfa al-Bahiya fi Tamalluk Āl 'Othmān al-Diyār al-Misriya*; 2.) a history of Egypt from the beginning to 1035 (1625) entitled *al-Rawḍa al-Zahiya fi wulāt Miṣr wal-Kāhira al-Mu'izziya* (Pertsch, *Die ar. Hds. der herz. Bibliothek zu Gotha*, No. 1638), till 1041 (1631) (*Bibl. Bodleianae codd. mss. orient. Catalogus*, i. No. 832) till 1061 (1651) (*Bibl. apostol. Vaticanæ cod. mss. cat.*, i. No. 129). A synopsis of this work in 20 chapters to the year 1053 (1645) is called *al-Kawākib al-Sā'ira fi Akhbār Miṣr wal-Kāhira* (Aumer, *Die arab. und pers. Hds. der Hof- und Staatsbibl. in München*, No. 398), to 1060 (1650) (*Catalogus codd. mss. qui in Mus. Britt. asserv.* pars ii. No. 324), to 1063 (1653) (*Bibl. Nationale Depart. des mss. Cat. des mss. arabes par de Slane*, No. 1852; a fragment *Gotha* No. 1646, cf. de Sacy, *Not. et Extraits*, i. 165). On an anonymous continuation to the year 1168 (1754) cf. Aumer *op. cit.*, No. 399 (cf. J. Marcel, *Hist. de l'Égypte*, p. xxv.); 3.) an abstract of Makrizi's *Khiṭaṭ* called *Kaṭf al-Azhār* (*Catalogus codd. arab. bibl. Academiæ Lugduno Batavæ* ed. ii. auct. M. J. de Goeje et Th. W. Juynboll, ii. No. 974, *Bibl. Nationale*, No. 1765-1766, V. Rosen, *Notices sommaires des mss. ar. du Musée Asiatique de St. Pétersbourg*, i. No. 237) cf. C. Vollers, *Note sur un ms. ar. abrégé de Makrizi in Bull. Soc. Khéd. géogr.*, iii. série, No. 2, p. 131-139; 4. a Šūfi work, the *Durar al-Ma'ālī al-Djalīya* (v. Nūri 'Othmāniye, No. 2378).

Bibliography: Wüstenfeld, *Die Geschichtschreiber der Araber*, No. 565; Brockelmann, *Gesch. der ar. Lit.*, ii. 297.

(C. BROCKELMANN.)

AL-BAKRĪ, MUṢṬAFĀ B. KAMĀL AL-DĪN B. 'ALĪ AL-ŠIDDĪQĪ AL-HANAFĪ AL-KHALWATĪ MUḤYI 'L-DĪN, Arab author and mystic, born in Dhū 'l-Kā'da 1099 (Sept. 1688) at Damascus, being left an orphan at an early age, was brought up by his uncle and entered the Darvish order of the Khalwatiya. In the year 1122 (1710) he made his first pilgrimage to Jerusalem; there he wrote his prayer-book *al-Faḥ al-Kudsi* and procured a certificate from 'Alī Karabāsh of Adrianople, that it was not a *bid'a*, as one of his opponents had said to read this book aloud at the end of the night. He returned in Sha'bān of the same year (October 1710) to Damascus, but repeated this pilgrimage more frequently in succeeding years and made the acquaintance in Jerusalem of the vizier Rāghib Pasha, whom he accompanied on a journey to Cairo. Under the protection of this patron he set out from Jerusalem early in 1135 (Oct. 1422) to Stambul and reached it on the 17th Sha'bān (24th May 1423). Four years later he returned to Jerusalem. After making the pilgrimage to Mecca in 1148 (1735) which he had planned as early as 1129 (1717) but had given up on account of a quarrel with his uncle, he went to Stambul for the second time in 1148

(1735). From there he returned by ship, via Alexandria and Cairo. In the following year in connection with a second pilgrimage he went to Diyār Bakr where he stayed 8 months. After spending other 11 months in Nābulus, he again returned to Jerusalem in Shawwāl 1152 (Jan. 1740). He died in 1162 (1749) in Cairo when about to set out on his third pilgrimage. His numerous mystic treatises, prayers and poems which are given by Brockelmann (see *infra*, cf. also *al-Hikam al-Hāhiya wal-Mawārid al-Bahiya*, see Vollers, *Katalog der islam. usw. Hds. der Universitätsbibliothek zu Leipzig* No. 850 ii., and *al-Waṣiya al-Djalila lil-Sālikin Tarīqat al-Khalwatiya*, ibd. iv.; E. Littmann, *A List of Arabic Mss. in Princeton University Library*, No. 351 b.) are still all unprinted except a *Maḥmūd 'Salawūt wa' Awrād* (Cairo, 1308). He also wrote an account of his first journey from Damascus to Jerusalem in 1122 (1710) entitled *al-Khumra al-Hasiya fi 'l-Rihla al-Kudsiya* (Ahlwardt, *Verzeichnis der Hds. zu Berlin*, No. 6149). A journey to Damascus and his stay there was described in his *al-Mudāma al-Sha'imiya fi 'l-Makāma al-Sha'imiya* (ibd. 6148).

Bibliography: al-Murādi, *Silk al-Durar fi A'yān al-Karn al-Thāni 'Ashar* (Kairo, 1291-1301), iv. 190-200; al-Djabarti, *Adjā'ib al-Aṭhār fi 'l-Tarāḍim wal-Akhbār*, (Bulāq, 1297), i. 125-126; 'Alī Bāshā Mubārak, *al-Khiṭaṭ al-Djadida* (Bulāq, 1306), iii. 129; Brockelmann, *Gesch. d. ar. Litt.*, ii. 348.

(C. BROCKELMANN.)

BAKRĪYA (BEKRĪYA), an order of Darvishes, which according to d'Olsson took its name from Pir Abū Wafā', who died in Aleppo in 902 (1496) or 909 (1503-1804). According to Rinn, *Marabouts et Khouan*, p. 271, they are a branch of the Shādhiliya [q. v.]. — Bakriya is however also the common name of those who claim descent from the first Caliph Abū Bakr. The head of this family, the Shaikh al-Bakrī, is at the head of all the dervish orders in Egypt and also bears the title *Naṣīb al-Ashraf*. On Bakriya in this sense cf. *Revue du Monde Musulman*, iv. 241 et seq.

BAQT, the Nubian tribute. Baqt, probably an ancient Egyptian word meaning slave, appears in Arabic literature as the technical term for the tribute which the Christian kingdom of Nubia had to deliver to the Egyptian governor for the Caliphs by a treaty of Ramaḍān 31 (April-May 652). This tribute at first consisted of 360 slaves, a number and form of payment, which we frequently meet with in the levies of tribute in ancient Islām. In addition there were 40 slaves for the intermediary officials and other presents, especially rare animals like elephants, giraffes and leopards, which at that period contributed to the glory of a court. In later times Ibn Taghribirdī (*Annales*, i. 725) notes the delivery of 500 slaves. These Nubian payments were not really tribute, as the Muslims had to give in return 1000 artabs of wheat, as many of barley, 1000 vessels of wine, two fine horses, 100 robes and a number of very valuable articles of clothing, quite apart from the presents which had to be given to the Nubian envoys in addition. The Baqt was therefore really a primitive form of political exchange; indeed on one occasion under the Caliph Mu'taṣim it was noticed that the presents of the Muslims were more valuable

than the Nubian "tribute". Down to the time of the Fātimids the Bakt appears to have been regularly delivered. With the decline of Nubia and the Muḥammadan occupation of the upper valley of the Nile, the Bakt ceased, though we have no particulars on this point.

Bibliography: Maḳrīzī, *Khīṭaṭ*, i. 199 *et seq.*; Belādhorī, *Futūḥ* (ed. de Goeje), 227; Quatremère, *Mémoires sur l'Égypte*, ii. 42 *et seq.*; C. H. Becker, *Papyrusstudien in Zeitschr. für Assyriol.*, xxii. 141 *et seq.*

(C. H. BECKER.)

BĀKŪ, in the Arab geographers BĀKUḤ, BĀKUḤ and BĀKŪYA, a town with the finest harbour on the shore of the Caspian Sea. The explanation of the name, which is nowadays accepted in Bākū itself and is probably due to a popular etymology (Bādkūba "a place where the wind strikes") appears to have arisen at a very late period and the same applies to the story of the founding of the town by Khusrāw Anūshīrwān. The assumption, that the naphtha wells of Bākū with their "eternal fire" played an important part in the fire-worship of Persia, likewise rests on no historical foundations; fire-worship was not brought here till the xviiith century by Indians and Indian Parsees. The naphtha springs are first described by the Arab geographers, most thoroughly by Mas'ūdī (*Murūdī*, ii. 25 *et seq.*) and Yāqūt (s. v. Bākūya). There were two large springs, one of which yielded yellow or white naphtha (according to Mas'ūdī, the only spring of this kind known to him in the whole world) and the other black or green; each of the two springs yielded 1000 dirhems a day; in the ixth (xvth) century Bakuwī estimates the amount of black naphtha obtained daily at 200 mule-loads. According to the *Darband Nāma*, (ed. Kazem-Beg, p. 136 *et seq.*) the naphtha springs and the salt-deposits of Bākū formed a Waḳf of the inhabitants of Darband. At a later period, as an inscription of the year 1003 (1594-1595) shows, they were assigned to the Saiyids as Waḳf; Bākū is first mentioned as a harbour (*furda*) by Muḳaddasī (ed. de Goeje, p. 376, 6), but at that time the town in spite of its having much the better harbour was of no importance in comparison with Darband, at that time the second largest town in Caucasia. We have practically no information on the history of the town; it is not once mentioned by Ṭabarī nor by Ibn al-Aṭhīr. The Russians are said to have advanced as far as the naphtha springs about 301 (913-914). At a later period Bākū belonged to the kingdom of the Shīrwān Shāh and is mentioned in the vith (xiith) century as the residence of this prince. The Shīrwān Shāhs lived more frequently then and later at Shamakhī. The ancient chief mosque of Bākū was, according to an inscription, built in 471 (1078-1079).

During the Mongol period and afterwards Bākū appears to have attained greater importance as a harbour; after this period the Caspian Sea is frequently called "Sea of Bākū". The authorities for this period also give us but scanty information concerning the town; Ḥamd Allāh Ḳazwīnī in the viiith (xivth) century gives rather more than the other authorities and most information is given by 'Abd al-Rashīd al-Bakuwī in the ixth (xvth) century. According to Ḥamd Allāh Ḳazwīnī there was at this period still only a village at Bākū

with a fort lying high above it; there lived a "Head of the Priests" (*buzurg-i kashishān*) called Mar-Djāthiāyā (*Agathias*). Bakuwī speaks of two fortresses, one high-lying, which in his time was almost entirely destroyed, and the other on the sea-shore; the latter was considered unusually strong and could not be taken even by the Mongols. The surface of the sea was then much higher than before so that a large part of the town had been submerged. The district immediately surrounding the town was then as now a dreary desert; the gardens of its inhabitants were at a considerable distance; everything necessary to maintain life was brought from Shīrwān and Mūghān. Besides naphtha and salt, silk was also produced. To the ixth (xvth) century belongs the palace of the Shīrwān Shāh, as well as the two tombs (inscription of the year 869 = 1464-1465) lying near the palace. The palace is now used as a regimental depôt and is in an utterly neglected state. In 1901 an ancient cemetery with an epitaph of Radjab 818 (September—October 1415) and older (from the forms of the letters) undated tombstones were found by accident.

In 906 (1500-1501) Bākū was besieged and captured by Shāh Ismā'īl, the founder of the modern Persian kingdom, and the treasures of the Shīrwān Shāh carried off. In 1583 the town had to surrender to the Turks under 'Othmān Pasha, and remained under Turkish rule till 1606. When Persian rule was again restored, Shāh 'Abbās I had the town walls repaired, as an inscription of the year 1017 (1608-1609) proves. In July 1723 Bākū surrendered, after a brief resistance, to the Russian General Matjuschkin, but was given back to the Persians in 1735. After the death of Nādir Shāh (1747) the princes of Bākū became practically independent. During the fights for Caucasia between Russia and Persia in the latter years of the xviiith and early years of the xixth century, Ḥusain Ḳulī Khān, the prince of Bākū allied himself sometimes with one and sometimes with the other. On the 9/20 February 1806 the keys of the town were to have been given up to the Russian General Prince Tzitzianow, but the General was treacherously murdered at his interview with the Khān and his head sent to Tabriz. When in the autumn of the same year General Bulgakow advanced against Bākū, the Khān fled to Persia and the town surrendered without resistance on the 9/15 October and was finally incorporated in the Russian Empire.

The management of the naphtha-springs was a monopoly of the last rulers of Bākū, who obtained a revenue of 40,000 roubles annually from it, according to the account of the Traveller Gmelin. Under Russian rule the springs were proclaimed Crown property; it was not till 1872 that the trade was thrown open and springs sold by public auction. Since that time the trade and thereby the town has received a great impetus, especially since Bākū has been connected by railway with Batum on the Black Sea as well as with the interior of Russia. In Ritter's *Geographisch-statistisches Lexicon* (5th edition 1864) Bākū is described as a town with only 10,600 inhabitants; even in 1888 in the guide officially published in that year the number is given as only 45,679; now Bākū is an up-to-date modern city with over 100,000 inhabitants.

Bibliography: G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 180

et seq.; E. Weidenbaum, *Putrevoditel po Kavkazu* (Tiflis, 1888), p. 342 *et seq.* On the advance of the Russians, cf. Mas'ūdi, *Murūj al-dhahab* (Paris-edition), ii. 20 *et seq.*; Ch. Schefer, *Siasat Nameh* (Supplement p. 223) gives the text of Ḥamd Allāh Kazwini. There is a translation of the text of Bakuwi in *Notices et Extraits*, ii. 509 *et seq.* On the ancient cemetery: W. Barthold in the *Izvestija Imp. Archeoliceskoj kommissii*, vyp. xvi. St. Petersburg 1905, p. 116 *et seq.* (with illustrations). On events since the xiith century: B. Dorn, *Beiträge zur Geschichte der kaukasischen Länder und Völker nach morgenländischen Quellen*, i. p. 66 *et seq.*; ii. p. 49 *et seq.*, 94, 109 *et seq.*; J. v. Hammer, *Geschichte des Osmanischen Reiches*, 2nd edition, ii. 500.

(W. BARTHOLD.)

BA'KŪBĀ (also BA'AKŪBĀ) a town in 'Irāk, according to Yākūt a station on the ancient caravan route from the Babylonian plains to the Iranian highlands (the Khorāsān road of the Arab geographers) 10 parasangs = about 40 miles east (to be more accurate northeast) of Baghdād on the west bank of the Diyālā whose course, from here to Djisr Nahrawān, as is clear from Ibn Serapion's account, formed that part of the great Kāṭil-Nahrawān-Canal, which was called Tāmarrā; cf. on this point Streck, *Babylon. u. den Arab. Geogr.*, I. 37. The place still exists; location: 30° 45' n. Lat., 44° 40' e. L. (Gr.). It is a pleasant palm oasis in the midst of the desert, watered by numerous small canals; the excellent dates and citrons, which grow here, had become proverbial even in the middle ages. The town, famous for its pleasant climate, is of some importance on account of the traffic which passes through it, and has some not inconsiderable bazaars. Accounts differ as to the number of its inhabitants; Clément (see Reclus *op. cit.*) put the number at 3000 in 1866; Cuinet's estimate of 2000 is accepted as the most reliable by Supan in *Petermann's Mitteil.*, Ergänz.-Heft, N^o. 135 (1901), p. 22. Aubin's estimate (6000) is obviously too high. According to the latter the inhabitants are all Arabs, with the exception of a small proportion of Jews and Lurs. Fleischer (in Juynboll, *Marāsid*, iv. 350) rightly interprets the Aramaic name of this place as a contraction from Baya'kūbā = יְעֻקֵּבָא i. e. Jacob's house.

Bibliography: Yākūt, *Mu'djam* (ed. Wüstenfeld), i. 472, 672; Abu 'l-Fidā', *Géographie* (ed. Reinaud et G. de Slane), p. 294; do., *Annal. moslem.* (ed. Reiske-Adler), iv. 690; Rashid al-Din, *Hist. d. Mongols* (ed. Quatremère), p. 278 *et seq.*; Weil, *Gesch. d. Chalif.*, iii. 390; le Strange in the *Journ. of the Roy. Asiat. Soc.*, 1895, p. 268; Ritter, *Erdkunde*, ix. 498; Reclus, *Nowv. géogr. univ.*, ix. 437, 439; Kiepert, *Zeitschr. f. Erdk.*, 1883, p. 18; V. Cuinet, *La Turquie d'Asie*, iii. 119; C. Huart, *Hist. de Bagdad*, (1902), p. 2, 53; [Rousseau], *Descript. du Pachalik de Bagdad*, p. 80; Czernik in *Petermann's Geogr. Mitteil.*, Erg.-Heft 44, p. 34; Binder, *Au Kurdistan, en Mésopot. et en Perse* (Paris, 1887), p. 319 *et seq.*; Herzfeld in *Petermann's Geogr. Mitteil.*, 1907, p. 50; E. Aubin, *La Perse d'aujourd'hui* (1908), p. 357 *et seq.*

(M. STRECK.)

BĀKUSĀYĀ, a place and administrative district in 'Irāk; with Bādārāyā [q. v.] and the three districts of the great Nahrawān-Canal,

it formed the East Tigris circle (*astān*) of Bāziyān Khusrāw; cf. Streck, *Babylonien nach d. Arab. Geogr.*, i. 15. Like Bādārāyā, in conjunction with which it is usually mentioned by the Arab geographers, Bākusāyā still exists under the name Baksaieh (Baksā) southeast of Bedrē (= Bādārāyā) below 46° 25' e. L. (Greenw.), quite near the Persian frontier; see e. g. Stieler's *Handatlas*, sheet N^o. 59 (1910). In Kusāyā is concealed the name of a people as G. Hoffmann has suggested and it = Syr. Kussāyē; Bākusāyā therefore = house of the Kussāyē, the *Kossaioi*, and the Kaššu of the cuneiform inscriptions. The situation of Bākusāyā, close to Zagros the land of the ancient Kossaioi, agrees perfectly with this explanation.

Bibliography: *Bibl. geogr. arab.* (ed. de Goeje), passim; Yākūt, *Mu'djam* (ed. Wüstenfeld), i. 477; G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (Leipzig, 1880), p. 61, 91; Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xviii, 101; and in his *Geschichte der Perser u. Araber zur Zeit der Sasaniden* (1879), p. 239; G. Westphal, *Untersuch. über die Quellen u. die Glaubwürdigkeit der Patriarchenchroniken Māri ibn Sulaimān* etc. (Strassburg, 1901), p. 121; le Strange, *The Lands of the Eastern Caliphate* (Cambridge 1905), p. 63, 80. (M. STRECK.)

BA'L. The common Semitic word *ba'al*, "owner" (of a thing; cf. the articles thereon in Cheyne's *Encycl. Bibl.*, Hastings' *Dict. of the Bible* and *Encycl. of Relig.*) has survived in living Muslim usage at two points only. On account of Kur'ānic usage (ii, 228; xi, 75; xxiv, 31) *ba'l* is still a possible, if archaic, expression for husband (for the chattel type of marriage and the conceptions involved cf. Robertson Smith, *Kinship and Marriage*², by index, especially pp. 92 *et seq.*) and (2) even in the colloquial (e. g. Spiro, *Vocabulary of Coll. Ar. of Egypt*) *ba'li* still means a plant which does not need artificial irrigation. For classical Arabic usage on this latter point, which goes back to Ba'l as a divine landlord, see Lane, *Lexicon* p. 228, b & c; de Sacy, *Chrest. ar.*, i. 224 ff. and, still fuller, *Lisān*, xiii, 59 *et seq.* Of Ba'l, as a divine title, another slight trace remains in *ba'ila* and its derivatives, "to be bewildered" really "Ba'l-struck", but in neither of these cases did any consciousness of the derivation survive (cf. Nöldeke on *Arabs (Ancient)* in Hastings' *Encycl. of Rel.*, i. 664). It is true that the lexicons give *ba'l* with the sense "owner", "lord" (*mālik*, *rabb*); but this usage goes back, apparently, to South Arabia (where — as opposed to North Arabia — *ba'al* had been common as a divine title) and was introduced into Arabic to explain a passage in the Kur'ān. In Kur. xxxvii, 123—132, the story of Elijah (Ilyās) is touched, and he is made to say to his people (v. 125), "Do ye supplicate *ba'fan* and forsake the Best of Creators?" It is very possible that by "*ba'fan*" here Muḥammad meant simply Ba'al as he had heard the word in some form of the Biblical story (*I. Kings*, xviii), but the oldest exegetes have three explanations. Thus Ṭabari (*Tafsir*, xxiii, 53) says that *ba'l* is a word meaning *rabb*, "owner", in the dialect of Yemen; you can say, "Who is the *ba'l* of this ox?" — or that it was the proper name of an idol (*ṣanam*) and that thence the place anciently called Bakk came to be called Ba'lubakk — or that it was a woman whom they used to worship. Accordingly, we

would have to translate either "an owner" or Ba'Ļ, as a proper name. The woman reference is difficult unless it is because *ba'Ļ* can mean wife as well as husband; or it may be an allusion to the worship of Astarte at Ba'albek. Yet, even in Ṭabarī, Ibn 'Abbās regards the usage of *ba'Ļ*, in the sense "owner" as true Arabic, though rare, and in the story from the *Aghānī* (vii. 43), referred to in *Kinship*², p. 92, there seems certainly a play upon such a sense. The *Lisān*, also, (l. c.) has at least one quotation which does not go back to Ibn 'Abbās, but the usage must, at least, have been obsolescent in his day. Rāzī, in the *Maṣāṭih* (vii, 109 of ed. of Cairo, 1308) gives only the two explanations, as a proper name and this Yemenitic use. So, too, Baidāwī and the commentaries generally. But that Ba'Ļ, here, is the proper name of a god worshipped at Ba'albek, or Heliopolis, is now the accepted Muslim position, and a mass of semi-Biblical legend has grown up round the Qur'anic passages. This is given in greatest fullness by Tha'labī in his *Kiṣaṣ* (pp. 142 *et seq.* of ed. of 1314); see, too, Pseudo-Balkhī, iii. 99 *et seq.* of Arabic text, and Yāqūt s. v. Ba'labakk. For an abstract, see *Jewish Encycl.*, ii, 381. (D. B. MACDONALD.)

BĀLĀ, (P.) "height", "high", also a preposition "over", is frequently found in composition in place-names; examples will be found below. — The word comes to be the name of a Turkish government official, corresponding to the rank of general of a division of the first class, immediately below the *Mushīr* and *Wazīr*; in correspondence, officials of this rank are addressed as follows: *‘Ofuṣetlū efendim hazretleri* (To his Gracious Excellency, my lord etc.).

Bibliography: *Sālnāma* 1325, p. 38 *et seq.* (CL. HUART.)

BĀLĀ, Kāza of the Wilāyet and Sandjak of Angora (Asia Minor) with the village of Qarali (Kara 'Alī) as capital, comprises a Nāhiye, Dabānī, and 91 villages with a total population of 21,593 inhabitants. There are manufactures of carpets and wallets, and coal-mines in Kara-Bel; near Qarali is a beautiful forest, which is used by the people of the village as a summer dwelling.

Bibliography: 'Alī Djawād, *Djoḡhrāfiyā Lughātī* p. 149; *Sālnāma* 1325, p. 789.

(CL. HUART.)

BĀLĀ-GHĀT ("above the *ghāts* or passes"), a word of several applications in Indian geography. Early European travellers meant by it the plateau of the Deccan, behind the Sahyādri range now known as the Western Ghāts. The Muḥammadans applied it to part of their conquests in the extreme south, as the Bidjāpur Bālā-Ghāt or plateau, opposed to the Carnatic Pāyin-Ghāt or lowland. In Berār it means the upland tract above the Adjanta pass, and in Ḥaidarābād a plateau in the west of the state enclosed by hill ranges. In 1867, the name was given to a newly formed district in the Central Provinces, consisting of part of the Satpurā plateau (area: 3132 sq. m.; population (1901) 325 371). The name was likewise given to the head quarters, though the town itself lies below the hills.

Bibliography: *Imperial Gazetteer of India*. (J. S. COTTON.)

BĀLĀ HİŞĀR is frequently used in India and elsewhere to denote a citadel; among the most

famous are the fort in Peshāwar and that in Kābul, the capital of Afghānistān.

BĀLĀ HİŞĀR, popularly called Bāl-lu Hīşār (Turk. "honey feast"), a market-town in Asia Minor in the Wilāyet and Sandjak of Angora, Kāzā of Siwri-Hīşār, three hours' journey distant from it, has 3000 inhabitants. There are the ruins of Pessinus with a Roman temple of Cybele.

Bibliography: 'Alī Djawād, *Djoḡhrāfiyā Lughātī*, p. 150, Texier, *Asie Mineure*, p. 476.

(CL. HUART.)

BALAD (A.) Land, town. Cf. art. BILĀD. — al-Balad is the title of Sūra xc.

AL-BALĀDHURĪ, Aḥmad b. YAḤYĀ b. DJĀBIR AL-BALĀDHURĪ was one of the greatest Arab historians of the third century. Little is known of his life. He was an intimate friend of the caliphs Mutawwakkil and Mustafīn and educated 'Abd Allāh the brilliant son of the caliph al-Mu'tazz. Aḥmad b. Yaḥyā is said to have died mentally deranged in 279 (892), after drinking the juice of the anacardia, (*balādhur*) not knowing its effect, and from the manner of his death has received the name Bālādhurī. This is probably only an etiological legend and besides, it is not certain that the story does not refer to his grandfather. Bālādhurī was famous as a translator from the Persian; for this reason he may have been of Persian descent, but his grandfather was an official in Egypt and in any case the famous historian was quite arabicised. He received his education partly in Damascus and Emesa, but also studied in 'Irāk under Ibn Sa'd amongst others.

Two great historical works by him have survived; his reliability and critical powers have been emphasised on all sides.

1. His *Futūḥ al-Buldān* (*Liber Expugnationis Regionum auctore . . . al-Belādsorī quem . . .* edidit M. J. de Goeje, Leiden, 1866 and a Cairo reprint of A. H. 1318). This valuable work is only a synopsis of a more comprehensive work of like scope. The history begins with the wars of Muḥammad against the Jews, Mecca, Tā'if and his other undertakings, then follows an account of the *riḍā*, the conquest of Syria, Djazīra, Armenia, Egypt, and the Maghrib and lastly the occupation of 'Irāk and Persia. Remarks of importance for the history of culture and social conditions are interwoven with the historical narrative, such as on the equivalents of terms used in the *Diwāns*, the quarrel with Byzantium in regard to official documents, questions of taxation, the use of the signet-rings, coinage and currency and the history of the Arab script. This work is one of the most valuable sources for the history of the Arab conquests.

2. His *Ansāb al-aṣhrāf* (*wa-akhbārūkhā*), a very comprehensive work, which was never completed. It is genealogically arranged and begins with the *sira* of the Prophet and the biographies of his kinsmen. The 'Abbāsids follow the 'Alids. The 'Abd Shams, among whom the Umayyads claim a disproportionate amount of space, follow the Banū Hāshim. Next the rest of the Qoraish are dealt with and other divisions of the Muḍar. The Qais, in particular the Thakīf, occupy the closing portion of the work; the last biography of any size is that devoted to al-Ḥadjdjadj. Though a genealogical work in outward form, the *Ansāb* are really *Ṭabaqāt*, arranged genealogically in the style of Ibn Sa'd. This method of arrangement is not rigidly adhered to; for the most important events of the reigns of

individual rulers are always added to the corresponding chapters. The *Ansāb* are therefore one of the most important sources for the history of the Khawāridj. An edition of this work is being prepared by the author of this article in conjunction with several colleagues, based on a complete manuscript in Constantinople (ʿAshir Efendi 597-598). The Paris fragment (cf. de Goeje in *Zeitschrift d. Deutsch. Morgenl. Ges.*, XXXVIII) is based on the Constantinople manuscript. A later redaction divided the great work into 20 books (Hādjdī Khalifa, i. 1346) of which the eleventh volume has survived (W. Ahlwardt, *Anonyme Arabische Chronik*, Leipsic, 1883). This anonymous fragment was rightly recognised by Ahlwardt as a portion of the *Ansāb*.

In spite of all al-Balādhurī's merits, his value as a historian has in recent times been occasionally over-estimated. It is not correct to say that he gives the original texts, which later writers embellish and expand; it may be with much more truth presumed, from the agreement of essential portions with later more detailed sources, that al-Balādhurī has abbreviated. Al-Balādhurī's whole style is influenced by *Ikhṭiṣār*, compression, whereby it gains a certain conciseness but loses in artistic effect. We seldom meet with a fairly long story; the good old chroniclers whom he utilises (e. g. Abū Mikhnaḥ) divide their works into rather disjointed sections on apparently "scientific" principles, but documents and various versions seriously encumber the narrative. The arrangement of his literary material is thus circumscribed in that he applies the methods of the books of classes (*Ṭabaqāt*), with their separate articles to the writing of history (*Futūḥ*) and attempts to combine the material of the books of classes (Ibn Sa'd) and of the older chronicles (Ibn Ishāk, Abū Mikhnaḥ) into a third sort of style, namely the genealogical literature (al-Kalbi), *Ansāb*.

On the Bibliography cf. the introduction to the edition cited and Bröckelmann, *Gesch. der Arab. Lit.* i. 141; Yāqūt, *Irshād*, ed. Margoliouth (*Gibb Memorial*, vi), ii. 127 *et seq.* (C. H. BECKER.)

BALĀGHA (A.), Abstract noun, from *baligh* active, eloquent (from *balagha* "to attain something"), meaning therefore eloquence. The *ʿIlm al-Balāgha*, Rhetoric, comprises three branches: the *ʿIlm al-Maʿānī*, the *ʿIlm al-Bayān* and the *ʿIlm al-Badīʿ*. The first branch ("Notions"), treats of the different kinds of sentence and their use; the second part ("Modes of Representation") teaches the art of expressing oneself eloquently and without ambiguity i. e. *faṣīḥ* and treats of similes, metaphors and metonymies; third part ("Tropes"), deals with the embellishment of speech and treats of a large number of different figures of speech (Zeugma, Inversion, Hyperbola etc.).

This third branch of Rhetoric, the *ʿIlm al-Badīʿ*, is the oldest and the one that has been longest studied. As early as 274 (887-888) Prince ʿAbd Allāh b. al-Muʿtazz published a *Kitāb al-Badīʿ*, with 17 categories of elegant modes of expressions, which appear in the Korʾān and in the ancient poems and so-called *Badīʿiyyas*. Poems composed to illustrate various figures of speech have been composed down to quite modern times. — A good systematic account of the whole science of *Balāgha* was given by al-Sakkāki (died 623 = 1226 or 626 = 1229) in the third part of his encyclopaedic work *Miftāḥ al-ʿUlūm*; Djalāl al-

Dīn Muḥammad al-Ḳazwīnī, the "*Khaṭīb Dimashq*" (died 739 = 1338) made an abridgment of it with a commentary, the *Talkhīṣ al-Miftāḥ*; this *Talkhīṣ* was not only often commented on but even put into verse by al-Suyūṭī. — Voluminous extracts from the last-named works are given by Mehren in his *Rhetorik der Araber*; this article is based on his researches. Cf. also Brockelmann, *Gesch. d. Arab. Litter.*, i. 80 *et seq.*, 294-296; ii. 22.

(A. SCHAADÉ.)

BALAK (BALAG) B. BAHRĀM, with the honorary title of NŪR AL-DAWLA, the Urtuqid, fought with great success against the Crusaders. Though he lost the town of Sarūj, which with Khartbart (Kharput) was the bulwark of this power, to Baldwin, as a set off he gained ʿAna in 497 (1103). In 514 (1120) he defeated Theodore Gabras, Count of Trebizond in a battle near Arzangān and took him prisoner. Two years later in 1122 while besieging Edessa he succeeded in capturing the Crusaders Joscelyn and Waleran and imprisoning them in Khartbart. In 517 (1123) he turned his attention to Karkar but raised the siege, when a considerable army of Crusaders led by Baldwin advanced to release Joscelyn. He then had the good fortune to surprise his opponent at the bridge over the river Sendja (Nahr al-Azraq, now called Bolam Şū) and to take Baldwin himself prisoner; the latter was sent to Khartbart while Balak advanced against Harrān and Ḥalab and seized these towns. He then married a daughter of Malik Riḍwān and frustrated an attempt, which had a successful beginning, by the imprisoned Crusaders to seize the citadel of Khartbart. Joscelyn had meanwhile escaped, though Baldwin was taken and brought to Harrān. Balak now advanced against Manbij and took the lord of this town prisoner, but his brother defended the fortress and called in the help of Joscelyn. The latter lost no time in coming to his help but was put to flight by Balak. Soon afterwards, however, Balak was mortally wounded by an arrow and died before Manbij, on the 19th April 1124.

Bibliography: Reinaud, *Extraits des historiens arabes relatifs aux guerres des Croisades*, 46 *et seq.*; Ibn al-Aṭhīr (ed. Tornberg), x; *Recueil des historiens des Croisades*, see Index; Wilken, Michael and the other historians of the Crusades.

BĀLAḲ B. ŠAFŪN. [See ʿUḍī B. ʿANĀḲ.]

BALAKLAVA (BALACLAVA), Tatar BĀLIQLAVA, a small seaport town in the southwest of the Crimean peninsula (Government of Taurus), 8 miles from Sebastopol. The town is mentioned as early as Strabo (Chap. 312) under the name of Palakion and is said to have received this name from Palakos, the son of the Scythian prince Skiluros (second or first century B. C.). There are only popular etymologies in explanation of the name at the present day: 1. Turk. *balıḳ* "fish" + Greek *λαβή* or *λαβή* "catching"; 2. Ital. *bella chiave* "beautiful spring". The town lies on a bay which is called by Strabo (Ch. 308) Συμβόλων λιμὴν (mariners driven into this bay were attacked and plundered by the Scythian Taurians). The later Genoese name of the town Cembalo or Cembaro (also Cimbaldi and later also Jamboldum and Jamboli) is apparently derived from this. Somewhat to the north at the modern Inkerman, lay the Bay of Ktēnus according to Strabo which was separated from the Symbolōn limēn by an isthmus only 40 stadia (5 miles) broad.

Like other places on the southern shores of the peninsula, Balaklava belonged for a long period to the Roman Empire and afterwards to the Byzantine, remaining in possession of the Greeks even in the period of the Latin Kingdoms. It was not till the fourteenth century that the Genoese gained a footing here; in 1380 the whole south shore of Kafa (the modern Theodosia) was granted to the Genoese by a treaty with the Tatars; the country near Inkerman and north of it remained in possession of the Greeks. Balaklava was strongly fortified during this period as the frontier post of the Genoese possessions; fortifications were also placed on the "Isthmus" mentioned by Strabo, between Balaklava and Inkerman, the remains of which could still be seen in the nineteenth century. Balaklava was, during this period, the seat of a Catholic bishop. In 1433 the Greek inhabitants of Balaklava succeeded in driving the Genoese from their town, and placed themselves under the Greek prince of the town of Theodora (probably to be sought for near Inkerman). The next year however a Genoese fleet under Carlo Lamellino appeared before Balaklava; the town was taken by storm but soon afterwards the Genoese force was defeated at Iski-Krim by the Tatars and almost exterminated. In 1475 the land was conquered by the Turks; Balaklava belonged to the kingdom of the Girāy from the xvth to the xviiith century and is mentioned in the time of Şāhib Grāy (939—957 = 1532—1550) as the most southerly point of the kingdom (Muḥammad Riḍā, ed. Kazim-Beg, p. 92); the coast lands to the south were incorporated in the Ottoman kingdom and governed by a Turkish Pasha. During the Tatar rule, Balaklava is only mentioned as a harbour and does not appear to have had any military importance; the fortifications of the Genoese period were left in ruins. After the union of the Crimea with Russia in 1783, the Tatar population emigrated to Turkey. In their place Greek emigrants from the islands of the Aegean sea, who had attached themselves to the Russians during the war of 1768—1774, were settled here. Till 1860 Balaklava was used by the Russians as a naval station; on the 26/14 September 1854, the town was taken by the English and remained the head quarters of the allies during the siege of Sebastopol and is especially famous for the battle there on the 25/13 October 1854. Though regarded as a town as late as the xviiith century, Balaklava is now an unimportant place, visited only by coasting craft.

Bibliography: P. Keppen (Köppen), *Krimskij Sbornik* (St. Petersburg, 1837), p. 210—227 (with plan); V. Smirnov, *Krimskoje Chanstvo* (St. Petersburg, 1887), see Index.

(W. BARTHOLD.)

BAL'AM or BAL'AM B. BA'UR(A) is the form which the name Balaam (Bil'am b. Be'or) has assumed in Arabic. It is probable, however, that this is a later, post-Muḥammadan, transfer of the name and story, and that before Muḥammad, Balaam had already been naturalized in Arabic with a partial translation of his name as Luḳmān b. Ba'ūr. See the similar genealogies in Tha'labi's *Kiṣaṣ* (pp. 133 and 196 of ed. of Cairo, 1314); the article in the *Lisān* on *bal'am* (xiv, 322) which (without mention of Balaam) brings together the roots BL' and LKM and the white mark on an ass's nose; the remark by Petrus

Alphonsus (Migne, *Patr. Lat.*, clvii. 673), "Balaam, qui lingua arabica vocatur Lucaman"; and the bibliography in Chauvin, *Bibl. ar.*, iii, 7. Some commentators find a reference to Balaam in Qur'an vii, 173. "And recite to them the story of him to whom we gave our signs; then he was stripped of them, and the devil overtook him; so he became one of those that err. And if we had willed, we had raised him by means of them, but he turned to the earth and followed his lust. So he was like a dog; if you attack it, it pants, and if you leave it, it pants." According to various traditions given by Ṭabarī (*Tafsir*, ix, 76 *et seq.*) this was a man named Bal'am, or Bul'am, b. *أبر* or *باعر*, of the Sons of Israel or of the City of Giants or of the people of Yemen or of the Canaanites. Others held that the allusion was to Umaiya b. Abi 'l-Ṣalt (cf. Sprenger, *Leben Moh.*, i, 78 and, opposed, Schulthess in *Nöldeke-Festschrift*, i, 89); others to Abū 'Amir b. al-Nu'mān, called the *Rāhib* (Tha'labi, p. 135, and Sprenger, i, 74; iii, 32 *etc.*). There was similar uncertainty as to the Signs. Some held that they were the Most Great Name of Allāh. He was an Israelite who deserted to the Giants; whatever he asked, Allāh gave to him. Others that they were the prophetic office; he was a prophet who had given up his mission. Others that they were only arguments and proofs derived from things past; he may have studied the former Books. Long and varying stories about Bal'am are then given by Ṭabarī (cf. also his *Annales*, i, 508 *et seq.* of Leyden ed.; i, 226 of Cairo ed.; Tha'labi, pp. 133 *et seq.*; Pseudo-Balkhī, i, 145 (read *al-himār*); iii, 5, 89 of Arabic text) based partly on the Qur'anic passage, partly on the Biblical narratives and partly on Rabbinic legend. He is associated with the plague at Baal-peor and Rabelaisian details are added, suggestive of the Rabbinic exhortation to tell of him whatever evil was possible (cf. *Jewish Encycl.*, ii. 467 *et seq.*). But for later Muslim thought, the idea that a prophet could ever fall away from the faith became quite impossible. So we find Rāzī (*Mafāṭih*, iv. 313 *et seq.* of Cairo ed. of 1308) deciding that Bal'am was only a man who had been taught by Allāh and knew the religion of Allāh and who thereafter left it for unbelief. A quite different attitude, going back to Wabb b. Munabbih, is found in Ibn Kutaiba's *Ma'arif* (p. 21; cf. also Pseudo-Balkhī, iii, 51, 75 of Arabic text) according to which Bal'am was one of a company, including also al-Khaḍir and Shu'aib, who believed in Abraham and migrated with him to Syria. Bal'am was also married by him to one of the daughters of Lot. All this may be only a sardonic Jewish jest at Muslim expense. Finally, Bal'am figures in Pseudo-Balkhī (iii. 141), but apparently through some strange confusion of name, as a philosopher. His view was that the world was from all eternity and had a controller (*mudabbir*), controlling it and other than it in all respects. He accepted also movements (*ḥarakāt*) and said that the first movement was repeated in the second movement, because he held that movement went with the world fundamentally, and that the world was from all eternity.

(D. B. MACDONALD.)

BAL'AMĪ, family name (Nisba) of two ministers (father and son) in the Sāmānid kingdom. Of the origin of the name two ac-

counts are given in the *Kitāb al-Ansāb* of Sam'ānī: according to some the founder of the house is said to have taken a town (otherwise unknown, it seems) of Bal'am in Asia Minor under the Umayyad Maslama b. 'Abd al-Malik while others derive the name from the village of Bal'amān near Marw. The family is said to have been of Arab origin and to have belonged to the tribe of Banū Tamim.

The father, Abu 'l-Faḍl Muḥammad b. 'Obaid Allāh, is wrongly described by Sam'ānī as the vizier of the Sāmānids Isma'īl b. Aḥmad (died 295 = 907); in the historical notices of the Sāmānids he is first mentioned as vizier in the time of Naṣr b. Aḥmad (301—331 = 914—943) and appears to have been the successor of this ruler's first minister Abū 'Abd Allāh Djaīhānī. In what year he took up office is not stated. The release of the rebel Ḥuṣain b. 'Alī who had been defeated in Rabi' II 306 (August—September 918) and taken prisoner soon afterwards, is attributed to Djaīhānī by Ibn al-Aṭhīr (ed. Tornberg, viii. 66); on the other hand a poem by this Ḥuṣain is given by Tha'alibī (*Journ. As.*, 5 Ser., i. p. 204) in which the poet thanks the vizier Bal'amī for his release. In 326 (937-938) Bal'amī was deprived of his office (Ibn al-Aṭhīr, viii. 283) and died in the night of the 10th Šafar 329 (14th November 940) according to Sam'ānī.

His son Abū 'Alī Muḥammad b. Muḥammad, called "Emirek Bal'amī" by Muḥaddasī (ed. de Goeje, p. 338) was appointed vizier by 'Abd al-Malik b. Nūḥ (343—350 = 954—961) towards the end of his reign and held the same rank under his successor Maṣṣūr b. Nūḥ (350—365 = 961—976). His appointment is said to have been due to the influence of Ḥādījib Alp-Tegin [see this article p. 321^a]; according to an agreement between Alp-Tegin and Bal'amī each was to regard the other as his representative (*na'ib*); Bal'amī did nothing then without obtaining his friend's advice. After the accession of Maṣṣūr he must have cancelled his agreement with Alp-Tegin for he was able to remain in office after the latter's fall; according to Muḥaddasī (*loc. cit.*) he was deposed, then reappointed vizier. In 352 (963) he composed the famous Persian version of Tabarī's History of the World, the oldest historical work in modern Persian. According to Gardizi he died in Djumādā 363 (27th Febr.—27th March 974) while still vizier; on the other hand 'Oṭbī (*Ta'rikh Yamīnī*, edition with commentary by Manīnī, Cairo, 1286, i. 176) says he was again appointed vizier in 382 (992) in the reign of Nūḥ ibn Maṣṣūr (365—387 = 976—997) and shortly afterwards in the same year, resigned, because he did not feel strong enough to deal with the critical state of affairs (the Sāmānids were then hard pressed by the Turkish Illek-princes, into whose power even the capital Bukhārā had fallen. The date of his death is not given by 'Oṭbī; the date 386 (996) given by Rieu (*Catalogue Brit. Mus.*, i. 70) and following him Ethé (*Grundriss der Iranischen Philologie*, ii. 355) and Browne (*A Literary History of Persia*, i. 356) is due to a misunderstanding as the text quoted by Rieu (*Notices et Extraits*, iv. 363) refers to another person, Abū 'Alī Sim-djuri [see the article p. 77].

Nizām al-Mulk (*Siyāsāt-Nāme*, ed. Schefer, p. 150) mentions "the Bal'amī" (*bal'amīyān*) among the most famous examples of Oriental ministers.

The reputation of a great minister seems to be attached particularly to the elder Bal'amī (cf. e.g. Baihaḳī, ed. Morley, p. 117), who like his predecessor Djaīhānī and his sovereign Naṣr b. Aḥmad, is regarded as typical of the best period of the Sāmānids. He is extolled by Sam'ānī as an enlightened patron of scholars and poets; he is said to have specially appreciated the poet Rūdāgī and to have preferred him to all other Arab and Persian poets. Buildings by him in Marw and Bukhārā are mentioned by Ištakhri (ed. de Goeje, pp. 260 and 307) who calls him the "glorious Shaikh" (*al-shaikh al-djalīl*). His memory was kept green in Bukhārā for a long period; his descendants were living in Bukhārā as late as the time of Sam'ānī (about 550 = 1155). The modern name of the gate "Shaikh Djalāl" in Bukhārā is probably to be referred to this vizier. On the other hand Abū 'Alī Bal'amī is not particularly mentioned by Sam'ānī; the historical writers also have no information to give as to his acts as a minister. His fame seems to be due partly to his father but particularly to his historical work.

Bibliography. The extract from the *Kitāb al-Ansāb* of Sam'ānī is given by Barthold, *Turkestan in epochu mongolskago naschestvija*, i. 54; he also gives (p. 58) the part referring to the poet Rūdāgī (also given by Mirzā Muḥammad Kazwīnī in the appendix to Part. i. of the *Lubāb al-albāb* of Muḥammad 'Awfī, ed. E. G. Browne, London—Leiden, 1906, p. 291, translated by Browne, *A Literary History of Persia*, i. 356), extracts from the *Zain al-Akhbār* of Gardizī (p. 7 *et seq.*, 11 *et seq.*) and discusses the notices of both Bal'amī in Vol. ii. 252 *et seq.*, 262 *et seq.* (W. BARTHOLD).

BAL-ANBAR. [See 'ANBAR, p. 349^b].

BALĀSĀGHŪN, a town in Central Asia, whose situation cannot now be exactly determined. In Muḥaddasī (ed. de Goeje, pp. 264 and 275) Balāsakūn (sic) or Walāsakūn is mentioned among the towns dependent on Asbidjāb (the modern Sairam, east of Čimkent). According to Yāqūt, i. 708 Balāsāghūn lay "on the other side of the Saihūn (Sir Daryā) not far from Kāshghar"; on the other hand Yāqūt, iii. 833, says that the town of Fārāb (the modern ruined site of Otrar), not far from the confluence of the Aris and the Sir Daryā, (i. e. northwest of Shash or Tāshkent) was "farther than Shāsh (or farthest from Shāsh near Balāsāghūn)". Both statements are taken by Yāqūt from the *Kitāb al-Ansāb* of Sam'ānī; in place of "farther than Shāsh" the phrase used by Sam'ānī is "above Shāsh" (*fawka 'l-Shāsh*). Ibn al-Aṭhīr (ed. Tornberg, xi. 356) mentions a Turkish people, who adopted Islām in Šafar 435 (9th Sept.—8th October 1043); the summer dwellings of these Turks were near the lands of the Bolghās (of course the Bolghār on the Volga are here referred to, not the Bolghār on the Donau) and their winter dwellings not far from Balāsāghūn. The town must be sought for in the western part of the Russian territory now called "Semirjetschje", probably on the Ču, where several ruined sites may still be seen at the present day. The latitude and longitude given by Abu 'l-Fida' (ed. Reinaud, p. 500) seem to point in the same direction: 91° 35' or 91° 50' east Long. and 47° 40' north Lat., while Tarāz (the modern Awliya-Ata on the River Talas), was in 89° 51' east Long. and 44° 25' or 43° 35' north Lat. (*ibid.*, p. 496). These astro-

nomical data are of course quite inaccurate (the town of Awliya-Ata lies a considerable distance farther south in 42° 53' 42" North Lat.) but they seem to show that Balāsāghūn was situated to the northeast of Awliya-Ata. Whether the name, as has been stated, is connected with the Mongol *balasa-ghun* = "fortification, town" remains doubtful, especially as this word has not yet been found in any Turkish dialect.

According to a story in Nizām al-Mulk (*Siyāsat-Nāme*, ed. Schefer, p. 189) a religious war was planned about 330 or 331 (942-943) against "the infidel Turks" who had conquered Balāsāghūn; it would therefore appear that even at that early period, although outside the dominions of Islām, Balāsāghūn was regarded as a Muḥammadan town. The conquerors must have adopted Islām soon afterwards. The Illek chiefs, having Balāsāghūn as their head quarters, conquered Mā warā' al-Nahr; the first Muḥammadan chief of this dynasty was Satūkh Bughrā-Khān 'Abd al-Karīm, who died about 344 (955-956). According to Ibn al-Athīr (viii. 396) in 349 (960-961) a Turkish people numbering 200,000 tents adopted Islām; this story might refer to the Turks of this district, the neighbours of the Sāmānids.

Notices of Balāsāghūn under the Illek-chiefs are exceedingly scanty. The town is mentioned as the headquarters of the first conqueror of Mā warā' al-Nahr, Bughrā-Khān b. Mūsā (died 382 = 992-993). Shortly after 416 (1026-1026) the prince of Balāsāghūn, Tughān Khān, brother of the prince of Mā warā' al-Nahr, 'Ali Tegin [q. v.] was driven out of his territory by members of the same dynasty who ruled in Kāshghar (Baihaqi, ed. Morley, pp. 98 and 655). Balāsāghūn appears to have afterwards belonged to the same prince as Kāshghar. The poet Yūsuf Khāṣṣ Ḥādīb, author of the *Qudatku Bilik*, the oldest poem in the Turki language was born in Balāsāghūn (462 = 1069-1070); Prince Bughrā Khān of Kāshghar, to whom the work is dedicated, must be the Bughrā Khān Ḥārūn, mentioned by Ibn al-Athīr (ix. 213) who ruled over Kāshghar, Khotan and Balāsāghūn, first with his brother Toghrul Khān and afterwards for 29 years alone till 496 = 1102-1103.

About 1130 Balāsāghūn was conquered by the Karā Khitāi, a pagan tribe; the prince of the town, who had himself invited the leader (Gürkhan) of the Karā Khitāi to help him against his enemies, the Kānghli Kārlugh, was deposed and given the title "Illek-Turkmen". The real seat of the Karā Khitāi still remained the territory on the Ču while native princes ruled as vassals of the Gürkhan in Mā warā' al-Nahr and Kāshghar as well as in those districts of Semirjetschje lying north of the Ili.

When the army of the Gürkhan was defeated by Muḥammad Shah of Khwārizm in Rabī' I 607 (August—September 1210) on the Talas, the inhabitants of Balāsāghūn expected the speedy arrival of the victor and therefore refused the defeated army admittance to the town. After a 16 days' siege the town was taken by the Karā Khitāi and plundered for three days during which time 47,000 inhabitants are said to have perished. In the following year the Gürkhan was taken prisoner by Küclük, the chief of the Naiman who had fled from Mongolia; Küclük conquered Kāshghar as well as the land north of Tienshan as far as the Sir Daryā. In 1218 Balāsāghūn was taken without

resistance by Čingiz Khān's general Djebe Noyon and received from the Mongols the name Ghū-bālīk which according to Mirkhond (*Vie de Djenghiz Khan*, ed. Jaubert, p. 91) means "good town" (*shahr-i khūb*) (apparently Mongol "good" = good + "bālīk" = town). The earlier name must have been still retained by its inhabitants.

Balāsāghūn is seldom mentioned during the Mongol suzerainty. Amongst the natives of Balāsāghūn who knew the Korān by heart (*Hāfiḥ*) was the father of Djamāl al-Dīn al-Korāshi, who was born in Almālīgh (near Kuldja) about 628 (1320-1321), translator of the dictionary *al-Sahāḥ* (cf. Brockelmann, i. 128, where the date is given wrongly). According to Muḥammad Ḥaidar (*Tā'rikh-i Rashidi*, transl. E. D. Ross, p. 364) this Djamāl al-Dīn mentioned a large number of scholars belonging to Balāsāghūn in the appendix to his work (*Mulḥakāt al-Šurāḥ*); the two manuscripts of the *Mulḥakāt* at present known contain no information of this kind. In the time of Muḥammad Ḥaidar the tomb of an Imām Muḥammad Faḥīh Balāsāghūnī, who died in 711 (1311-1312) was still visible on the Ču; the town of Balāsāghūn was therefore still known by its earlier name in the first decade of the viiith (xivth) century. In the accounts of Timur's campaigns, Balāsāghūn is never mentioned; like all the towns on the Ču, Ili and Talas, Balāsāghūn must have been destroyed during the endless wars and struggles for the throne in the xivth century. Even Muḥammad Ḥaidar (about the middle of the xvth century only knew the names Balāsāghūn and Ghūbālīk from books, so that the site of the town was as little known then as now.

Bibliography: The information available on the site of the town has been collected by W. Barthold, *Otčet o pojezdke v Srednjuju Aziju*, St. Petersburg, 1897 (*Mémoires de l'Acad. des Sciences de St. Petersburg*, viii. Serie, classe hist.-phil., Vol. i. No. 4), p. 35 *et seq.*, where an extract from the *Kitāb al-Ansāb* of Samānī is also given. The historical notices have been collected by W. Barthold in *Pamjatnaja knižka Semirjetschenskago Obl. Statist. Komiteta*, ii. Viernij 1898, p. 93 *et seq.*; A translation (not quite free from errors) of the passage referring to the Karā Khitāi from the *Tā'rikh-i Džihān Kushāi* is also given by d'Ohsson in his *Histoire des Mongols*, i. 441 *et seq.* On the reference by Muḥammad Ḥaidar to Djamāl al-Dīn's work: Baron V. Rosen in the *Zapiski vost. otd. arch. obsčē.*, viii. 353; on the two manuscripts of the *Mulḥakāt al-Šurāḥ*: W. Barthold, *Zapiski*, xi. 283 *et seq.*; xv. 271 *et seq.*; extracts from this work are given by W. Barthold, *Turkestan w epochu mongolskago naschestvija*, i. 128 *et seq.* (W. BARTHOLD.)

BALĀṬ is a loanword in Arabic from Latin or Greek: it appears to represent *platea* as well as *palatium*. As a noun (noun of unity: *Balāṭa*) it means "a smooth, paved square", "a paved road", "a paving stone". With this last meaning cf. the jasper slab Balāṭat al-Djanna on the "Dome of the Rock" in Jerusalem (Bädeker, p. 52 *et seq.*) Yākūt (i. 709) mentions a square paved with stones, called al-Balāṭ, in Medina between the mosque of the prophet and the market-place. The battle field of Tours and Poitiers is called Balāṭ al-Shuhadā' after the Roman road on which the battle took place. — The word is

common in place-names especially in Asia Minor and Spain (cf. the many modern Albalats). Idrisi (ed. Dozy and de Goeje, p. 175) mentions a town (and province) of al-Balāṭ in Spanish Estremadura, the name of which has survived in a village south-east of Cáceres; the Portuguese province, which comprised Lissabon, Santarem and Cintra, was in his time called al-Balāṭa. In Syria also the word appears in place-names, cf. Bait al-Bilāṭ in the Ghūṭa of Damascus (Yāḳūt, *op. cit.*); al-Balāṭa (Yāḳūt: al-Bulāṭa) is the name of a village near Nābulus not far from Joseph's Grave and Jacob's Well; the fact that the early Christian pilgrims mention a plane-tree grove here, suggests the derivation of the Arabic name from *platanus*. — In Constantinople there was a place called al-Balāṭ, where in the time of the Ḥamdānīd Saif al-Dawla prisoners were interned. At the present day it is the name of a suburb on the Golden Horn between Fanār and Aiwānsērāi. It is chiefly inhabited by Jews and is notorious for its dirt and its unhealthy climate.

(F. GIESE).

BALĀṬUNUS, the Latin PLATANUS was according to Yāḳūt, i. 710, a fortified place on the Syrian coast opposite al-Lādhiḳiyya; according to al-Ḳalkāshandī (*Daw' al-Subh*) it lay two days' journey north of Ṭarābulus and one west of Maṣyāf. The fortress was erected, according to al-Nuwairi, by the Banu 'l-Aḥmar but taken from them in 422 (1031) by Niketas, the Katepan of Antioch. In 512 (1118) it was taken by Roger of Antioch and remained in the possession of the Crusaders till Salāḥ al-Dīn took it in 584 (1188). Subsequently Nāṣir al-Dīn Mankūrus (Mengubars) b. Ḳhumartegīn and his successors ruled here till 667 (1296) when Baibars gained possession of it. — As the fortress has since then been laid waste, its exact situation was unknown till Martin Hartmann found inscriptions at the modern Ḳal'at al-Muḥelba, south-east of al-Lādhiḳiyya, which proved the identity of this fortress with Balāṭunus.

Bibliography: G. le Strange, *Palestine under the Moslems*, p. 416; E. Rey, *Les colonies Franques de Syrie* (Paris, 1883), p. 331 *et seq.*; M. Hartmann in the *Zeitschr. des Deutsch. Pal.-Ver.*, xiv. 180; van Berchem, *Inscriptions arabes de Syrie*, p. 74 *et seq.* (R. HARTMANN.)

BALĀWĀT, a village, 16 miles south-east of Mosul and 10 north-east of the ruins of Nimrūd (Assyr. Kalḥu); cf. the map by R. Kiepert based on the survey by F. Jones (see *Journ. of the Roy. Asiat. Soc.*, xv. 1855) in v. Oppenheim, *Vom Mittelme. z. Pers. Golf* (1900), ii. 182, where the name is written Bellawat. Yāḳūt mentions the place as a caravan station situated in the district of Ninawai (Nineveh), a short day's journey from Mosul, under the name Balābādh, possibly = "foundation (*abādhi*) of Bāl" (Bardiya Smerdis); cf. on this point G. Hoffmann, *Auszüge aus Syr. Akt. Pers. Märtyrer* (1880) p. 219, Note 1740, and in the *Zeitschr. f. Assyriol.*, ii. 57. Balāwāt owes its fame to the mounds of ruins (Tell) there, in which H. Rassam in 1878 discovered the bronze gates belonging to a palace of the Assyrian king Salmanassar II (859—824), one of the most important finds that had hitherto been made in Assyria, not only from the archaeological but also from the historical point of view. To be more accurate, it consisted of the two wings of a door, made of bronze bands, which had been rivetted on cedar

wood; these are covered with figures, arranged in two rows, and show artistically executed basreliefs with scenes of war and peace (partly accompanied by inscriptions) illustrating in a striking fashion the history of the first third of the reign of the above-mentioned king, and the culture of the ninth century B. C. generally. The historical inscription on the small plates of metal, which covered the edges of the wings of the door, is only loosely connected with these scenes. The importance of the latter cuneiform inscription lies in its detailed description of the great Babylonian campaign of Salmanassar II. With the exception of a few fragments the whole of the bronze outer panelling of the gate, discovered by Rassam, has been in the British Museum since 1879. From an inscription of Assurnasirpal (884—859), giving an account of the foundation of a temple in Imgur-Bel, which Rassam states to have been dug out of the Tell of Balāwāt, it has generally been supposed that this Assyrian town is to be sought for in the mounds of ruins at Balāwāt. This identification is however not quite certain; cf. also L. W. King, *The Annals of the Kings of Assyria*, (i. 1902) p. 169 note 2 and A. Hermann in the *Orient. Litter. Zeit.*, ix. 594.

Bibliography: Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 707; C. Niebuhr, *Reisebeschr. nach Arab. u. and. umlieg. Ländern*, ii. 368; F. Jones, *Records of the Bombay Government*, No. 43, p. 471. — On the excavations and discoveries there cf. H. Rassam, *Asshur and the land of Nimrod* (New York, 1897), p. 200 *et seq.*; K. Bezold, *Überblick über die Babyl.-Assyr. Litter.* (1886), p. 74 *et seq.*; Hilprecht, *Explorations in Bible Lands* (1903), p. 296 *et seq.*; *British Museum, guide to the Babyl. and Assyr. Antiqu.* (1908), p. 35 *et seq.*; Birch and Pinches have published a volume *The Bronze ornaments... of Balawat* (1880—1903); Billerbeck and Fr. Delitzsch give an exhaustive description of the gates in *Die Palastthore Salmanassars II zu B. = Beitr. z. Assyriologie*, vi. Heft 1 (1908). (M. STRECK.)

BALBAN, GHIVĀTH AL-DĪN ULUGH KHĀN, Wazīr of Nāṣir al-Dīn Maḥmūd, King of Delhi (1246—65) and afterwards his successor. As Nāṣir al-Dīn was of a quiet and studious disposition, he left the management of affairs, for the greater part of his reign, in the hands of Ulugh Khān, who was at once his brother-in-law and father-in-law. His energetic administration did much to extend and consolidate Muhammadan rule in Northern India. He succeeded to the throne in 1265 and proved himself to be a stern but enlightened ruler; he was particularly successful in protecting his kingdom from the inroads of Mongol invaders. His court was the refuge of many exiled rulers and men of letters, among whom was the poet Amīr Ḳhusraw. In 1285 his eldest son was slain in battle against the Mongols, and the aged king (he is said to have been more than 80 years old), broken down with grief, died in the following year, leaving the throne to his grandson, Kai Ḳubād, a youth of 17 or 18 years.

Bibliography: Diyā al-Dīn Baranī, *Tārīkh-i Firuz Shāhi* (in the Bibliotheca Indica), pp. 25—126; Elliot-Dowson, *History of India*, iii. 97—125. (ARNOLD.)

BALDA (A.), "Town", "district"; Plural *Bilād*

[q. v.] and *Buldān* "lands" which frequently appear in the titles of geographical works.

BALDJ B. BISHR B. 'IYĀD AL-KOŠHAIRĪ, an Arab general, the valiant, though haughty, commander of the Syrian cavalry in the army, which the Caliph Hishām b. 'Abd al-Malik sent against the Berbers in 123 (741) under the command of Kulthūm b. 'Iyād, uncle of Baldj. On their arrival in Ifrikiya (in Ramaḍān 123 = 20 July—18 Aug. 741) Baldj and his Syrians soon made themselves thoroughly hated through their arrogance and barbarity by the African Arabs, especially the Anṣār, who after the battle in the Ḥarra (63 = 683) had fled in large bodies to the west. After the Syrian army had united with the African at Tlemcen (about 60,000 in all) in consequence of the arrogance of the Syrians and a quarrel between Baldj and the commander of the African troops, the two armies nearly came to blows. The Berbers retreated as far as the River Sebū in the extreme Maghrib, in order to weaken the enemy. Shortly before the encounter with the Berber host, Kulthūm dismissed Ḥabīb, who was experienced in Berber warfare, but whose advice Baldj insolently despised, from the command of the African troops and entrusted it to two Syrian officers, which still farther increased the bitterness among the African soldiers. The consequence was the total defeat of the Arabs at Baḳdūra (or Nabdūra on the Sebū, north of Fās, cf. Fournel, *Les Berbers*, i. 294, note 1) the blame for which must be laid on Baldj, not only for his arrogance but for his impetuous advance, which separated him from the foot-soldiers (in Dhu 'l-Ḥijidja 123 = 17th Oct.—14th Nov. 741). With about 7,000 horsemen he fought his way to Ceuta, where he endured a long siege by the Berbers till 'Abd al-Malik b. Kaṭan [q. v.], Governor of Cordova, an Anṣār, brought him and his Syrians to Spain to use them against the rebel Berbers there. The latter were annihilated by Baldj and 'Abd al-Malik in a great battle at Wādī Selīṭ (Guadacelete) above Toledo. In the civil war which soon afterwards broke out between the Spanish Anṣār and the Syrians, the latter were victorious. They appointed Baldj Governor of Spain, in place of 'Abd al-Malik, who had been driven out of Cordova and afterwards murdered, but after a brief rule Baldj fell in a battle against the Spanish Arabs by the hand of 'Abd al-Raḥmān b. Alḳama al-Lakhmī, Governor of Narbonne (in Shawwāl 124 = 8 Aug.—5 Sept. 742).

Bibliography: Ibn Khaldūn, *Hist. des Berb.*, i. 137 *et seq.*, 151; French transl. i. 217, 238 *et seq.*; Ibn 'Adhārī, *al-Bayān al-Mughrib*, i. 41—43; ii. 30—32; Maḳkarī, ii. 11—13; Ibn al-Aṭhīr (ed. Tornb.), see Index; Dozy, *Hist. des Musulmans d'Espagne*, i. 244—265; Fournel, *Les Berbers*, i. 291—297, 302—306; Müller, *Der Islam*, i. 449 *et seq.* Mercier, *Hist. de l'Afrique septentr.*, i. (1888), 231 *et seq.*, 234 *et seq.* (M. SCHMITZ.)

BALEARIC ISLANDS, Greek Βαλιαρικές, Latin Baliares, which form has more authority than Balaeres, usually but falsely derived from βάλλειν "to throw", because the ancient inhabitants were good slingers and as such served in the Roman and Carthaginian armies, earlier called Gymnesiae Insulae after the almost naked horsemen, a group of islands in the western Mediterranean. The name includes in the narrower sense,

the two principal islands, lying to the north-east: Mallorca (Insula Major, since the time of Procopius Majorica, Majorca) and Minorca (Insula Minor, Minorica) with the smaller islands south of Mallorca: Cabrera (Capraria, Isle of Goats) and Conejera (Cunicularia, Isle of Rabbits) and to the west Dragonera (Triguadra); in the wider sense the name comprises, as at the present day the Provincia de las Islas Baleares and in the middle ages the "Kingdom of Mallorca", Reino de M. 1276—1343, the property of the younger son of the House of Aragon, the south-western group also, of the Pityusae, Isles of Figs; Ibiza (Ebusus, Phoenician 𐤀𐤁𐤁𐤓𐤕) and Formentera (Ophiusa). Among the Arabs they were called *djazzā'ir sharḳ al-Andalus*, the Islands of Eastern Spain or *al-djazzā'ir al-sharḳīya* the Eastern Islands. The name *djazzā'ir Balyāra* (*Encyclopédie arabe*, *Dā'irat al-ma'ārif* by Bistānī, v. 149; Sāmi, *Kāmūs al-'alām* 1218), *djazzā'ir al-Bālyār* in Aḥmad Zekī Bey's *Kāmūs al-djoghrafiya al-ḳadīma* (Bulāḳ 1317 = 1899), p. 31, is quite modern. The larger islands are known in Arabic as Mayōrḳa or Mayorḳa, Manōrḳa or Manorḳa (often confused by merely changing the pointing مبرقة, منبرقة, مبرقة) and Ibiza Yābisa. After having been subject in ancient times to Phoenicians (Greeks from Rhodes) and Carthaginians the Balearic Islands were ultimately subjected to Rome by Q. Caecilius Metellus Balaricus, the founder of Palma and Pollentia on Mallorca. Mago = Mahon and Jamo (Jamna) = Ciudadela on Minorca are of Carthaginian origin. In 465 the Balaerics were conquered by Geiserich the Vandal, in 534 by Belisarius by the Byzantine Empire but they never were Visigothic. In 707-708 Mūsā b. Nuṣair's son 'Abd Allāh is said to have plundered and conquered(?) them. In 797-798 they were exposed to repeated Arab raids but were freed from this scourge in 799 by Charlemagne. Soon afterwards they again suffered from the visits of the Normans and Arabs and it was not till 290 (903) that they were permanently attached to the Spanish Umayyad Emirate by 'Iṣām al-Ḳhawḷānī. In 405 (1014-1015) the Balaerics fell into the hands of the Ṭā'ifa prince Abu 'l-Djāḥid Mudjahid al-Muwaffaq al-'Amīr of Denia (Dāniya), which lay to the west opposite them, and were held by his son and successor 'Alī Iḳbāl al-Dawla from 436 (1044-1045) to 468 (1076). The latter was dethroned by his father-in-law, the Hūdīd al-Muktadir of Saragossa, to whose lot Denia fell, while the Balearic Islands became independent under Murtaḳā 'Abd Allāh 468—486 = 1075—1093, Muḃāshīr b. Sulaimān 484—509 = 1091—1115 and Abū Rabī' Sulaimān in the last named year when the Balaerics were conquered by the Almoravids (Governor b. Abū Bakr till 520 = 1131). From 525—599 = 1131—1202 follow the independent Almoravid princes, the Banu Ghāniya, of whom the chief were Muḃammad b. 'Alī b. Ghānīya 520—596 = 1131—1151 and his son Abū Ibrāhīm Ishāḳ b. Muḃammad 546—581 = 1151—1185. From 601—627 = 1204—1229 the islands were under various Almohad governors till their final conquest by James = Jaime I of Aragon (al-Conquistador) in 1228 *et seq.*; the clever Abū 'Oṭhmān Sa'īd b. al-Hākim al-Ḳorashī continued to rule in Minorca however from 630—685 = 1232—1286, a puppet king with the title al-Mojarife, as vassal of Aragon

till the Arabs were entirely driven out. The most famous Mayorḳī is the historian al-Ḥumaidī [q. v.].

Bibliography: Álvaro Campaner y Fuertes, *Bosquejo histórico de la dominación islamita en las Islas Baleares* (Palma, 1888); (the same, *Numismática Balear*, Palma, 1879); in addition Codera, *Decadencia y desaparición de los Almoravides en España*, Saragossa, 1899 (= *Colección de Estudios árabes*, iii), especially pp. 167—178: *Las Baleares bajo los Almoravides*; the same, *Estudios críticos de Historia árabe española*, Saragossa, 1905 (= *Colección de Estudios árabes*, vii), especially pp. 249—300: criticism of and notes on Campaner's *Bosquejo*; Alfred Bel, *Les Benou Ghānya, derniers représentants de l'Empire Almoravide et leur lutte contre l'Empire Almohade* (Paris, 1903); cf. Luigi Salvatore d'Austria, *Voci di origine araba nella lingua della Baleari*. See above p. 419; Francisco Hernández Sanz, *Compendio de geografía é historia de la isla de Menorca* (Mahón, 1908). (C. F. SEYBOLD.)

BĀLFURUṢH. [See BĀRFURUṢH.]

BALHARĀ (A.), an Indian title said by Ibn Khurdādhbeh (ed. de Goeje, *Bibl. Geogr. Arab.*, vi., 16) to mean "king of kings"; al-Idrīsī adopts this explanation, and adds that the title was hereditary (*Géographie d'Édrisi*, trad. P. A. Jaubert, i. 173); al-Mas'ūdī (*Murūdj al-dhahab*, i. 177, 372, 382), al-Iṣṭakhṛī (*Bibl. Geogr. Arab.*, i. 173), and Ibn Ḥawḳal (id. ii. 227) describe the Balharā as the ruler of Mānkīr and as the greatest of the kings of India; al-Mas'ūdī (ib. 162) adds that the Balharā was the name of the founder of a dynasty in this city and that his successors in turn adopted the name of this prince. Mānkīr has been identified with Mālkhet (about 60 miles to the south-east of Sholapur in the Bombay Presidency), the site of the ancient Mānyakheta, the capital city of the later Rāshtrakūṭa dynasty (about 630—972 A. D.). The Arab geographers knew the Rāshtrakūṭas by their Sanskrit title Vallabha "beloved"; thus Indra III (a contemporary of al-Mas'ūdī) had the title of Pṛthivīvallabha "beloved of the earth" (*Gazetteer of the Bombay Presidency*, I, Part I, 120-121, 519, 525). The destruction of Mānyakheta by the Western Čālukya king, Tailapa, in 972 A. D., explains why no Arab geographer after Ibn Ḥawḳal mentions Mānkīr. The identification of the Balharā with the Valabhi (Ballabhi) dynasty, 509—766 A. D. (Elliot—Dowson, i., 354-355), and Reinaud's explanation (*Mémoire sur l'Inde*, 138, 144) of Balharā as Mālwā Rāi (king of Mālwā) are historically inaccurate. (T. W. ARNOLD.)

BAL-HĀRITH. [See HĀRITH.]

BALĪ, an Arab tribe, belonging to the Yaman group. Its genealogy is: Balī b. 'Amr b. al-Ḥāfi b. Ḳudā'a. The Bahrā and Ḥaidān are given as consanguineous tribes and the Hani and Farān as subordinate.

Their dwellings were on the Syrian frontier near Taimā between the lands of the Djuhaina and the Djudhām. In the time of Ptolemy the Thamūd (*Θαυδῖται*) inhabited their land.

Of districts belonging to the Balī there are mentioned: al-Djazl, al-Ruḥba, al-Suḳya, Hadja-shān (?) Ma'dīn Farān (called after the subordinate tribe of Farān) at the mines of the Sulaim, east of Mecca (whence the precious stone Pharanitis

in Pliny), Shaghb and Badan. A family of the Balī, the Hishna b. Ukārīma, fled from the two latter on account of a quarrel with their fellow tribesmen to the neighbouring Jews at Taimā, adopted Judaism and remained there for a long period till the Jews were banished from Taimā. Khabin and Shar' were common to the Balī and Djuhaina. Of Wādīs are mentioned: the Amadj and Ghurān which run from the Ḥarra of the Sulaim and flow into the sea; of wells: al-Hudum (behind the Wādī 'l-Ḳurā) and Dhāt al-Salāsīl (in common with the Djudhām). At Bi'r Ghadaḳ in Mecca there was a citadel of the Balī called Ḳa'. Besides these there were scattered settlements of the Balī on the so-called Naḡd road (the route of the Syrian pilgrims to Mecca), in Ḥigr and Wādī 'l-Ḳurā.

History. In the year 8 (629-630) Muḥammad sent 'Amr b. al-'Ās, whose mother belonged to the tribe of Balī, with 300 men against the Balī and Ḳudā'a tribes related to them. On arriving at Dhāt al-Salāsīl, the well mentioned above as being common to the Balī and the Djudhām (the so-called "expedition to Dhāt al-Salāsīl"), 'Amr felt his forces too weak against the tribes and sent to Muḥammad for reinforcements; the latter sent him new troops under Abū 'Ubaida b. al-Djarrāh, amongst whom were Abū Bakr and 'Omar. In the same year we find the Balī in alliance with the Ḳudā'i tribes Lakhm, Djudhām and Balḳain with a total strength of 100,000 men led by one of the tribe of Balī, fighting against Muḥammad in the army of Heraclius in Syria at Ma'ab (Battle of Mūta). After the conquest of Mecca by Muḥammad, in the so-called "year of the deputations" (9 = 630) the Balī also appeared before the Prophet, under the leadership of Ruwaifi' b. Thābit to tender their submission. After Muḥammad's death they appear to have seceded again for in the year 11 (632) Abū Bakr sent against them and the other apostate Ḳudā'i tribes, the already mentioned 'Amr b. al-'Ās. In the year 14-15 (635-636) we again find them with the Lakhm, Djudhām and Balḳain in the train of Heraclius at Yarmūk, where they, with the Greeks, were defeated by the Muslims. They then emigrated to Egypt (Miṣr) with the permission of the Caliph 'Omar. Here they at first fell into conflict over their settlements with their former neighbours, the Djuhaina, who had followed them here, but soon came to terms. In later times we hear almost nothing of them. According to the accounts of the explorers Rüppel, Burckhardt, Fresnel and Wellstedt, who have visited them and call them Bili (Fresnel: Beli), they live at the present day in the mountains south-east of Muila near the harbour of Wadjh. In Wadjh itself lives the chief Shaikh of all the Balī tribes, who receives an annual stipend from the Khedive of Egypt. His dominion is said to extend from the coast, six days' journey inland.

Bibliography Tabarī, (ed. de Goeje), i. 1604, 1610-1611, 1687, 1963, 2348; Ibn al-Athīr, (ed. Tornberg), ii. 179, 219; Ḥamdānī, *Djazira* (ed. D. H. Müller), p. 130, 134, 170, 179; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), iii. 776; iv. 81, 553; Ibn Hishām, *Sira* (ed. Wüstenfeld), p. 792; Maḳrīzī, *Abhandlung über die in Ägypten eingewanderten arabischen Stämme* (ed. Wüstenfeld) in the *Göttinger Studien*, 1847 (ii.), p. 424 and 464; R. Ritter, *Erkunde*, xiii. 272—279; A. Sprenger, *Die alte Geographie*

Arabiens (Bern, 1875), p. 28-29, 30, 153, 154; F. Wüstenfeld, *Genealogische Tabellen der arabischen Stämme und Familien* (Göttingen, 1852), Section i.: Yaman tribes, Pt. I and *Register zu den genealogischen Tabellen* (Göttingen, 1853) p. 71, 106, 187, 228; O. Blau, *Die Wanderung der sabäischen Völkerstämme im zweiten Jahrhundert n. Chr. in the Zeitschr. der Deutschen Morgenl. Ges.*, xxii. 664; do., *Arabien im sechsten Jahrhundert, eine ethnographische Skizze*: Z. D. M. G., xxiii. 573; A. P. Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'islamisme* (Paris, 1847-1848), iii. 212.

(J. SCHLEIFER.)

BALI. This, the most important, of the Little Sunda Islands is 105.5 square miles in area, and is a mountainous island of volcanic origin with the volcanoes Gunung Agung (11,000 feet) Batur and Tabanan, rising sheer out of the sea to the east of Java. Only the western half of the south coast is flat; the eastern consists of chalk cliffs. The fauna and the rich flora form a transition between the Asiatic and Australian portions of Indonesia; the tiger, the dwarf antelope and two kinds of ape, for example, are found here but the cockatoo only appears in the east of the island. The island with the neighbouring island of Lombok forms a "residency" under an official of high rank in the civil service, a "resident" whose head quarters are in Singa Rādja (Bulèlèng). In the years 1906 and 1907 the principalities of Klungkung, Badung, Tabanan, Mengwi and Gyanjar were quite subjected by the Dutch; in Karang Asem and Bangli the princes are still semi-independent; Bulèlèng and Djembrana were incorporated after the wars of 1846-1849.

As to its history, Bali is mentioned by the Chinese historians of the T'ang dynasty in the year 647 A. D. and again in 992: the island is later mentioned as a part of the great Hindu kingdom of Modjopait in East Java, which was conquered in 1518 by the Muhammadan princes of Dêmak. The Hindus retained their independence in Balambagan in East Java; another section fled to Bali where their leader set himself up as independent prince of the whole island under the title of Dewa Agung Kētut in Gègèl (Klungkung). The governors of these princes afterwards made themselves independent in their own districts. Balambagan, supported by Bali, remained independent till the Dutch subdued it in the xviiith century.

The above events account for the fact that the population of the island, estimated at about 500,000 souls, has remained Brahmanical with a few Buddhist tribes and that the original native-stock of Bali (Bali aga) has been strongly mixed with Javanese and this section calls itself Wong Modjopait; and further that language, alphabet and literature are closely related to those of East Java. Among the numerous foreign elements in the coast districts are many Chinese and Muhammadans of the most diverse origins. Centuries ago a section of the people of Bali, both men and women, allied themselves in marriage with the strangers and adopted Islām; their descendants live together in the interior in separate villages or collections of villages and are as a rule prosperous. It also happens that evil-doers among the Balians attempt to escape from the stringent native laws by becoming Muhammadans. In spite of a constant

increase the number of Muhammadans is still relatively small. With the increase in personal security, immigration of foreigners into the recently subdued principalities is encouraged; the spread of Islām is also favoured by the transference thither of Dutch officials with their subordinates.

The agriculture of the Balians, chiefly the growing of rice in wet fields (*sawah*) is the most highly developed of Indonesia. Rice is the principal food, there are also grown tuberous plants and all the other foodstuffs of the archipelago; the following were the values of the exports in 1908: copra *f* 1,250,000, coffee *f* 650,000, earth-nuts *f* 200,000, rice *f* 200,000, cattle *f* 315,000 etc., in all *f* 2,700,000. The imports amount to *f* 1,050,000. The centre of foreign trade is Bulèlèng; the native trade is carried on at markets held regularly. Supported by the many splendour-loving princes and the cult of Hinduism, native industry has maintained a high level; gold- and silverwork, the armourer's art, wood-carving, sculpture and the weaving (by knitting, *ikat*) of beautiful decorated cloths. The people of Bali are relatively far advanced; many of them can read and write.

As an example of an Indonesian Hindu civilisation, on the basis of which Islām has been developing, in Java for example, for four centuries, that of Bali is very important. The four chief castes of Brahmanism are to be found here: Brahmana, Ksatria, Wèsyā and the great mass of the people; their members cannot enter another caste, have the right to bear the titles *ida*, *déwa* and *gusti* respectively and, if they are women, may not marry into a lower caste. The priesthood is composed of the highest caste, the Brahmins; amongst these are those initiated to a knowledge of the sacred, chiefly Old Javanese, literature and the judges (*kerta*) are also chosen from the priesthood. Only a few, and not the great number of the subordinate castes, that appear in the Brahmanism of the Asiatic continent, are to be found in Bali; besides the members of all four castes are often farmers, merchants etc. It is only for the most highly developed that the outer forms of Brahmanism have a definite, religious value; the great mass of the people is still entirely influenced in its daily life by its ancient Indonesian animism, although the gods are known by Hindu names and worshipped in temples; inspired persons (*taksu*), Shamans (*permas*) and the guardians of temples (*pamangku*) play an important part in their worship. The Sun-god of the eastern archipelago appears in a curious fashion as Batara Suria, the chief deity of Bali. The *padanda* only appear at great religious festivals or when the prince of the land is giving a feast, and at cremations; they bless consecrated water and weapons, sell amulets, appoint new priests and inspire great reverence.

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Volkenkunde"; van Bloemen Waanders: v. 431; vii. 73; viii. 105; Brumund: xiii. 162; van Eck: xviii. 370; xxii. 358; xxiii. 161; Liefrink: xxiii. 161; xxiv. 180; xxxiii. 233; Schwartz: xliii. 108; de Vroom: xviii. 164; in "*Verhandelungen v. h. Batav. Genootschap van Kunsten en Wetenschappen*": Friederich: xxii, xxiii; Groeneveldt: xxxix, 58; Rademacher: iv.; Zollinger: xxii; in "*Tijdschrift voor Ned.-Indië*": van Eck: Jg. 1878 and 1879; "*Ind. Gids*": F. A. Liefrink: 1886, ii. — Balinese literature: van Eck, *Balinesisch Woordenboek* (Utrecht, 1876); van der Tuuk, *Kawi-Balinesisch Woordenboek* (Utrecht, 1897); in "*Tijdschrift voor Ind. Taal-, Land- en Volkenkunde*": de Vroom: xvii. 164; xviii. 228, 310; xxi. 104, 169, 323, 403, 530; in "*Verhandelungen v. h. Bat. Genootschap*": Brandes: liv.; van Eck: xxviii; Friederich: xxii; in "*Bijdr. t. d. T., L. en Volkenk*": van Eck: 1876 and 1883. (A. W. NIEUWENHUIS.)

BĀLIḠH (A.) "having attained maturity". [See BULUGH.]

BĀLIḠ, Turki-Mongol word for "town" (also written BĀLIḠ and BĀLIḠH); appears frequently in compound names of towns, such as BishbaliḠ ("Five Towns", at the present day in ruins at Gücen in Chinese Turkestan), KhānbaliḠ (the "Khān's Town"), Turko-Mongol name (also frequently used by European travellers in the middle ages as a name of Pekin (Cambalu)), IlibaliḠ (on the River Ili, the modern Ilijsk) amongst others. As the town of BishbaliḠ is mentioned as early as the Orkhon inscriptions (viiith century A. D.), BāliḠ, in the meaning of town, is one of the oldest of Turki words, as is the word BāliḠ "fish", which is similarly pronounced and is common to all Turki dialects. (W. BARTHOLD.)

BĀLIKESRĪ, BĀLIKESER, a town in Turkey in Asia, capital of the Sandjak of Ḳarasi in the Wilāyet of Khudāwendg'ār, with 13,118 inhabitants, of whom 9175 are Muḥammadans, 1266 Orthodox Greeks and 1941 Gregorian Armenians. Built at the foot of the Yilān-dāgh, Bālikesrī is watered in winter by a brook. In summer when this is dried up, water has to be brought from Batlāk. It was the ancient capital of the Princes of Ḳarasi and was conquered in 737 (1336) by 'Adjlān-zāde in the time of Sultān Orkhān. It has a weekly market and an annual fair, and manufactures a coarse kind of cloth called 'abā [q. v.]. The town has 91 mosques of which some are fairly old. We may further mention an old clock tower, a monastery of the Bairamiya as well as the grave and some pious foundations of the Bairamī Shaikh Lutfallah. The Ḳazā Bālikesrī comprises 5 Nāhiya and 328 villages with about 90,000 inhabitants. Its chief productions are opium, cotton, cereals and fruit, including excellent melons called *Ḥasanbey*, and honey, which is famous.

Bibliography: 'Ali Djawād, *Djoghrafiya Lughātī*, p. 151; *Sālnāme* 1325, p. 772; V. Cuinet, *Turquie d'Asie*, iv. 262. (CL. HUART.)

BALINŪS. In the scientific literature of the Arabs we meet with a name, which is written BALINŪS, BALINĀS and BALIS and sometimes denotes Apollonius of Tyana and sometimes Apollonius of Pergamon. It appears most rarely under the correct form Abuluniyūs. To Apollonius of Tyana is to be ascribed a book on the "Secret of Creation" by the sage Balinūs (MS. in Paris) which has previously been given

to Pliny; for it is therein stated that the author belonged to *Tuwāya*, which is clearly to be emended to *Tuwāna* = Tyana. A sort of natural history called *Liber de Causis* (MS. in Leiden) and a treatise on astrology, translated by Hunain b. Ishāk, must also be credited to the philosopher of Tyana, as well as a book on the seven bodies which Ḥādjīdī Khalfa mentions as being by Balinūs.

But on the whole, Apollonius of Tyana was little known to the Arabs. On the other hand the works of the great mathematician of Pergamon were well-known and diligently studied by Eastern scholars. The author of the *Kitāb al-Ḥukamā'* devotes an interesting notice to him in which he gives a sketch of his famous treatise on conic sections. This treatise contained eight books of which the last has been lost with the exception of four propositions. The first four books were translated by Hilāl b. Abī Hilāl of Ḥimṣ (died 270 A. H.), the next three and the four surviving propositions of the last book by Thābit b. Ḳorra. There is a manuscript of these translations in Oxford; the part translated by Thābit is to be found in several libraries. Other Arab scholars have studied his Conic Sections and given versions of it, such as Aḥmad b. Mūsā, Abu 'l-Faḥ al-Isfahānī, Nāṣir al-Dīn al-Tūsī, Yahyā b. Abī 'l-Shukr, Muḥyi 'l-Dīn al-Maghribī.

Besides this, his chief work, the Arabs were acquainted with other treatises by Apollonius; the treatise on the intersections of straight lines or planes in a given ratio (*de ratione determinata*) on which Thābit b. Ḳorra has written an excellent commentary, a treatise on variables, one on tangent circles and some theorems.

Bibliography: V. H. Suter, *Die Mathematiker und Astronomen der Araber* (Leipzig, 1900); Nix, *Das fünfte Buch der Conica des Apollonius in der arabischen Übersetzung des Thabit ibn Corrah* (Leipzig, 1889); *Ta'rikh al-Ḥukamā'*; *Fihrist*. (B. CARRA DE VAUX.)

BĀLIS, a town in North Syria, on the Euphrates, where the stream turns to the east from its southern course, situated in 35° 59' n. Lat. and 38° 12' East Long. Greenw.

The name is the Aramaic *ܒܝܬܠܝܫ*, which is usually given by classical authors in the form Barbalissos. The oldest mention of the town appears to be in Xenophon, who mentions a palace and pleasure-grounds of Belesys, Governor of Syria, here. Ptolemy gives Barbarissos in its right place and the *Tabula Peutingeriana* mentions it as station on the Euphrates road. According to the *Notitia Dignitatum*, about 425 A. D., it belonged to the Augusta Eufратensis, held a garrison of the Equites Dalmatae Illyriciani and was under the Dux Syriae. Stephan of Byzantium mentions it before the time of Justinian as a walled castle. According to Procopius, Khusrāw II Anūshirwān must have destroyed the town in his devastating campaign into Syria about 540. The fortifications were therefore rebuilt by Justinian.

The Arabs call the town Bālis. It was taken by the Muslims under Abū 'Ubaida without fighting but most of its inhabitants emigrated from it. Under 'Omar and 'Othmān, Bālis was one of the frontier fortresses against the Byzantines. Hārūn incorporated it in the Djund al-'Awāšim, to which Ḳūrus, Djawma, Manbij, Antākīya, Tūzin, Bālis and Ruṣāfat Hishām belonged. When in later times the frontier had been advanced nearer Asia

Minor, Bālis belonged to the district of Ḳinnasrīn, one of the six districts of Syria. In 245 (859) an earthquake visited Bālis, which also affected Raḳḳa, Harrān, Rās al-'Ain, Urfa, Hims, Damascus, the Syrian coast and the Cilician lowlands. In 269 (882-883) Bālis was under the suzerainty of Aḥmad Ibn Ṭūlūn. In 287 (900) it was a military station of the Caliph Mu'taḍid in his campaign against Cilicia. After the time of the Ḥamdānid Saif al-Dawla 333—356 (944—967) Bālis began to decline and caravans visited it less frequently than before. Iṣṭakhri describes it about 309 (921) as a little town and Yāqūt about 621 (1224) as still a village. In the Crusading period, about 1111, Bālis was for a while in possession of the Franks under Tancred of Antioch. Benjamin of Tudela visited it in 1163. When he regards Bālis as the town of Bileam ben Beor, we have here a Jewish version of the legend which the Arabs attach to Bālī'a in the Balḳā'. To the Arabs Bālis is the town of Bālis Ibn Rūm Ibn Yakan Ibn Sām Ibn Nūḥ. In this is preserved a memory of the pre-Muḥammadan age of the town. According to Ibn Shaddād, Bālis belonged to the Aiyūbid of Aleppo, al-Malik al-Zāhir Ghāzī, who died in 613 (1216) and after him to the famous brother of Saladin, al-Malik al-'Ādil Abū Bakr, who built a minaret there with his inscription. He gave it to his son al-Malik al-Ḥāfiz in fief. Yāqūt and after him the *Marāṣid* and Ḳazwīnī assert that the Euphrates, which formerly washed the town, has gradually retreated from it so that in his time it was 4 miles distant. At the present day the distance is only about 2 miles and the river appears to be again approaching the town. The change in the direction of the river must have hastened the decline of the town. After Yāqūt, first hand notices of the town cease. Abu 'l-Fidā quotes only older passages. The final destruction of the town was wrought by the armies of Čingiz Khān.

Bālis lies on the great road which leads from Baghdād or from Mosul via Raḳḳa to Syria. It is the first Syrian town on this road. On account of this prominent situation the geographers use it as a centre in describing the boundaries of the land. It also lies on the dividing line between two strikingly different climates. The raw climate of the plateau of Aleppo here gives way to the more equable climate of the Djaṣīra. The flora and fauna change here completely also. Bālis is called the harbour of Syria on the Euphrates. In spite of its favourable situation it has never been able to recover from the Mongol inroads.

At the present day Bālis bears the name of Eski Meskene, after the quite modern military and post-station in its neighbourhood. The ruins of the town 5 acres in area lie on a cape of the higher bank that stretches out into the Euphrates-valley. The walls around are still recognisable. One can still recognise three gates for the roads to Aleppo, to Hims and Damascus, and to Baghdād. A deep ditch separates it from the hilly hinterland. On this still stand the ruins of the fortress of the time of Justinian: a praetorium and a strong bastion. This ancient fortification must have been used throughout the whole Muḥammadan epoch. The area of the town is full of fragments of pottery, which lead us to conclude that it once had a flourishing ceramic industry. From its midst rises a high octagonal minaret, renewed in the time of al-Malik al-'Ādil Abū Bakr as the inscrip-

tion tells us. The name of the Amīr who had charge of the operations and the date have disappeared; the architect calls himself 'Abd Allāh. In the south of the town there still are the remains of a nameless, mediaeval tomb of a saint with two graves.

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BĀLISH, a unit of money among the Mongols; it is mentioned as early as the time of Čingiz Khān; after the break up of the Mongol Kingdom into several independent states, the word appears to have remained in use in China only, where they still reckoned by the *bālīsh* in the viiith (xivth) century. It is very difficult to reconcile the various passages from Oriental sources collected by Quatremère (*Histoire des Mongols de la Perse par Rashid al-Din* p. 320 *et seq.*); to what is given there one can only add Djūzḍjānī's notice (*Ṭabaḳāt-i Nāṣirī*, transl. by Raverty, p. 1110) according to which the *bālīsh* was worth 60½ dirhems. The statement in the *Tārīkh-i Waṣṣāf* (lithogr. ed. Bombay 1269 = 1853, p. 22) that the gold and silver *bālīsh*, each weighed 500 mithḳāl (about 4½ lbs.) is very important (Djuwainī tells us the same thing). According to Waṣṣāf, a *bālīsh* in gold was worth 2000 dinārs, in silver 200 dinārs, in paper-money 10 dinārs; in another passage (p. 506) in his account of the embassy of 697—704 (1297-1298—1304-1305) — cf. on this embassy d'Ohsson *Histoire des Mongols*, iv. 320 *et seq.*; Elliot, *History of India*, iii. 45 *et seq.* — Waṣṣāf estimates the value of the *bālīsh* in paper-money at only 6 dinārs. The word "dinār" clearly does not here mean a gold coin, but the silver coin weighing 3 mithḳāls (about 196 grains) also mentioned by Rashid al-Dīn (cf. d'Ohsson, *Histoire des Mongols*, iv. 464 on this point).

(W. BARTHOLD.)

BALĪYA (A.) In pre-Muḥammadan times, a female camel, a mare, or other beast of burden was frequently tethered at the grave of a warrior or noble, and left without food or water till it perished. The original reason for this custom must have been the belief that the dead man at his resurrection from the dead would not have a steed at his disposal, unless one were given him at his death; otherwise he would have to go on foot like the common people. Another tradition mentions that the Baliya might also be a cow, a sheep or a goat and that the animal was slain at the grave.

The original symbol of a belief in a resurrection seems, in consequence of the disappearance of this belief, to have become an offering to the dead.

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AL-BALKĀ, the Arabic name of the southern half of the eastern Jordan district. In the narrative of the unfortunate Mu'ta expedition, it also comprises the land south of Arnon, for both Ma'ab (Rabbat Moab) and Mu'ta and the village of Mashārif (this however is identified with Mu'ta by al-Mubarrad *Kāmil* 639 *et seq.*) were included in it. According to Wākidi its southern boundary was a day's journey distant from Dhāt Aṭlāh. The whole eastern Jordan district is often (e. g. Ṭabari, *Annales*, i, 2646; 3, 52) designated by al-Balkā', Bathaniya [q. v.] and Hawrān. The town of Arbad (Irbid), where Yazid II died, is also mentioned as belonging to al-Balkā' (Ṭabari, *Annales*, 2, 1463). On the other hand among the geographers al-Balkā' in the narrower sense signifies the district, the capital of which was 'Ammān. As a rule it belonged to the province of Damascus though Muḥaddasī includes 'Ammān among the towns of the province of Filastīn. It formed a separate jurisdiction as (e. g. Ṭabari, *Annales*, 2, 1975; 3, 416) an 'Amīl of al-Balkā' is sometimes mentioned. About 1300 it belonged to the Mamlaka of Karak as Dimishkī tells us. In the later Mamlūk-period, it was again given to Damascus and had Ḥusbān (Hesbon) as its capital. The geographers often speak of Zāhir al-Balkā' (the outer, surrounding territory of al-Balkā'), so that al-Zāhir is sometimes used instead of Balkā'. At the present day al-Balkā' in the narrower sense denotes the land between Zarḳā' 'Ammān and Zarḳā' Ma'īn (corresponding roughly to the ancient Peraea) and has al-Salt as its capital. But in practice it is still always also used of the districts south of Arnon.

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(FR. BUHL.)

BALKĀIN. [See KĀIN.]

BALKAN (T.) high, steep wooded hills (according to others from the Pers. Balākhāna, see art. BALKHĀN), a mountain system which forms the southern boundary wall of the lowest basin of the Donau from the valley of the Timok to Cape Emine. Its highest peaks attain in the Kodja Balkan (Central Balkan) a height of 7000 to 8000 feet, while the eastern part only rises above 3000 feet at certain points. In antiquity this mountain system was called Hæmus.

The Balkan passes are historically important, viz. the Aḳ Boghāz on the road from Varna to Burgas and farther to the west the Čalikawāk Boghāz, the Demirḳāpū (Iron Gate), the Shipka Boghāz (the Shipka Pass) etc.

Bibliography: Kanitz, *Donau-Bulgarien und der Balkan*; Reclus, *Nouv. géogr. univ.*, i. 206—212.

BALKĀRS, a Turkish tribe in the Caucasus, [See KAVKASUS.]

BALKH, the BAKTRA of the Greeks, Old Persian BĀKHTRISH (really the name of a country) middle Persian BĀKHL, BAHL, with the epithet I BĀMĪK "the glittering", situated on the south side of the Āmū Daryā, on its tributary the Dehās, which now no longer reaches it, in the flat northern outlying part of the Kōh-i Bābā on the important commercial route from the mountain passes to the Oxus, was the political metropolis of the ancient satrapy of Khorāsān, the intellectual and religious capital of the later kingdom of Ṭokhārīstān.

In the Iranian saga, which ascribes the founding of the town to Kai Lohrāsp — the form of the name and description of its bearer as king points to Bactria as the home and the Kushān period as the period of origin of this myth — and connects its origins with the rise of the Zoroastrian religion, there is an echo of the fact that Balkh owes its historical importance to the Achaemenid period, in which it was the seat of the satrap of Khorāsān, and early took the character of the holy city. It is quite possible that the tradition which ascribes the refounding of Balkh under the name of Alexandria to Alexander, contains some historical truth. As the seat of the Graeco-Bactrian kings, Balkh was a centre of Hellenic culture. Balkh lost its historical importance in the following Ṭokhari, Kushān and Ephthalite periods, but remained, especially after the spread of the doctrine of Buddha under the Kushān kings, the intellectual and religious capital (whence its epithet "the little town of the king" Pers. *Shāhwārān*). The teaching of Zoroaster however certainly survived alongside of Buddhism down to the Arab invasion; besides these religions there were also Manichaeism and Nestorian Christianity.

Buddhism was predominant however. The venerated Nawbahār, as its name tells us, a Buddhist monastery, was visited by pilgrims from all lands, often even by Chinese. The descriptions, given by the Arab authors of the famous sanctuary (360 cells around a high pagoda) are too hazy and as a rule too overlaid with fantastic extravagances, for us to obtain a clear picture of the building from them. The head of the Nawbahār, the Barmak, at the time of the Arab conquest held the highest position in Balkh. From this priestly family the famous dynasty of ministers, the Barmakids [q. v.], were descended.

As early as 32 A. H. (653) Šakhr (or al-Dahhāk) b. Kaīs al-Aḥnaf [see AL-AḤNAF] is said to have advanced as far as Balkh and to have forced the town to surrender. But at first there appear to have only been temporary raids into the Hindu Kush as the "revolts" which followed, show. According to the Arab chronicles Kaīs b. al-Haiṭham again took Balkh in 42 (663) and destroyed the Nawbahār. From J. Marquart's researches (cf. also his *Wehrōt und Arang*, p. 41 *et seq.*) in Chinese sources it appears certain that

Arab raids were renewed in 661, which necessitated a strengthening of the opposing forces. By their own request the *Toḵhari* principalities were turned into Chinese provinces and the princes were appointed governors for the Chinese. The Sāsānian kingdom was to be restored under *Perōz* the son of *Vazdigard* with the help of the Chinese. But as the Chinese government did not allow the undertaking of the necessary military support, the first revolt of *Tarkhān Nēzak* was put down in 51 (671). By the year 90 however *Ḳutaiba b. Muslim* had put an end to this unrest and striving for independence. The insecure state of the country forced the Arabs to place the Buddhists on an equal footing with the *Ahl al-Kitāb* and even in the various "revolts" not to proceed against apostates with the full vigour of the Muslim Law. *Ḳutaiba* appears to have been the first to pacify the country and to convert it to Islām. But tribal feuds among the Arabs and religious divisions in Islām began to bring new confusion. *Asad al-Ḳasrī* [q. v.], Governor of *Khorāsān* ordered *Balkh*, which had been destroyed in these wars, to be rebuilt by the *Dihkān Barmak* in 107 (726) and transported the seat of the government from *Merwūd* thither. About 130 A. H. *Abū Dāūd al-Bakrī*, commissioned by *Abū Muslim*, began to stir up rebellion in favour of the 'Abbāsids in *Toḵharistān* and *Balkh*. How long the native dynasties could retain their position and authority in spite of all the revolutions in the northern frontier lands of Islām, may be seen from the fact that about the middle of the third (ninth) century, we find a certain *Dāūd b. al-Abbās* of the princely house of *Khottal*, as governor of *Balkh* (cf. *Marquart, Ērānshahr*, p. 300 *et seq.*) who built a palace, the *Nawshād*, which *Ya'qūb b. al-Laith*, the founder of the *Saffārid* dynasty, destroyed about 257 (870). The *Saffārids* were succeeded in 287 (900) by the *Sāmānids* in ownership of *Balkh*. From the description of the town which *Istakhri* (or rather *Balkhī*) has left us from this period, *Balkh* with its clay-walls pierced by numerous doors (*Ya'qūbī* gives 12; *Istakhri* 7 with their names) cannot have presented a very stately appearance.

The town suffered severely during the wars between the *Sāmānids* and the *Ilig-Khāns*, in which *Fā'ik*, the governor of *Balkh* played a part. The ancient regal city received new importance as the temporary residence of *Subuktigin* and the great *Mahmūd of Ghazni*. Soon after the latter's death *Balkh* fell to the *Seldjūks* in 432 (1040) of whom *Caghrigeb* was chief. About the middle of the vith (xith) century the *Ghōrids* began to contest the possession of *Balkh* with the *Seldjūks*. Their advance was impeded by the invasion of new hordes of the *Oghuz* (*Ghuzz-Turks*); but in 594 (1198) the *Ghōrid Baha' al-Dīn Sām* of *Bāmīyān* seized the town of *Balkh*. In 603 (1206) it was incorporated in the kingdom of *Muhammad Shāh of Khwārizm*. Finally in 617 (1227) *Balkh* was devastated by the hordes of *Čingiz Khān* and it was doomed never to recover from the blow. How thoroughly destroyed the town was, is shown by *Ibn Baṭūṭa's* description of it. After *Čingiz Khān's* death, *Balkh* and *Transoxiana* fell to his son *Čagatai* and remained in the latter's family till *Timūr* deprived it of its power. Various branches of the *Timūrids* ruled in succession over *Balkh* till 900 (1500). During the following centuries it

several times formed a bone of contention between the *Uzbeks*, more particularly the *Djāmids* and the *Mughal Emperors of India*, sometimes it was independent. After the death of the *Afshāri Nādir Shāh* in 1160 (1747), who had incorporated *Afghānistān* and the adjoining lands in the *Persian Šafawī* kingdom, *Balkh* remained continuously in possession of the *Durrāni* chiefs till 1243 (1826) when the *Emirs of Bukhārā* seized it. In 1257 (1841) it was again gained by *Afghānistān*, to which it still belongs.

The modern town with its some 500 houses is scarcely a shadow of the ancient *Balkh*, to which the Arabs gave the name of *Umm al-Bilād* or "Mother of the Cities". If it has preserved a certain importance in spite of all its vicissitudes, this is due to the wealth, praised by *Muḳaddasī*, of its plains, watered by the *Dehās*. The ruins of the city are noteworthy, of which those of the Buddhist period, which are associated in characteristic fashion with names from the Iranian saga-cycles (cf. *Takht-i Rustam*), are better preserved than the Muslim ones. The sacredness of the place survives in the tomb *Mazār-i Sharif*, said to be that of 'Alī, which is first mentioned in the xiiith century.

Bibliography: Biblioth. Geogr. Arab., i. 278, 286; ii. 325 *et seq.*; iii. 301 *et seq.*; v. 322 *et seq.*; vi. 18, 32—34, 116, 210—212; vii. 287 *et seq.*; *Mas'ūdī, Murūdj* (ed. Paris), iv. 47 *et seq.*; *Yāqūt*, i. 713 *et seq.*; iv. 817—820; *Ibn Baṭūṭa*, iii. 58—63; the historical notices in *Ṭabarī*, *Ibn al-Athīr* and in the *Ṭabaḳāt-i Nāṣiri*; *Schefer, Chrestom. Pers.*, i. 56—94 and 65—103 Pers.; G. le Strange, *Eastern Caliphate*, p. 420—423; K. Ritter, *Erdkunde*, viii. 218—227; J. Marquart, *Ērānshahr*, many passages, more particularly p. 87—91; *Yate, Afghānistān*, p. 256, 280. (R. HARTMANN.)

BALKHĀN, a mountain range on the Caspian Sea, where the dry riverbed of the *Uzboi* (supposed to be the ancient bed of the *Oxus*) flows into the Sea. The mountains to the north of the riverbed, rising to a height of 5500 feet, are at the present day called "the Great *Balkhān*" range; quite separate from them are the "Little *Balkhāns*" (to the south of the *Uzboi*) which are quite close to the *Küren-Dagh*. The *Balkhān Bay* on the Caspian Sea has taken its name from the "Great *Balkhāns*"; in it is the best harbour on the eastern shores of the Sea north of the Russo-Persian frontier.

On the story of an "ancient *Khwārizm*" on the *Balkhāns* cf. above p. 341^a, article *AMŪ DARVĀ*. According to *Muḳaddasī* (ed. de Goeje, p. 285), there were cows and horses running wild there; he was also told in *Nasā* and *Abiward* that the inhabitants of these towns used sometimes to go to the *Balkhāns* and find many eggs there; but no ruins in this district are mentioned in *Muḳaddasī* or in other sources. About 420 (1029) the *Turkomans* who had immigrated into *Khorāsān* from *Mā warā' al-nahr* retreated into the *Balkhāns*; they had made themselves obnoxious in *Khorāsān* by their robberies and were therefore driven out by *Arslān-Djādhib*, the general of the *Ghaznawid* *Mahmūd* (*Ibn al-Athīr*, ed. Tornberg, ix. 267). After *Mahmūd's* death, their leaders, *Kizil*, *Buḳa*, and *Kōktash* were summoned with their followers to *Mas'ūd* and taken into his army (*Baihaḳī*, ed. Morley, p. 71).

After the viiith (xivth) century we find the little

harbour of Aghričā, at the mouth of the riverbed (which was at that time filled with water), mentioned; this place does not however seem ever to have been of any great importance. The name of the mountains is written Abu 'l-Khān by Abu 'l-Ghāzī, following an unfortunate learned etymology; in his time several Turkoman tribes lived there. When the river Uzboi became finally dried up (about 1570) the district of the Balkhāns gradually became deserted; in later times we find there only a few Turkomans of the tribe of Yomut. In the trade with Kḥiwa, the harbour of the peninsula of Manghishlak had, at that period as in the middle ages, an incomparably greater importance than the Bay of Balkhān.

It was only in connection with the "Oxus question" that attention was again drawn to the Bay of Balkhān, when the idea was conceived, by Peter the Great first of all, of leading the Oxus back to its ancient riverbed and thereby making an uninterrupted waterway from India to the Caspian Sea. It was several times proposed in the xviiith and xixth centuries to build a Russian fortress on the Bay but the plan was not put into execution till 1869, when not only the district around the Bay of Balkhān but also the harbour of Michailowsk lying to the south of it, was occupied from the Caucasus. A railway was built from the latter harbour as far as Kizil-Arwat in 1881, thence continued in 1885-1888 to Samarkand and in 1897-1898 as far as Andijān [q. v.]; the Balkhān district has thereby become the most important commercial centre on the eastern shores of the Caspian Sea. The starting point of the line was till 1887 Michailowskoje, from 1887 till 1897, Uzun-Ada, and since 1897 it has been Krasnowodowsk. Since the opening of the Orenburg-Tashkent line (1905) the "Transcaspian" line has no longer the same importance as before for through traffic and is only of value for traffic between the Caucasus and Central Asia. These mountains, almost waterless, and bare of almost all vegetation are of no importance for agriculture; the only industry of importance is the obtaining of gypsum from pits about 5 miles from Krasnowodsk.

The same name Balkhān (it is said to be derived from the Pers. Balā-Khāna) was brought to Europe by the Turks and applied to the Haemus mountains of the ancients; this is the origin of the names "Balkan" (for the mountains) and "Balkan Peninsula", usual in modern geography.

(W. BARTHOLD.)

BALKHASH, next to the Aral [q. v.] the largest inland sea in Central Asia (6144 sq. m.) into which flow the Ili and several smaller rivers. The lake remained unknown to the Muhammadan geographers of the middle ages; the anonymous author of the *Ḥudūd al-'Ālam* (372 = 982-983; cf. J. Marquart, *Osteuropäische und ostasiatische Streifzüge*, p. xxx) makes the Ili (Īla) flow into the Issik-Kul. A description of Balkhash is, as far as is known, only given among Muhammadan authors by Muhammad Ḥaidar, about the middle of the xth (xvth) century (*Tārīkh-i Rāshidi*, transl. by E. D. Ross, p. 366). In this book the lake, which then formed the boundary between the land of the Uzbegs (Uzbekistān) and the land of the Mongols (Moghulistān) is called Köktā-Teñiz ("blue lake") and described as a fresh water lake. The dimensions given for its length and breadth are much

exaggerated and Muhammad Ḥaidar also regards the Volga (Itil) as flowing out of Lake Balkhash. Of importance is the statement regarding the taste of the water; modern geographers have always regarded Balkhash as a salt lake; it was only as a result of explorations carried out in 1903 by the Turkestan division of the Imperial Russian Geographical Society, that it was finally found to be a freshwater lake. As was pointed out by the leader of the expedition (L. Berg) the existence of a freshwater lake without an outflow in a district where the annual amount of precipitate scarcely amounts to 200 mm. forms a "geographical paradox". What is said on p. 420^a of Lake Aral is also true of Balkhash: an unmistakable advance of the coast line was first noticed here in the xixth century, and it was on this account that observations of the drying up of the lake were taken in the last decades of the same century; distinct signs of an increase in the volume of water in the lake have been proved here also so that, as over Central Asia generally, we must not presume a permanent exsiccation but rather a periodic rise and fall in the surface of the lake. Cf. L. Berg, *Predvaritel'nyj očeet ob issledovaniji ozera Balkhash letom 1903 g.* (*Izvestija Imp. Russ. Geogr. Obsčh.*, t. xl. p. 584-599, with a very complete map).

The Lake first received the Mongol name of Balkhash from the Kalmucks, who ruled this district in the xviiith and first half of the xviiith century. The name of "Balchas", with a description of the lake, very accurate for the period, is given on the map by the Swedish officer J. G. Renat, who spent 17 years (1716-1733) in the land of the Kalmucks. Cf. *Carte de la Dzungarie dressée par le suédois Renat pendant sa captivité chez les Kalmouks de 1716-1733*, éd. de la Soc. Imp. Russe de Géographie, St. Petersburg 1881. The Kirghiz tribes who lead a nomadic life in the same country to-day call the lake Aq-Teñiz ("White Sea"). The immediate neighbourhood of Balkhash has always been, as it still is, a dreary desert, so that the lake, as far as is known, has never attained any economic importance; neither have its shores ever been peopled by a civilised race. The shores of the Balkhash, which are covered with reeds, are used by the nomads as a winter-settlement; in summer the district around the Balkhash is quite deserted.

(W. BARTHOLD.)

AL-BALKHĪ, ABŪ ZAID AḤMAD B. SAHL, Arab writer on geography, born in Shāmistiyyān (in the province of Balkh), was a teacher in his native country, at first adopting the principles of the Imāmiya-sect and afterwards studying philosophy with al-Kindī. He found a patron in Abū 'Alī al-Djāhānī, a Sāmānid minister, but afterwards quarrelled with him. He was invited to Bukhārā, but had not the courage to cross the Oxus. He died on the 19th Dhū'l-Ḥaǧǧa 322 = 31st Oct. 934. The *Fihrist* (vol. i. p. 138) gives a list of forty-three works by him, all of which were early lost; Ḥāǧǧī Khalfā was only acquainted with six of them including a *Šuwar al-Akālīm* which is quoted by Muḥaddasī and Ḥamdallāh Mustawfī, and the *Kitāb al-baḍ' wal-tārīkh*, which was wrongly attributed to him at quite an early period (before the xiiith century) and was really composed by Muṭaḥhar b. Ṭāhīr al-Maǧḏisī.

Bibliography: M. J. de Goeje, *Die Ista-khri-Balkhi-Frage*, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxv. 53 et seq.; Yāqūt,

Mu'djam al-Udabā', i. p. 141 *et seq.*; Cl. Huart, in the *Journ. Asiat.*, ix. Ser., Vol. xviii. 1901, p. 16; *Le livre de la Création et de l'Histoire*, Vol. i. p. iv. *et seq.*, Vol. iii. p. v.

(CL. HUART.)

BALŌČISTĀN.

GENERAL DESCRIPTION.

The term BalŌčistān in its widest significance includes the whole country over which the BalŌč race is spread without regard to modern political boundaries. This tract is comprised between long. 58° and 70° E. and Lat. 25° and 32° N. Politically it comprises:

1. the Khānat of Kalāt, often spoken of specially as BalŌčistān;
2. the Persian province of BalŌčistān, now included in the Government of Karmān;
3. the province of British BalŌčistān;
4. the territory occupied by BalŌč tribes in the British Indian provinces of the Panjāb and Sindh, comprising the districts of Dēra Ghāzi Khān and Jacobabad as far as the BalŌč tribes extend.

With the exception of the Indus valley and the narrow coast district the whole of these tracts are comprised in the Iranian plateau, of which they form the south-eastern portion. It may be noted here that the northern part of the province of British BalŌčistān (comprising the districts of Peshin, Zhōb and the Sulaimān Mountains as far north as the Gomāl River) forms ethnologically part of Afghānistān. The furthest northern extension of the BalŌč race is 31° N. in the Sulaimān Mountains, but in no other part of the territory do they spread so far north.

Mountain system. In the Eastern part of the country the mountains are an extension of the system of eastern Afghānistān. The Sulaimān range culminating in the peaks of the Kaišar-ghar 11,300 ft. and Takht-Sulaimān runs nearly north and south forming the eastern edge of the tableland from 32° to 29° N., when it turns westward as far as the Bōlān Pass, thence the mountain boundary runs nearly due south towards the Indian Ocean, under the names of the Hāla and Kirthār Mountains. From these eastern mountains westward the plateau is traversed by numerous ridges with a general north-east and south-west tendency. Proceeding westward through the Khānat of Kalāt into Persian BalŌčistān these ranges assume a nearly east and west direction, and in Persian BalŌčistān they take a north-west and south-east direction till they join either the mountains of Karmān or those of Khorāsān west of Sistān. At the northern end of the Bōlān Pass in the neighbourhood of Quetta the ranges from the east and south meet in a tangled knot of mountains, among which are the highest peaks Čihl-tan (11,390 ft.), and Takatū, Murdār and Zarghūn, all over 10,000 ft. This part of the plateau is of considerable height, the plain of Quetta having an altitude of 5500 ft. and Kalāt of 6780 ft. The long valleys which follow the trend of the mountains through Makrān are of less elevation, and the mountains themselves seldom rise above 5000 ft. until in Persian BalŌčistān they rise again into high peaks, among which the volcano Kōh-i-Taftān (or Čihl-tan) 13,500 ft., and Kōh-i Bāzmān 11,200 ft. are the most remarkable. West of the mountains of Quetta along the northern boundary of BalŌčistān the

level of the country falls towards the Helmand desert which separates it from the more fertile parts of Afghānistān. The average level of this barren plain is 2000 ft. which falls still lower in Sistān to 1580 ft. at the Gōd-i-Zirah depression. Immediately to the west of this is the Siyāhān range running south-east and north-west along the boundary of the Khānat of Kalāt and Persian BalŌčistān till it culminates in the peak of Malik-Siyāh (5300 ft.), the trijunctional point of Persia, Afghānistān and Kalāt. On the sea coast the mountain ranges frequently end in majestic cliffs; especially that known as Rās-Mālān.

Geological formation. The formation of the country is mainly late. Rocks of the earlier periods are unknown, cretaceous formations being the earliest. Nummulitic limestones and sandstones abound. There are occasional intrusive basaltic rocks, and in Persian BalŌčistān there are two lofty volcanos, of which one, the Kōh-i-Taftān, is still active.

River system. The rivers of BalŌčistān are small and unimportant. Owing to the very scanty rainfall and the parched nature of most of the mountain ranges their volume is very small, and many of them are dry through a great part of the year. On the east flank the most considerable are the Kundar and Zhōb which unite with the Gomāl flowing towards the Indus. The Nāri, Bōlān and Mullā streams also run towards the Indus, but their water is used up in irrigation before they reach it. On the south coast flowing into the Indian ocean are the Habb, forming near its mouth the boundary of Sindh, the Purālī (Greek Arabios) draining Las-Bēla, the Hingol and the Dašt in Makrān, and the Rapsh and Aimini in Persian BalŌčistān. Inland the principal streams flow into depressions containing salt swamps known by the name of Hāmūn. The two chief streams of Central Makrān, the Rakhshān flowing west and the Mashkēl flowing east unite and follow a northerly course to the Mashkēl Hāmūn (1600 ft.) where they are lost. The Lōra river flowing from Peshin is lost in the Lōra Hāmūn near Čaghāi. In Persian BalŌčistān also the Karwanda river flows by Bampūr into the Djāz Moriān Hāmūn. Many of the smaller streams are salt or brackish and generally there is a great lack of good water.

Principal places. The inhospitable nature of the country makes the growth of large towns an impossibility. The population is mainly nomadic, and it is only at a centre of Government like Kalāt or Bēla, or a military station like Quetta that anything like a town exists. Even Kalāt and Bēla have under 5000 inhabitants each. Pandjgūr is only the centre of the date-trade of the Rakhshān valley, and Sibī and Dhādhār are old centres of trade below the Bōlān Pass. Shāl or Quetta owes its modern importance to its being an important military centre. Other military stations in British BalŌčistān are Lōralai and Fort Sandeman. Fāhrādī or Pahra is the capital of the Persian province. The seaports are also unimportant, and much impeded by sandbanks. Sōrmiānī, Ormara and Pāsni are the principal ports in Makrān and Las-Bēla. Gwādar on the same coast belongs to the Arabs of Maskāt. Gwātar and Čahbār are in Persian BalŌčistān, and Tiz on the same coast has now lost its old importance.

Political Divisions. With the exception

of Persian Balūčistān the whole country is included within the limits of the British Empire in India, but the political status varies considerably, and the following is the official classification.

I. British Balūčistān. This includes districts formerly part of Afghānistān and ceded by the treaty of Gandamak in 1879. These are *Shāhrigh*, *Sābā*, *Dukī*, *Peshin*, *Čaman* and *Shorarūd*.

II. Territories administered by the Agent to the Governor General:

- a. directly administered;
- b. native states;
- c. tribal areas.

a. These districts are either leased from the *Khān* of Kalāt or are tribal areas, or territories obtained by rectification of boundaries with Afghānistān. They comprise the political agencies of *Zhōb* and *Čaghāi*, the eastern part of *Quetta*, *Sindjawi*, *Kōhlū* and *Bārkhān*, as well as strips of land along the railways.

These areas are administered in the same manner as British Balūčistān; the whole area aggregating 45,804 Eng. square miles.

b. The native states are the Kalāt *Khānat* and its feudatory states *Las Bēla* and *Khārān*.

c. The tribal areas are the country of the *Mari* and *Bugtī* tribes, which are governed by their own chiefs under the Governor General's agent, and not through the *Khān* of Kalāt. The country near the railway in *Kačchi*, belonging to the *Dōmbki*, *Kahiri* and *Umarāni* tribes, is administered in a similar way.

Las-Bēla is under its own chief or *Djām*, a territorial not a tribal ruler, of Indian *Rājput* origin. It occupies the south-eastern corner of Balūčistān as far as the *Sindh* border and the Indian ocean.

The *Khānat* of Kalāt occupies the greater part of the country including the hill country of Kalāt itself with all the *Brahōi* tribes divided into *Sarawān* and *Djahlawān* (upper and lower), all *Makrān* up to the Persian border and the Indian Ocean and *Khārān* on the north. It also includes the plain of *Kačchi* below the mountains of Kalāt. *Khārān*, the territory of the *Nawshirwāni* tribe, is feudatory, but administered by its own chief.

The *Khān* himself is the chief of the *Kambārāni* tribe of *Brahōis*, and is the head of a confederation of *Balōč* and *Brahōi* tribes and of other races which occupy a subordinate position.

Persian Balūčistān originally formed part of the *Khānat* of Kalāt, but was gradually conquered by Persia after the rise of the *Kādjār* dynasty. The frontier was demarcated by an Anglo-Persian Commission in 1870—1872 and finally surveyed in 1895-1896 under Sir T. Holdich. This province is strictly speaking the western portion of *Makrān*, and shares its physical characteristics.

Area. The total area of the territories under British administration is 45,804 Eng. square miles, of the *Mari* and *Bugtī* hills 7129. The states of Kalāt and *Las-Bēla* occupy 79,382 sq. miles. The area of the Persian province cannot be accurately stated but is certainly not less than 50,000 sq. m.

Climate. The climate is extremely severe with great extremes of heat and cold. *Makrān* probably is one of the hottest districts in the world, but the climate is generally dry; on the coast the heat is aggravated by the humidity of the atmosphere. In the cold season icy storms are prevalent especially on the high lands around *Quetta*

and *Kalāt*. *Makrān*, *Khārān* and the desert tract near *Sistān* are always liable to violent winds from the north. The rainfall is everywhere small, being at its highest in the mountainous country of British Balūčistān and the hills north and east of the *Kačchi* plain. The highest record for *Shāhrigh* (average of five years) is 12½ inches. No other place has so much. In *Kačchi* it is only 2 to 3 inches, at *Kalāt* 5 inches. There are no records for *Makrān* and the Persian province, but it is certain that the rainfall is less than in the eastern mountains. The whole country is very dry, and cultivation is only possible in the limited areas in which water is available for irrigation. There is good reason to believe that the process of desiccation is in progress and that cultivation was more extensive at some former time than it is now, but its substantial characteristics seem to have been the same in Alexander's time as they are now.

Population. The census of 1901 extended to 76,977 sq. miles only. This tract contained a population of 810,746; and the excluded tracts *Makrān*, *Khārān* and West *Sindjarāni* are roughly estimated at 229,655 souls (at 5 persons to the square mile). This gives a total for Balūčistān within the boundaries of the Indian empire of 1,049,808. Persian Balūčistān may be reckoned at about 250,000. There is a large population of *Balōč* origin in the *Pandjāb* and *Sindh* together with some *Brahōis* in the last named province, the total being 1,017,307 *Balōč*s and 48,180 *Brahōis*. In Balūčistān itself the enumerated *Balōč*s number only 10,4498, but as the population of *Makrān* and Persian Balūčistān is largely *Balōč*, it may be estimated at 300,000. Even so the *Balōč* population of Balūčistān is less than half the number of the same race settled in the *Indus* valley. The *Brahōis* are mainly settled in the *Kalāt* province and number nearly 300,000.

Flora and Fauna. The greater part of the mountain ranges are barren rock, without forests. There are a few limited tracts in the mountains of British Balūčistān where some small forests are found. There are patches of *Pinus Gerardiana* and *Pinus Longifolia*, also of *Quercus Ilex* on the *Sulaimān* Range, a forest of olive (*Olea cuspidata*) on Mount *Shinghar*, a tract covered with wild pistachio (*Pistacia Khinjuk*) on Mount *Čihltan*, and a juniper forest (*Juniperus excelsa*) at *Ziyārat*, but throughout the greater part of the country there is nothing that can be called a forest. The dwarf-palm (*Chamaerops Ritchieana*) is common everywhere up to 5000 ft., and its leaves are much used for matting and sandals, the central stem is eaten as a vegetable and the woolly tomentum is made into tinder. The *shisham*-tree (*Dalbergia sissoo*) and the *pukht* (*Populus Euphratica*) are often found near river banks. *Acacia Arabica* is also found occasionally in the valleys, and *Acacia Modesta* and *Jacquemontii* on the hill sides. Some varieties of tamarisk, especially *Tamarix Gallica*, also grow near water, and the oleander (*Nerium odorum*) grows in dry water-courses, where also are found occasional willows (*Salix acmophylla*). The yellow flowered *pharphugh* (*Tecoma undulata*) is not uncommon in some of the valleys.

The date-palm is abundant in parts of *Makrān*, especially *Pandjgūr* and *Mashkēl*. In *Pandjgūr* it is cultivated and artificially fertilized; the dates

are of excellent quality. In Mashkēl it is apparently wild, and the fruit is collected by the nomad population. Fruit trees generally are few. The climate of the uplands produces the finest fruit of every kind as has been proved at Quetta, but generally speaking no attention is given to the cultivation of fruit trees. Aromatic plants are frequent in the dry hills, and Makrān was of old famous for the production of myrrh, spikenard and bdellium. The latter, now known as 'gūgal', is produced by the 'bōdh' bush (*Balsamodendron Mukul*).

The animals are mainly of the desert and Indian types throughout Makrān and Persian Balōčistān, but in the higher mountains and plains of the north-east they rather belong to the Iranian plateau. The larger Mammalia are scarce. The most important are the leopard (*Felis pardus*), the wolf (*Canis lupus*), the fox (probably *Vulpes Persicus*), the hyaena (*H. Striata*), the badger (*Meles Canescens*), the black bear (*Ursus labiatus*, the black bear of India), the gazelle (*Gazella Bennettii* and *G. fuscifrons*), the wild sheep (*Ovis cycloceros*), and two wild goats viz. the ibex (*Capra aegagrus*) and the markhor — locally pāshin — (*capra megaceros*), the former of which is found on the borders of Sindh and in Makrān and the latter in the Sulaimān Mts. The wild ass or gōr is probably identical with that of Persia and the Indus valley (*Equus hemionos*). The cattle are the humped cattle of India, sheep are both fat-tailed and long-tailed, the buffalo is also of the Indian type; the camel or dromedary is the usual beast of burden, the two-humped camel being unknown except as an imported curiosity. Horses are much bred and are of good quality, spirited and hardy, with a strain of Arab blood. The Balōches generally ride the mares only.

Whales and porpoises are common on the coast.

Among the larger birds the lāmmergeier of the mountains (*Gypaetus barbatus*) is the most remarkable. Common vultures, hawks and falcons are also found. Among game-birds there are four species of sand-grouse (*Pterocles*), the francolin or black partridge, three species of partridge and the common quail. The lesser bustard (*Otis houbara*) is found in the hotter parts in winter, and in summer migrates to the cooler parts of the plateau. The flamingo is common on the coast, and several varieties of ducks and teal make their appearance in the winter.

Crocodiles (*crocodilus palustris*) are found on the eastern side of the country, in the Habb River, and in the streams of the Marī and Bugīī hills and the Sulaimāns, but are unknown further west. Snakes are numerous, the commonest poisonous snake being the small viper (*Echis carinata*). Cobras are also found in many places especially in the province of British Balōčistān.

Sea-fish abound on the Makrān coast. The inland streams are too small to admit of any abundance of freshwater fish, but mahseer (*Barbus tor*) are found wherever there is a sufficient flow of water.

ETHNOGRAPHY.

The population of Balōčistān may be broadly classified, according to the system based on anthropometry adopted in the Indian census of 1901, as belonging to the Turko-Iranian branch. They are generally tall, the average height in various

tribes ranging from 5 ft. 3 in. to 5 ft. 7 in. (160 cm. to 170 cm.); broad-headedness prevails, the cerebral index being 80 or 81; noses are long and prominent, hair and beard abundant, hair and eyes generally black with occasional blue or grey eyes and brown hair, complexion light brown but darker on the coast. These characteristics apply more especially to the Balōč and to some extent to the Brahōi. The Afghāns in this province have a strong resemblance to the Balōč, but have been dealt with under the head Afghānistān. The Indian elements also are to some extent modified by Indian characteristics such as narrower heads, and shorter noses.

Omitting the Afghāns of British Balōčistān the population falls under the heads of Balōč, Brahōi, Indians, and Persians.

The Indian element consists of the Lāsīs of Las-Bēla and the Djaṭs who are mixed up with Balōches in Kačchī, probably also the Mēds and other tribes of low social position in Makrān should be included under this head. There are also a certain number of Hindu traders, descendants of more modern immigrants from India.

The Persian or Tādjik element consists mainly of the Dēhwārs or Cultivators of the Kalāt and Quetta plateau. The large and warlike tribe known as Nawshīrwānī of Khārān is also asserted to be of Persian origin, but it is doubtful whether there is any real distinction between them and the Balōč.

The Balōč proper are divided into two groups which are separated from each other by the central mass of Brahōis. That of the north-east occupies the plain of Kačchī and the hills to the north of it which merge into the Sulaimān Mts. In these mountains they spread to the north as far as lat. 31° and below the mountains eastwards towards the Indus. A large number inhabits the plains of the southern Pandjāb and northern Sindh, especially the districts of Dera Ghāzi Khān and Jacobabad. The Balōč of Makrān and Persian Balōčistān, lying to the west of the Brahōi tribes, form the other group.

The Brahōis are not so scattered but occupy a compact block of country around Kalāt, mostly lying very high, and stretching from Quetta in the north to Las-Bēla in the south, thus completely separating the north-eastern from the Makrāni Balōč.

The Balōč probably, as will be shown below, entered Makrān from Karmān and Sistān about the period of the Seldjūk invasion of Persia, and soon spread as far as the Indian frontier, from which time the country began to be known as the land of the Balōč, Balōčistān. The name was unknown to earlier writers. The term Balōč has sometimes been loosely employed to include all residents in the country; thus Naṣir Khān the Brahōi chief who rose to power in the 18th century is generally alluded to in history as a Balōč.

The nature of the early inhabitants can only be surmised, but they were probably mainly of Indian stock. The earliest name for the country of which we have any knowledge is the Maka of the Behistūn inscription, the Mekia of Herodotos (or the Country of the Mykians), which was included in the 14th satrapy. The Mykians are elsewhere associated by Herodotos with the Utians and Parikanians who were armed like the Paktyans. The frontier between India and Persia is

drawn by Ptolemy so as to leave the eastern part of Balōcistān in India, and Arrian's account of Ora and its inhabitants, the Oreitai, who lived on the river Arabios, now the Purālī, shows that they were Indians, as are the inhabitants of Las-Bēla at the present day. West of them, the inland valleys were occupied by the Gadrosioi, from whom the country was called Gadorosia or Gedrosia, and the maritime territory by the Ichthyophagoi, fishermen now represented by the Mēds and other coast-tribes. Gedrosia remained the recognized name of the country through the classical period; we do not meet with Maka or Mekia again, but it evidently survived in popular use, for the first Arab invaders in the 1st century of the Hijra found the name to be Mukrān, the modern Makrān. (Possibly the correct reading should rather be Makurān, and this is the modern Balōc pronunciation). The last syllable -rān is conjectured by Molesworth Sykes to be the Skr. 'aranya', a waste, (which is found also in the Rann of Kāčēh). Various places along the coast have been identified by Holdich, Mockler and others with places mentioned by the Greek historians. Such are

Rās Mālān — Malana (Arrian),
Puragh, Bampūr — Poura (Arrian),
Gwādar — Barna, Badara.
Kalmat — Kalama.
Astola Island — Nosala.

In Poura we see no doubt the Indian *pura*, a city, but the names given as a rule furnish no certain guide as to whether an Indian or Iranian language was at that time spoken by the population. The Gadrosioi have been identified by Mockler with the Balōc, but there seems no philological justification for this. An original *v* might give rise either to a modern *b* or *g* or *gv* (as in the case of Gwādar) but an original *g* could hardly be represented by a modern *b*. There is besides good ground for believing that the Balōc are immigrants of much later date. Holdich thinks the name of the Gadrosioi is to be found in the modern Gadur a clan of Las-Bēla, but the Gador as shown by the recent census are an insignificant clan of Indian origin, numbering not more than 2000 persons, and it seems impossible to identify them with a wide spread race like the Gadrosioi.

The Djaṭ of the lower Indus comprise both true Djaṭs and Rādjipūts, and the same rule applies to Las-Bēla where descendants of former ruling races like the Sumra and Sammā of Sindh, and the Langāh of Multān are found. At the time of the first appearance of the Arabs they found the whole of Makrān in possession of the Djaṭ (Zutt).

Mas'ūdī indeed brings them as far west as Karmān, but in general they are alluded to as occupying Makrān. The Balōc at that time are described by Mas'ūdī and Iṣṭakhri as occupying the mountains of Karmān and are associated with the Kōc (*Kufṣ wa Bulūṣ* or *Kūdj wa Bulūdj*), but al-Balādhuri and Ṭabarī only mention the Kōc. It seems therefore possible that the Balōc, although they were certainly in Karmān, when these chroniclers wrote, had not arrived there so early as 23 A. H. when the first Arab invasion took place. Their earlier location seems to have been near the shores of the Caspian sea, and we learn from Firdawsī that Nawshīrwān made war against them.

They are associated in this story with the men of Gilān. Mockler (*Journ. of the As. Soc. of Beng.* 1895. p. 32) says that Firdawsī relates that "Nawshīrwān punished them in Makrān", and from this argues that the Balōc must have been in Makrān at least a hundred years before the Muḥammadan conquest, but a reference to Firdawsī's text shows that there was no mention of Makrān.

All these early legends preserved by Firdawsī, and the exploits of Nawshīrwān which are mainly historical, show that the associations of the Balōc up to the time of the Arab conquest were entirely with Northern Persia, but that they were considered to belong to Irān and not to Tūrān. The name Balōc is frequently coupled in the *Shāhnāma* with Kōc but also often occurs alone, and in many cases it is not found in the older MSS., from which fact it may be argued that the association of the two tribes, which existed when Firdawsī wrote, did not occur in the legends on which he drew. The southward migration to Karmān and the movement into Sistān and Makrān and thence to the Sindh frontier may be connected with various invasions from Central Asia commencing with that of the Ephthalites or White Huns in Nawshīrwān's time. In the fourth century of the Hijra the Balōc were certainly established in the Karmān mountains side by side with the Kufṣ or Kōc, and had also spread into Sistān, while Makrān was still mainly in the hands of the Zutt or Djaṭs. The Balōc had a bad reputation as plunderers and infested the desert of the Lūt, which lies between Karmān and Khorāsān. They were consequently frequently attacked by the neighbouring powers such as the Buwaihi 'Aḍūḍ al-dawla, who destroyed great numbers of them, and by Mas'ūd son of Maḥmūd Ghaznawī, who defeated them near Khabīs. All these wars, culminating in the Seldjuk invasion and occupation of Karmān and Sistān, doubtless drove the mass of the Balōc tribes southwards, and eastwards into Makrān, and they soon spread up to the Indian border. They are first heard of in Sindh about 650 A. H. (the middle of the 13th century A. D.). They seem to have been at this time in possession of the highlands of Kalāt now held by the Brahōis, and the further migration of a great part of the race into the plains of the Indus valley may be attributed, in part at least, to the development of Brahōi power. Another cause was no doubt the decay of all central government in India, which followed on Timūr's invasions. This tempted adventurers of all classes; the Afghān Lōdis, the Emperor Bābar and the Arghūns, who found themselves unable to hold Kāndahār, were among these. The Balōc tribes participated in the Arghūns' invasion of Sindh, sometimes fighting for them and sometimes against them, and also spread under their leaders Mīr Čākūr Rind and Mīr Sohrāb Dōdāi into the kingdom of the Langāh Rādjipūts at Multān and up the valleys of the Indus, Djeḥlam and Čenāb as far north as Bhērā. The Balōcs seem to have absorbed and assimilated some tribes of Indian origin during their stay in Makrān and on the Sindh border, and probably some Arab families may have risen to positions of influence among them, but there is no sufficient ground for supposing that any considerable body of Balōc is of Arab blood, nor that the Rinds are in this respect different from the rest of the Balōc. The theory

of Arab origin seems to have been derived from the Balōc tradition that they are descended from Mir Ḥamza, and that they came from Ḥalab, that they fought against Yazīd at Karbalā under Ḥusain; but no more importance should be attached to this story than to other similar legends of descent found among many races. Mockler considers that the name Ḥalab or Aleppo in the legends is derived from an actual descent from the Arab tribe of 'Alāfi, descendants of 'Alāf, who were in Makrān about 65 A. H. and kept possession of the country after killing Sa'īd b. Aslam who had been appointed there by Ḥajjīdjādī. This theory is not supported by any evidence, and though it might apply to certain families of Arab origin, could hardly have been adopted by the whole Balōc race, which did not settle in Makrān till four or five hundred years later. It also takes no account of the part of the legend which locates the Balōc in Sīstān before their move into Makrān. Their settlement in Sīstān is put down in this legend to the time of a ruler named Shams al-Dīn, who may perhaps be identified with the Malik of Sīstān of that name who died in 559 H., and their expulsion is attributed to Badr al-Dīn, who has not been identified. Their leader, Djalāl Khān is said to have left four sons Rind, Lāshār, Hōt and Kōrāi and a daughter named Djatō, who was married to his nephew Murād. These five are the eponymous founders from whom the five principal divisions of the Balōc claim their origin. The original forty clans or bolaks (with four servile tribes) who followed Djalāl Khān, mustered under the standard of one or other of the sons, and all Balōcs of the true blood are classed now as Rinds, Lāshāris, Hōts, Kōrāis and Djatōis. Some other tribes which do not fit into the genealogy, are generally classed as Balōc, and of these the most important are the Bulēdī or Bulēdhī (called also Burdī in Sindh), who are found both in Makrān, where their original home the valley of Bulēda is situated, and in upper Sindh on the Indus, the Gičkī of Makrān who are believed to be of Indian origin, and the Dōdāi, a mixed Balōc and Rādjipūt race, who claim descent from Dōdā, a Sumrā king of Sindh, and are now found in the South Pandjāb. Their principal existing branch is the Gurčāni tribe of Dēra Ghāzī Khān. The Rinds under Čakur seem to have been the principals in the migration into India, but their supremacy was contested by the Lāshāris under Gwaharām, and the wars between these two and their dealings with the Turks under Zunū (that is the Arghūns under Dhu'l-nūn Beg), form the subject of many heroic ballads. At the present day Rinds, Lāshāris and Hōts are found in Makrān. In Katčhī also there is a large clan of Rinds and a branch of Lāshāris known as Maghasī.

The Hōts and Dōdāis in the beginning of the 16th century spread northwards along the Indus. The Dōdāis were under Sohrāb a rival of Čakur, and spread up the Djehlam river as far as Bhērā where Bābar met them in 1519 A. D. At the present day a number of tribes mainly of Rind descent, but with sections derived from Hōts and Lāshāris occupy the Sulaimān Mountains, and the adjacent plains in the Dēra Ghāzī Khān District and Northern Sindh. The Gurčānis (Dōdāis) are in the same neighbourhood, and the Mirrāni Nawābs of Dēra Ghāzī Khān were also of Dōdāi stock.

The towns of Dēra Ghāzī Khān, Dēra Isma'īl Khān and Dēra Faṭḥ Khān (which give its present name of Dēradjāt, i.e. the Dēras, to this province), were founded by Ghāzī Khān, Isma'īl Khān and Faṭḥ Khān, sons of Sohrāb according to tradition, and these three men were actually leaders of the Dōdāis in the 16th century, and met Sher Shāh near Bhērā in 1546 A. D. Raverty is mistaken in speaking of the 'Dūdāi Hūts', as the two tribes were then and are still quite distinct (*Mihrān of Sind*, p. 389). The Rinds are now found mixed with Djat and Rādjipūt cultivating tribes all over the districts of Multān, Djhang, Muza-fargarh, Montgomery and Shāhpur, and the Djatōis and Kōrāis, who accompanied them, are found in the same districts; but none of these form organized tribes, and east of the Indus they have lost their language and speak dialects of Pandjābi. West of the Indus, in and near the mountains, the tribes retain their organization under their chiefs and their language. These tribes are (from north to south) the following: Kasrāni, Bozdār, Nutkāni, Lund, Khōsā, Legharī, Gurčāni, Drīshak, Bugṭī (including Shambāni), Mazārī, Marī, Dōmbkī Umarāni, Bulēdī or Burdī, Djakrāni and Čāndya, to which may be added the Rind and Maghasī tribes of Katčhī above alluded to.

Most of these tribes are made up of several clans originally distinct, which have collected round a nucleus which gives its name to the tribe. In this way a tribe which is mainly Rind may contain Lāshārī or Hōt clans, or a Dōdāi tribe like the Gurčānis may have Rind and Lāshārī clans. Not only does this happen but in some cases Indian, Afghān and servile elements have been absorbed.

The Djakrāni are believed to be mainly Djat and the Kahirī are by some supposed to be of Saiyid origin. The Marī are notoriously a mixed race, and certainly contain Afghān elements. In certain clans among the Bugṭī and others as well as the Marī tribe we find the Indian patronymic -*gja* and the Afghān -*zai* as in Shahēdja, Rahēdja, Kiazai, Mirozai, Bahāwāzai, which takes the place of the usual Balōc patronymic in -*āni*. Among the Mazārīs there is a clan known as Kird or Kurd. Nevertheless in most cases these foreign elements have been thoroughly assimilated and cannot be distinguished from Balōcs of unmixed blood.

The origin of the name Balōc and of the names of the principal tribes or clans has been much discussed. It seems probable that all the more recent names of tribes and of most of their subdivisions are really patronymics, but the older names cannot be accounted for in this way. Some of the principal are undoubtedly nicknames, terms implying either praise or abuse.

The word Balōc itself, for which many impossible derivations have been proposed, seems to be an old Persian word meaning cockscorn or crest, as Firdawsī describes them as wearing such crests. Rind and Lund mean knave or vagabond, Mazārī means tigerlike, Lēghār means dirty, Khōsā a robber and Marī a plague (but Mockler suggests the Arab al-Marri as the origin). Other names seem to be of local origin, thus the Lāshāris and Maghasīs are the people of the districts known as Lāshār and Maghas in Persian Balōcistān, the Gishkhawrī of the Gishkhawr valley, the Bulēdī come from the Bulēda valley, the Kalmatī from Kalmat.

The name Hōt means hero or warrior, and it seems unnecessary, with Mockler, to seek the origin of this tribe in the Utii of Herodotus. Hughes Buller would with more probability derive the name Hōt from the Oreitai or Horeitai of Arrian. He finds in Makrān a tradition that the Hōt are an old local race, and if they are like the Dōdāi, of Rādjput origin, their association with this tribe in the invasion of India would be explained. Drīshak may perhaps be connected with the place name Dīzak of Persian Balōčistān. Gorgēzh is probably also a nickname meaning grave-digger or grave-opener. It is a word of purely Balōči formation, and Mockler's derivation from 'Georgian' seems far-fetched and without historical justification.

The Brahōi although a less important race than the Balōč, if Balōčistān as a whole is considered, form the most numerous and strongest body in the Khānat of Kalāt, to which they are almost entirely confined. They are spread over the highlands of Kalāt from Quetta as far south as the border of Las-Bēla. Some tribes winter in the plains of Kačči. Physically the Brahōi are of the same general type as the Balōč, but differ to some extent in features. Their noses are less aquiline and broader, and the face is of a coarser type. Many are of a broader and thicker build, but there are also many of the pure Balōč type.

The tribes form a confederacy under the leadership of the Khān of Kalāt and are divided into two large groups, the Sarawān or upper and the Dījahlawān or lower Brahōis. This confederacy is of modern origin and comprises some tribes such as the Rinds and Maghassīs of Kačči which are purely Balōč. Nearly all the tribes composing it are however now considered to be Brahōis, but many of these are of Afghān, Balōč or Indian origin. Mr. Hughes Buller on the authority of the Ex-Khān of Kalāt states that the true Brahōis who form the nucleus of the whole race are the following:

Kambarāni, divided into Ahmadzai (The Khāns' clan) and Iltāzai;
Mirwāni;
Gurgnāri;
Sumālāni;
Kalandarāni (or Qalandri).

These, like the Balōč, claim to come from Halab, that is Aleppo in Syria. It is probable that they really are immigrants from the west, and it is possible that they should be identified with the Kōč who were associated with the Balōč in Karmān before they moved into Makrān. The name Kōč meant simply 'nomad', and Idrīsī stated that they were a sort of Kurds. It will be seen below that there is still an important tribe of Kurds among the Brahōi, and the name by which all Brahōi are known in Las Bēla is Kurd-gāli or 'men of Kurd speech'. There seems therefore some ground for supposing that this original core of the Brahōi race consisted of immigrants of Iranian blood akin to the Kurds of Western Persia.

The next group given by the Khān consists of the tribes believed to be of Balōč origin, and to have been in the country before the arrival of the Brahōis. These are the

Bangulzai (the Garrāni clan of this tribe speak Balōči);
Lāngav (probably originally a servile clan);
Lēhri;

then follow tribes said to be Afghāns, viz. the
Raisāni;
Sarparrā;
Shāhwāni (sometimes said to be Balōč);
then tribes said to have come from Persia, viz. the
Kurds;
Mamasāni (or Muḥammad Ḥasanī);
and those said to be of Dīaṭ origin, viz. the
Bizandjō;
Mēngal;
Sādjiḍi;
Zehri.

The last in the list are supposed to be the old inhabitants of the country before either Balōč or Brahōi entered it, but are distinct from the Dīaṭ; these are the

Muḥammad Shāhi;
Ničāri.

In addition to the distinction of blood between the tribes there are also internal distinctions within each tribe. In most tribes there are certain sections claiming to form the original tribe and others said to be accretions from outside.

The Brahōi language, as will be seen below, is of Dravidian origin, and may be supposed to be the language of the aboriginal tribes found on the Kalāt highlands before either the Balōč tribes (speaking Balōči) or the Brahōi tribes (speaking a tongue known then as Kurd-gāl) arrived. This language seems to have been adopted by the incomers who settled on the plateau, the Brahōi tribes, the remnants of the Balōč who had settled there before them, and the sections of the Tarin Afghāns who joined with them in expelling the Balōč. Some of the original inhabitants were absorbed among the newcomers and some, whether Dravidian or Dīaṭ, kept up an independent tribal organization. The whole were bound together by a common language, the old language of the country, and form the modern Brahōi race. This seems to be the most probable history of the formation of this complex organization.

The name Brahōi is evidently modern, and, as Hughes Buller suggests, is probably a patronymic like most of the tribal names. It is a derivative from Brāho a popular form of Ibrāhīm. The derivation from *ba-rōhi* 'on the mountains' is impossible. This hybrid word is supposed to be made up of the Persian *ba* with the Sindhi *rōh* mountain, but such a formation is unknown. The adjective from *rōh* is *rōhēlo*, *rōhēlā* mountaineer a term often applied to Afghāns, the Persian equivalent to which would be Kōhi or Kōhistāni.

The Dēhwārs are a branch of the Tādjik or Eastern Persian race so widely spread in South Afghānistān. They are found mainly on the Kalāt plateau. They speak Persian and are occupied in agriculture. They are a settled race living in permanent *dēhs* or villages, from which they get their name of Dēhwār or villager, in distinction from the nomad Brahōis. They hold a subordinate position under the Brahōis.

The populations of Indian origin may be classified as follows:

the Lāsīs of Las Bēla;
the Dīaṭs of Makrān and Persian Balōčistān;
the Dīaṭs of Kačči;
the Khētrāns.

Lāsīs. The tribes of Las Bēla were formerly classed as Numris or Lumris, but according to

Hughes Buller this name is not now in use except as a contemptuous term for the menial classes. It appears to be derived from the Namurdi Balōč tribe formerly important on the Sindh frontier but now lost. (There is however a clan still bearing the name among the Bozdārs of the Sulaimān Range). The word *Lāsī* is now used for all the tribes of Las, the greater part of which are Rādjput and Djaṭṭ tribes akin to these of the Indus valley.

The leading tribes, which are probably of Rādjput origin are the

Djāmot, to which the Djām or ruler of Las belongs;

Rūndjhā, the most numerous tribe;

Lāngāh;

Čutta, connected with the Sumrā of Sindh;

Shēkh, a mixed tribe;

Siānr, a partly Brahōi tribe;

Gongā.

Of a lower social position are the

Babbar;

Gadrā;

Mēd.

These are servile or subject races, of dark complexions and broad noses, many of them showing negroid features. The Mēds are the fishing population living near the sea, and spread also along the Makrān coast.

The language of the Lāsīs generally is Djāgālī (or Djāgālī) that is the language (gālī) of the Djaṭs, which is a form of Sindhi; but the Siānr tribe speak Brahōi, and some of the coast Mēds speak Makrāni Balōči.

The Djaṭs of Makrān. These seem to be akin to the tribes of Bēla. They are scattered throughout the province and are subordinate to the Balōč who are the ruling class. The Djaṭs, called Zuṭṭ by the Arab chroniclers, held the whole country up to Karmān at the time of the first Arab invasion in the first century of the Hidjra. There can be little doubt that some of the leading clans have been absorbed among the Balōč, and now speak Balōči and are not to be distinguished from other Balōčs by their appearance. The Dōdā tribe for instance are probably akin to the Balōč Dōdāi, and some admixture may be suspected in the tribes whose names are derived from localities in Makrān and Persian Balōčistān, such as Bolēda, Gish-Kawr and Kolānč in the former from which the names of the Bolēdi, Gish-kawri and Kulāči tribes are derived; and Maghas, Lāshār and Dōmbak in the latter from which come the names of the Maghassī, Lāshāri and Dōmbki tribes. The derivation of Bugṭi from Bug is doubtful, the *ḡ* is the Indian cerebral, and is not accounted for by this explanation. Possibly Drishhak may be connected with Dizak, as in Sindhi dialects initial *ḡ* passes into *dr*. In all such cases, where a tribe was so thoroughly identified with a locality as to take its name from it, it is at least probable that some local elements were absorbed. The Balōč invaders were however sufficiently numerous and powerful to impose their language on the whole of Makrān, and it is only in Las Bēla, where the Djaṭs and Rādjputs remained comparatively pure, that an Indian dialect maintained itself.

The Djaṭs of Kačēhi. Here the Djaṭ cultivating population are contiguous to and practically identical with their kinsmen of the Indus

valley, from whom they are separated by no natural barrier. They are in a subordinate position to Brahōi and Balōč overlords, and pay them a share of the crops. The term Djaṭṭ here as in the South Pandjāb comprises tribes of Rādjput origin such as the Somrās, as well as true Djaṭs. Other important clans are the Khōkhars (also Rādjputs) and the Abrās. The name Djaṭṭ (with the Indian cerebral) has some times been confused with the Balōči word *djaṭ* (with dental *t*) which means a camel-herd only, independent of race or tribe. Among these tribes also the language is Indian, the dialect being akin to the Lahndā of the West Pandjāb.

The Khētrāns. It is certain that the whole of the triangular block of hill country now occupied by the Maris and Bugṭis was in the possession of Indian tribes before the Balōč invasion. They were gradually destroyed or absorbed by the Balōč from the south and the Afghāns from the north, and such names as Shahēdja among the Maris, Rahēdja among the Bugṭis and Haripāl among the Afghāns to the north indicate that fragments of these tribes remain among Balōč and Afghān. The Khētrāns, however between Afghān and Balōč have preserved their identity and their peculiar Indian dialect (of the Sindhi type) to the present day. The process of assimilation was in progress, and the Khētrāns would probably have been absorbed or converted into a Balōč tribe in a few generations if the advent of British rule had not saved them. There is even now a good deal of mixture among them; in organization they are like a Balōč tuman, and certain sections are perhaps of Balōč blood, although the Ḥasanis, who speak Balōč, are probably the remains of an Indian tribe which had been assimilated and afterwards destroyed by Maris and Bugṭi. The Nāhars too, who are asserted by Raverty and others to be the Afghān Nāghar, are probably really Indian. The name Nāhar means a tiger in Lahndā, and there is no proof of the identity of the tribe with the Nāghar. The medial *gh* might have become *g* in Indian mouths, but scarcely *h*. It is probable therefore that both Ḥasanī and Nāhar are really of similar origin to the Khētrān among whom they live. A similar tribe, the Djaʿafir, speaking a language like Khētrāni, occupies the valley of Drug in the Sulaimān Mts.

Patronymics. It was noticed above that the ordinary Balōč termination — *āni* sometimes gives way to — *zai* and *djā*. We find a similar admixture among the Brahōi who make use of the Balōči *-āni*, the Afghān *-zai*, and the Sindhi *-djo* for the subdivisions of their tribes, — *zai* being much more usual than among the Balōč. The Afghān *-khēl* is not used. It seems impossible to draw any trustworthy deductions as to race from these terminations which are mostly modern. Similar terminations are found among the Lāsī tribes.

Social organization. The modern tribe both among Balōčs and Brahōis is an aggregation of clans around a central nucleus. These clans seem to be the original elements into which the population was divided, and the names of the oldest clans, the 'bolaks' of the old ballads, are seldom among Balōčs found as tribal names at the present day, but are frequently found among the component clans. The whole tribe (tuman) is under the rule of a chief or *Tumandār*, whose authority is generally respected, and under him each

clan (*phāra* or *ṭakar*) is presided over by a head man or *Mukaddam*. These offices are hereditary, and the chief's family always belongs to a particular section of a certain clan, which section is known as the *phāgh-logh* or "home of the turban", the binding-on of the turban being the ceremony which denotes accession to the chiefship. It often happens that certain tribal sections of alien blood to the majority of the tribe show great independence of the chief, and a tendency to split off and join another, perhaps a hostile tribe, but in modern times the existing constitution of each tribe tends to become fixed owing to a more settled system of government. Among the Lāsī tribes the unions of clans are more fluctuating and temporary than among the Balōč and Brahōī tribes.

Among the Brahōīs a further tendency to concentration showed itself in the formation of a confederacy of tribes by Naṣīr Khān in the eighteenth century. They were grouped into two divisions, the Upper or Northern (Sarāwān) and the Lower or Southern (Djahlawān), the chief of the Raisānīs was appointed to be head-chief of the Sarāwān coalition, and the chief of the Zēhrīs to be head-chief of the Djahlawān coalition. Over the whole was the Khān of Kalāt. This arrangement has contained till the present day. No purely Balōč tribes except the Rinds and Maghassīs of Kāčchī were included in this arrangement, and the Khān's relations with these tribes both to the north east and in Makrān depended solely on his power to enforce his authority.

Most of the Balōč and Brahōī tribes are nomadic, they depend but little on cultivation and must find pasture for their herds of sheep, goats, cattle and camels. Wherever it is possible the tribes move into the plains either of Kāčchī or Sindh in the winter and return to the hills as the hot weather comes on. The stationary population occupying fixed villages are seldom either Balōč or Brahōī, but are Djaṭ in the plains and Dēhwār on the uplands. Settled government does not increase the tendency to live in villages, on the contrary, as the danger of attack by enemies becomes less, the necessity of congregating in walled villages disappears, and the nomadic instinct can be indulged in safety. On the other hand the development of irrigation has increased the population in tracts where water is available, but most villages are very small. Land fit for cultivation is found only in small and scattered areas, and the majority of the population will always be dependent on pastoral pursuits.

Both among Balōč and Brahōī the blood-feud is one of the principal features of tribal life. The feud generally originates in the abduction of a woman or a murder when the injurer and the injured person belong to different families, clans or tribes. Such feuds are most persistent, but in modern times under British superintendence it has been found possible to deal with them on principles of compensation, and important cases are settled by tribal or inter-tribal councils, which fix terms of compensation, and use their influence to bring the combatants to terms. A feud is often terminated by a marriage between the hostile factions.

Although the Brahōī long held the central power in the country their social position was never regarded as equal to that of the Balōč. The

feeling is shared by the Brahōīs themselves, who often try to prove Balōč descent, and the fact that the Balōč will not marry their daughters to Brahōīs is a sign of the relative social rank of the two races. It may be added that Brahōīs often adopt the Balōčī language, and that it is generally used in the Khān's family.

RELIGION, EDUCATION, LANGUAGE, LITERATURE.

Religion. The great mass of the population of Balōčistān is Musalmān, the Hindūs are few, and are mostly immigrants occupied in trade. The Balōčes, Brahōīs, Lāsīs, Dēhwārs and Djaṭ are all Musalmān, and all call themselves Sunnī. There are probably no admitted Shī'as among the tribes, but at the same time it must be recognized that they cherish many Shī'a practices, especially the extreme devotion to Ḥasan and Ḥusain. The ten days of the Muḥarram are observed except among Afghāns who are stricter in their Sunnī creed, and keep only the last day. There is also a very wide spread adoration of *Pirs* or Saints, and celebrated shrines are much resorted to, many of which no doubt are ancient seats of pre-Islāmic worship. The shrine of Hinglādī near the coast in eastern Makrān is resorted to by Hindūs as well as Musalmāns, and the same may be said of Sakhi-sarwar on the skirt of the Sulaimān Mts. near Dēra Ghāzi Khān and of the shrine of Lāl Shāhbāz or Dīve Lāl at Sehwan in Sindh, both of which the Balōčes hold in great honour. The more modern shrine of Taunsa in Dēra Ghāzi Khān has also attained great celebrity among the northern tribes. Older shrines in the north are that of Pir Sohri at Sohri-Khushtagh in the Bugṭi country, and Zinda Pir in the Lund country where hot springs of great efficacy mark the scene of the saint's translation to heaven. Mount Čihl-tan near Quetta gets its name from the shrine of Hazrat Ghauth, whose forty children were exposed on the mountain, Četan Shāh near Kalāt also marks the site of a spring miraculously produced by the saint. A sacred spring in Mangōčar is efficacious for bites of mad dogs, and the shrine of Sulṭān Shāh in Zēhri is resorted to by fever patients. At the shrine of Pir 'Umar near Khosdār the ordeal by water is applied in a neighbouring stream. Shāh Bilāwal in Las-Bēla is also resorted to by Hindūs as well as Musalmāns. In addition to the ordeal by water the ordeal of fire is occasionally resorted to but not in connection with any shrine. Fanaticism is not common, and in this respect the Balōč and Brahōī contrast favourably with the Afghān. There is considerable laxity in the outward observances of religion, but nevertheless there is often a strong religious feeling among the more thoughtful persons, as is clearly shown in some of the religious poems which I have published.

The Dhikrī sect has great vogue in Makrān, especially among the Sanghars, in Las-Bēla and among certain tribes of Brahōīs such as the Sādīdī and Bizandjō. Naṣīr Khān persecuted this sect in the 18th century, but it regained its position after his time. The Dhikrīs consider their founder Dōst Muḥammad to be the twelfth Mahdī and resort to his shrine at Turbat in Khorāsān. No other heretical sect has attained to any influence in the country.

It is possible that the Qarāmiṭa or Qarmaṭian

heretics who had great influence in northern Sindh, Kačchī and Multān in the 4th and 5th centuries of the Hidjra and were attacked at Multān by Maḥmūd of Ghazni are represented in the present day by the Kalmati tribe of Kačchī who are classed among Balōches, but are not considered to be of Balōč origin. They are believed to possess magical powers of healing the sick. Similar powers are attributed to the Kahiri who are believed to be of Saiyid origin. The story in the *Ta'rikh-i Ma'sūmi* (about 1600 A.D.) derives their name from the tree called *Kahir*, which their ancestor is said to have ridden like a horse. (The Kahir is the *Prosopis Spicigera*). The real origin of the name is probably from a place name, as Kahiri is applied to many valleys where this tree is abundant. Certain tribes also possess levitical clans to whom similar magical powers are attributed, as the Nothāni clan among the Bugṭis.

Certain racial customs have almost the force of religious observances. Most Balōč for instance will not touch fish, and the principal clan among the Kačchī Rinds object to camel's flesh. The Lāshāris will not touch the *launsh* or *ālro*, a milky juiced plant generally eaten by hillmen. All Balōches consider it a disgrace to cut the hair or beard except to perform the sunnat, or clipping of the moustache usual among Sunnis. Eggs are often considered objectionable, the reason assigned being that they cannot be killed in the orthodox fashion. Signs and omens are much observed and the usual method of augury is to examine the blood-vessels on the shoulder-blade of a newly killed sheep. A similar practice was followed by the Mughals in the time of Čingīz Khān.

Of all virtues that of hospitality and affording shelter to refugees is the most prized, and it is considered one of the first duties of a man to punish conjugal infidelity by the death of the woman and her paramour, a fertile cause of blood feuds.

Religious poetry is by no means uncommon. The poets are ordinary Balōches, not Mullās nor persons with any special religious character. The plain doctrines of Islām, the delights of heaven and the terrors of hell are set forth in simple and vivid language.

Saiyids or reputed Saiyids though common among the Afghāns are not numerous in Balōčistan proper. There are a few families classed as *Shaikh*s who appear to be of Kurašhī blood, but most of the so called *Shaikh*s of Las-Bēla are descended from converts from Hinduism.

Education. There is little education except in the schools at important centres such as Quetta and Sibī established by Government in recent years, and these schools are used more by the immigrant than the indigenous population. Sons of chiefs and persons of importance generally learn Persian or Urdu. Otherwise few Balōches and Brahōis receive any education in Balōčistan proper, but in Dēra Ghāzi Khān and North Sindh education has made greater progress. Religious schools can hardly be said to exist. The Afghān districts depend on the schools at Kandahār and Peshāwar. As a rule the Mullās in Balōčistan are drawn from the subordinate classes, Dēhwār or Djaṭ.

Language and literature. The Afghān population of British Balōčistan speak the South-western or Kandahārī variety of the Pashto language, which has been dealt with under Afghā-

nistan. In the remainder of the country including the Khānat of Kalāt, Persian Balōčistan and the Balōči districts of the Panjāb and Sindh the languages are Balōči, Brahōi, Persian and Djadgāli (or Djaḡdālī).

Balōči is an Iranian tongue belonging in the main to the East Iranian branch, although in some points it shows greater affinity with the Old-Persian than with the Avesta.

The language is divided into two very distinct dialects:

1. The northern dialect spoken by the tribes of Kačchī and the adjacent hills, the Sulaimān Mts., and parts of the Dēra Ghāzi Khān District in the Panjāb and the Jacobabad District in Upper Sindh. It extends occasionally to the Indus, and even among the Mazāris to the left bank of that river. It is also made use of by some of the Sarāwān Brahōi;

2. The Makrānī, or southern Dialect which is spoken in Makrān and Persian Balōčistan, and also by the family of the Khān of Kalāt. It is possible that the dialect spoken in Khārān, the northern desert and by the Balōches of Sistān should be classified as a distinct dialect from either of the above but sufficient information regarding it is not forthcoming.

Within the above dialects there are also minor differences; the northern falls into a southern group with fuller grammatical forms and a northern group in which phonetic decay has made more progress. Makrānī also has eastern and western varieties, the western being more affected by modern Persian.

Northern and Makrānī Balōči differ considerably in pronunciation, but are mutually intelligible.

The following are the distinctive points in Balōči when compared with other Iranian languages:

1. the vowel system is on the whole well maintained;

2. the distinction between *ē* and *i*, between *ō* and *ū* is persistent, and not lost as in Modern Persian. There is however a strong tendency for *ū*, *u* to become *i*, *i*. This is more common in the northern than in the Makrānī dialect.

Geiger considers the following the principal points in the consonant-system which denote the antiquity and originality of Balōči;

1. the preservation of medial and final surds which are weakened to sonants in Modern Persian;

2. the preservation of medial and final *d*, which often is weakened to *y*, *i* in Modern Persian;

3. the hardening of spirants such as *kḥ*, *f*, *th* into *k*, *p*, *t*. (This is more distinctive of Makrānī than of North. Bal. in which this process is confined to initials which are aspirated and become *kh*, *ph*, *th*);

4. original *hw* (M. Pers. *khw*) becomes *w*, (sometimes in N. Bal. *hw*);

5. original *v* becomes *gw* (or *g*: before *i* vowels);

6. original *dj* and *z* are kept separate, and not confounded in a common *z* as in M. Pers.

There are also other minor points.

The chief phonetic points of difference between the two dialects are the following:

1. the tendency to aspirate surd consonants as *k*, *č*, *t*, *p* is confined to N. Bal.;

2. the termination *-ag* which is so common in Makrānī is *-agh* in N. Bal.;

3. medial and final letters in Makrānī have a tendency to become the corresponding spirants in N. Bal., thus *k* becomes *kḥ*, *g* becomes *gḥ*, *č* be-

comes *sh*, *dj* becomes *zh*, *p* becomes *f*, *t* becomes *th*, *d* becomes *dh*. These transformations make North Balōči a softer and more harmonious dialect than Makrāni.

The Balōči vocabulary has borrowed a large number of foreign words, the proportion of which varies in the different dialects. The principal loans are from Persian and Sindhi (or dialects related to Sindhi). The Persian words are very common, but are more so in western Makrān than elsewhere. In the same way, while a certain number of Sindhi words are universally used, the proportion is larger in N. Bal. Arabic words appear to be not direct loans, but through the medium of Persian. These are the principal sources from which the foreign vocabulary is derived. A few words come from Brahōi, and in modern times Urdu has furnished a few. Pashto has hardly had any effect.

Balōči has no written literature, but possesses a great body of popular poetry, including a number of heroic ballads dealing with the wars and migrations of the 15th—16th centuries, other more modern ballads and romantic tales, didactic and religious poems and love songs. These poems and a number of prose tales and legends have been reduced to writing by modern students. The whole of the poetic material hitherto made available and the greater part of the prose is in the N. Bal. dialect and but little has so far been published in Makrāni.

Brahōi. Brahōi is now recognized as belonging to the Dravidian family of central and southern India. The structure of the language leaves no room for doubt on this point, which was established by Trumpp in 1880 and is recognized by Grierson in the recent *Linguistic Survey of India*. The doubts which were entertained on this point were due chiefly to the fact that the vocabulary is overlaid with a mass of Persian, Balōči and Sindhi words, and that the grammar has also been affected occasionally by forms borrowed from Balōči. Instances of the latter process are not however so numerous as has been imagined. In some cases the borrowing has been on the side of Balōči. The affinity is with the southern group of Dravidian languages rather than with the Mundā languages of Central India. It is probably the original language of the tribes recognized as the old Brahōi stock who are believed to have been driven out of the Indus valley into the hill country before the appearance of the Balōč or of the other tribes now classed as Brahōi. Some of these tribes have not adopted the Brahōi language as noted above. In the present day the Brahōi speakers occupy a compact block of country separating the northern from the Makrāni Balōč, and touching also on the Djaḡdālī and Sindhi dialects of Kaččhī and Las-Bēla, and in the north meeting Pashto in the neighbourhood of Quetta and Sibi.

There is no literature, the language never having been written till modern times. A good many tales and one or two poems are found in the text books of the language compiled by Allāh-Bakhsh and Mayer.

Persian. The Dēhwār cultivators make use of the Persian language, in a form probably very much the same as that used by the Tādjiks of Southern Afghānistān, but no special study has been made of the dialect.

Lāsi. The greater number of the inhabitants

of Las-Bēla speak dialects which are known as Djaḡdālī or Djaḡdālī, that is the language of the Djaṭs. These are dialects of Sindhi and may be considered as belonging to the Lāri or southern branch of the language.

Dialects of Kaččhī. With these may be classed the dialects spoken by the mixed population of Kaččhī, Djaṭs, Hindū traders and some scattered Balōč, Brahōi and Afghān who are detached from the main body of the tribes. These belong to the Sirāi or northern Sindhi and are in some respects more like the southern dialect of the Lahndā or Western Panḍjābi known as Djaṭki. The Balōči name for it is Djaḡdālī, another form of the word used for Lāsi.

Khētrāni. With this language must be classed that spoken by the Khētrāns, which although geographically nearer to the Djaṭki of the Panḍjāb has some features more in accordance with Sindhi.

HISTORY.

Karmān was conquered in 23 H. by 'Abd Allāh under the orders of the Khalīfa 'Umar, and he found the mountains of that province occupied by savage tribes called by some Kuṣṣ or Kōč and by others Kurds, with whom are coupled the Balūṣ or Balōč by certain chroniclers. The conquest did not go beyond the frontiers of Karmān where the Zuṭṭ or Djaṭs, who occupied the whole of Makrān, were encountered. But no Arab army actually traversed Makrān until later.

Al-Balādhurī states that the Caliph 'Uthmān had sent an explorer to the confines of Hind to obtain information regarding the land, and his route must have been through Makrān. He reported that the country was barren and the inhabitants brave, so that a small army would be destroyed, while a large one would die of starvation; and this was no doubt the reason why the conquest was so long deferred. In the time of Mu'āwiya, about 44 (664) the towns of Makrān were occupied, war made against the Mēds of the coast, and expeditions were pushed up to the Sindh frontier. Certain unidentified districts named Nūḡān and Kīḡān were also occupied, and Kuṣṣār, (the modern Khozdār). Nūḡān possibly was the hill country of Kalāt, of which Kuṣṣār was the capital. Al-Balādhurī says that in his time the people of Nūḡān were Musalmāns. In the time of Ḥaḍḍjādī there was fighting in Makrān between Arab factions, when Sa'īd b. Aslam was killed by the sons of al-Ḥārith the 'Alāfi, who were afterwards driven into Sindh by Ḥaḍḍjādī 86 (705). It is to these 'Alāfis that Mockler attributes the origin of the Rind Balōčs, alluded to above. Qandā'il (or Qandābil), generally identified with Gandāva, is also said to have been taken at this time. Muḥammad son of Kāsim was then despatched by Ḥaḍḍjādī to his celebrated invasion of Sindh in 89 (707). This would have been impossible unless Makrān had been first subdued, for the northern routes to India through the passes of Afghānistān were not yet open to the Muḥammadan invaders, and they had not made any attempts at expeditions by sea. We find that Muḥammad b. Kāsim spent some time in Makrān before advancing further and took the towns of

مریوں and رامپیل which are generally transliterated Kanazbūr or Kanazbūn and Armā'il or Armābil. From Armābil he advanced into Sindh and

attacked Daibul. The correct form of these names is very doubtful. *Qanazbūr* or *Qanazbūn* is certainly a corrupt form, and it is possible we should read *سج کور* *Pandjgūr*, as the fertile *Pandjgūr* valley is a position which must have been occupied by the invaders. *Armābēl* is perhaps the most probable form of the name of the latter town, which was the last halting-place before Sindh was entered, and the syllable *bēl* suggests the name of *Bēla* the capital of *Las-Bēla*. The form *Armā'il* might be represented by the modern *Urmara*, but the distance from Daibul is too great. If we could read *Adha-bēl* for *Arma-bēl* we might see in it the *Adhyavakila* or *Atyanabakēla* of *Hiuen Tshang*, which also seems to correspond with *Bēla*. The author of the *Čai-nāma* too, who was a native of Sindh, describes how *Čač* (a king of Sindh before the Arab conquest) took *Armābēl* which he found occupied by *Bud-dhists* (in accordance with what *Hiuen Tshang* says), and then advanced through *Makrān* visiting *Qanarpūr* (*Pandjgūr*?) and finally fixed the boundary between *Makrān* and *Karmān*. *Qandabēl* although, as *Raverty* points out, it is stated in the *Masālik wa Mamālik* to be only five farsangs from *Qusdār*, is shown in the map given by the same authority (also reproduced by *Raverty* in the *Journ. of the As. Soc. of Bengal*, 1892, p. 222) as distant from *Qusdār*, and all authorities agree in placing it in the desert country of *Nudhiya* of which it was the capital. This was undoubtedly the plain of *Kačchi*, and *Qusdār* was the capital of the *Kalāt* plateau, generally called *Tūrān*.

From these accounts we may gather that *Makrān* was probably slightly better watered and more populous than at the present time, but still it had a bad reputation as a desert and inhospitable country, and it does not appear probable that it ever supported large towns or a dense population. The Arabs write the name of this province *Mukrān*, but the *Balōč* of the present day call it *Makurān* and this was perhaps intended by the Arab writers. *Marco Polo* (circ. 1300 A. D.) writes it *Kesmacoran*, i. e. *Kēdj-Makurān*, the first syllable being the province of *Kēdj*, *Kēdj* or *Kēč*. In modern times it is often called *Kēč-Makrān*.

The Arabian influence was probably maintained on the coast through the sea trade, which necessitated a hold upon the ports, but inland it no doubt decayed as the central *Khilāfat* Government weakened; and during the following centuries we have very little information regarding it. *Maḥmūd* of *Ghaznī* no doubt extended his power from *Multān* over the plain of *Nudhiya* which extended through northern Sindh and *Kačchi* to the foot of the *Bōlān*, and he also held the *Kalāt* plateau, for we are informed in the *Ṭabaḡāt-i Nāṣiri* that *Qusdār* was subject to him. The population of *Kačchi* (*Nudhiya*), *Kalāt* (*Tūrān*) and *Makrān* continued to be mainly Indian, and we may suppose that in *Tūrān* and the adjacent parts of Sindh the Dravidian tribes continued to hold their own.

Meanwhile the *Balōč* tribes and their neighbours the *Kōč* continued to occupy the mountains of *Karmān*; whence the *Balōč* raided far and wide, and crossed the *Lūt* desert into *Khorāsān*, and also spread into *Sistān*. *Al-Balādhuri* who died 279 (892) and *Ṭabari* circa 320 (932) only

mention the *Kōč* or *Qusf*, but *Mas'ūdī* circa 332 (943) and *Iṣṭakhri* circa 340 (951) give the name of both *Kōč* and *Balōč*, as do the later authorities such as *Idrisī* and *Yāqūt*. *Idrisī*, about 543 (1151) says that the *Kōč* mountains were inhabited by a wild race like the *Kurds*, and that the *Balōč* were to the north and west of them, were prosperous, owners of cattle, and did not infest the roads so much as their neighbours. *Yāqūt* also confirms this statement, and quotes an Arabic poem about this country which says 'What wild regions we have traversed, occupied by *Zuṭṭ*, *Kurds* and barbarous *Kuṣf*'. The *Kuṣf* are described as claiming Arab descent and also as being inclined to the *Shi'a* heresy. The *Balōč*, he says, were formerly the most terrible of all these races, but had been destroyed by 'Aḡd al-Dawla *Dailamī* (338—372 = 949—982); it may be added that *Mu'izz al-Dawla* of the same family lost his hand when fighting against *Kōč* and *Balōč*. *Iṣṭakhri* mentions that even in his time two provinces of *Sistān* were known as *Balōč* country, and soon afterwards their plunderings in the *Lūt* between *Tabbas* and *Khabis* brought the anger of *Maḥmūd Ghaznawī* down on them, and he sent his son *Mas'ūd* against them, who defeated them near *Khabis*. They become numerous in *Sistān* about this time, and it seems probable that the *Shams al-Din* of *Sistān* of their legends is the *Malik Shams al-Din* of *Saffāri* descent, who is recorded in the *Ṭabaḡāt-i Nāṣiri* to have been an oppressive ruler. He died in 559 (1164). The *Balōč* are said in the legends to have been expelled from *Sistān* in his successor's time. Certain it is that a great eastward movement of the *Balōč* race began about this period. They seem to have abandoned *Karmān* altogether, and moved in a mass into *Makrān*, which became and has remained a *Balōč* country ever since, many of the more warlike *Djāt* tribes and the remains of the Arab settlers being probably absorbed among them during the next three hundred years. The movement from *Karmān* corresponds with the occupation of Persia by the *Seldjūks* and it may be surmised that the *Balōč* found that strong governments like those of the *Seldjūks* and *Ghaznawis* rendered it impossible for them to live by plunder as they had hitherto done. (*Houtsma, Recueil de textes relatifs à l'histoire des Seldjoucides*, i. 5—7). Many of them no doubt pressed on towards the Sindh border, and thence began to raid from the mountain barrier. About the middle of the thirteenth century in the time of the *Sōmrā* kings of Sindh *Khafif*, *Dōda* iv. and *Umar*, we find *Balōč*es in Sindh allied with *Sōdhā* and *Djharēdja Djāts*.

In the year 618 (1221) the *Khawārizmī* King of *Ghaznī* *Djalāl al-Din Mangbarī* after his defeat on the Indus by *Cingiz Khān* made his way into Sindh, and thence into *Makrān*, and traversed the country from east to west making his way into Persia about 622 (1225); but *Makrān* was now seldom visited by the armies of invaders. The *Mughals* and *Cingiz Khān*, the Turkish followers of *Timūr*, the *Arghūns*, and *Bābar* all followed more northern routes, and the *Balōč* themselves, when they at last burst out from *Makrān*, avoided the coast route by *Bēla*, and after occupying the plateau and perhaps to some extent coalescing with its Dravidian inhabitants, poured down through the *Bōlān*, *Mullāh* and *Nālī* passes into *Kačchi*. Tradition represents that the *Brahōis* at

this period took Kalāt-i Ničārā from the Balōč, and that the descent into the plains was caused by this loss. It seems probable that in reality the Ničārās and Muḥammad Shāhis, the old Dravidian stock, had held the Kuṣṣār country from early times. The old name of Kalāt-i Ničārā seems to denote that they were its oldest inhabitants. In the disturbed period following the Seldjūk and Mughal interruptions other refugees than the Balōč seem to have found their way to this plateau from the west, among them probably the Kōč or Kurds who had lived side by side with the Balōč in the Karmān mountains. This is the most probable origin of the non-Dravidian Brahōis, with whom some Balōč and Afghān clans combined to form the Brahōi confederacy. The process must have been a gradual one, as the adoption of the old Dravidian language proves. The great mass of the Balōč no doubt found these occupants of the highlands too strong to disturb and pressed eastwards into the Indus valley in search of fresh fertile lands to occupy. Something very like a national migration took place, but sufficient Balōčs remained in Makrān to make it predominantly a Balōč country ever since. Las-Bēla was out of the course of the invasion. Its population consequently remained Indian. The Balōč were true colonists, who settled in tribes where they found themselves strong enough, subduing but not exterminating the aboriginal Džats. They had no central organization, but each tribe was under its own chief; although temporary combinations under the chief of the Rinds or of the Lāshāris were occasionally formed, if we can judge from the early ballads. This loose organization prevented the establishment of any permanent kingdom. Each tribe fought for itself, and they often fought against each other. Their invasion of India therefore, although it has profoundly affected the population of the Indus valley, has been almost unnoticed in history, while invasions like those of Čingiz Khān, Timūr and Nādir Shāh, which have left no trace on the population, fill a conspicuous place in the historical drama.

The first tribes of which we have any record are the Rinds under Mīr Čākūr and the Dōdāis under Mīr Sohrāb who appeared at the court of Shāh Ḥusain Langāh, at Multān. The Langāhs are still known as a Musalmān Rādjput tribe in Laia, South Panjāb, and after the break up of the Dihli Sultānat they formed a small kingdom at Multān. Shāh Ḥusain the second of these kings ruled from 874 to 908 (1467 to 1502). During his reign Sohrāb with his followers came to his court and obtained *džāgirs* on condition of military service. Other Balōčs followed, among them Mīr Čākūr and his Rinds who came from Sivi (now generally called Sibi, but Sēvi by Balōčs). Great rivalry followed, and according to the ballads there was war between Rinds and Dōdāis. These same ballads state that Čākūr left Sivi because of his war with the Lāshāris under Gwaharām, and with the Turks under Zunū. In these legends the memory is perpetuated among Balōčs of their migrations and of their dealing with the simultaneous invasions of India by the Arghūns of Kandahār, Dhu 'l-nūn Beg (the Zunū of the legends) and his son Shāh Beg. The history of this invasion shows that Shāh Beg himself had Balōčs fighting on his side, that others fought against him on the

side of Džām Nanda Sammā, and that his son Ḥusain who succeeded him in 930 = 1529, fought against the Balōč on the Indus and made an expedition against the Rinds and Maghassīs (a branch of the Lāshāris) in Kačchi, also that when he attacked the Langāhs at Učch and Multān he found their army mainly composed of Rind, Dōdāi and other Balōčs (931 = 1523). Meanwhile the Dōdāis and Hōts had spread up the Indus and Djehlam valleys. Bābar met them as far north as Bhērā and Khushāb, in 1519, and later on, when Humāyūn was driven out by Shēr Shāh, the three sons of Sohrāb Dōdāi, Isma'il Khān, Faṭh Khān and Ghāzi Khān met Shēr Shāh at Khushāb, and he confirmed their possession of 'Sindh' that is the fertile lands along the Indus. The two towns of Dēra Isma'il Khān and Dēra Ghāzi Khān (and also Dēra Faṭh Khān, now destroyed by the Indus) were founded by these three. Ghāzi Khān's descendants, the Mīrānī Nawwābs, were local rulers of Dēra Ghāzi Khān, and maintained their power there under the Empire of Dihli and also under Nādir Shāh and Aḥmad Shāh Durrānī till they were supplanted by the Kalhōras of Sindh in 1769. The Hōts who accompanied the Dōdāis founded a principality in Dēra Isma'il Khān which after two hundred years fell before the Afghāns, and the Djistkānis (a branch of the Lāshāris) became chiefs of Mankēra in the middle of the sandy waste of the Sindh Sāgar Doāb. The present location of the Balōč tribes of the Panjāb and Sindh has been alluded to in Part II. The poetical legends still current among the Balōč represent that they joined the emperor Humāyūn (who is known as Humāu Čughattā, i. e. Djagatai) in his reconquest of Dihli from the Afghāns. There is no historical corroboration of this, but the *Ta'rikh-i Shēr Shāh* shows that Mīr Čākūr and the Rinds as well as Faṭh Khān Dōdāi had been at war with Shēr Shāh Sūr, who had deprived them of Multān, and therefore it is probable that they would have joined Humāyūn. Čākūr and the Rinds retained their lands in the central Panjāb, and Čākūr's tomb still exists at Satgarha in the Montgomery District. Humāyūn had been taken captive by Balōčs on his first journey into Persia but was well treated by them, and helped on his way. After his conquest of Kābul from Kāmārān Humāyūn bestowed the provinces of Shāl and Mustang on a Balōč chief named Lawang. His relations with them were therefore good, and it seems probable that the great extent of land which they were able to retain in the Central and Southern Panjāb is evidence that they continued in favour after the re-establishment of the Mughal empire. It is most unlikely therefore that the persistent tradition is altogether fictitious.

The great emigration of the Balōč race left the central body, which began to be known as Brahōis, in a comparatively strong position, and the Kambārāni chiefs gradually rose to pre-eminence. No doubt the adherence of certain foreign elements especially the Afghān Raisānis, strengthened them greatly. In the middle of the 17th century Mīr Aḥmad Khān descended the Bolān and took Dhāqar from the Bārōzai Afghāns of Sibi. Mīr Samandar Khān who followed him is said to have held Karāči. He was certainly at war with the Kalhōras of Sind, but the capture of Karāči is doubtful. His successor Mīr 'Abd Allāh was a vigorous chief whose name is still famous among both Brahōi and

Balöc. In pursuit of his war against the Kalhōras he utterly laid waste the province of Kačchi then held by them and extended his power to the west also through Makrān and Kēč. It was during his rule that the Ghazai invasion of Persia took place, and Maḥmūd the Ghazai chief had many Balöces in his army when he invaded Karmān. Afterwards when Ashraf had been defeated by Nādir Shāh in 1143 (1730), he was attacked by Balöces in his attempt to reach Qandahār and slain with all his followers in or near Sistān. This perhaps accounts for the favour with which Nādir Shāh regarded the Brahōi Khāns; for after his Indian conquests he awarded them the lands now held in Kačchi which he took from the Kalhōras. ‘Abd Allāh Khān is said by the Balöces of the Dēradjāt to have invaded that country with his son Muḥabbat Khān, and sacked the town of Djāmpur. He was ultimately killed in fighting against the Kalhōras at a battle between Dhādar and Mitri. He was succeeded by his son Muḥabbat Khān, who with his brother Naṣir Khān had been a hostage at Nādir Shāh's court. He was an oppressive ruler but did service with Nādir Shāh which kept him in favour. After Nādir Shāh's death Muḥabbat Khān raided the Kandahār province, and Aḥmad Shāh Durrānī as soon as his power was established invaded the Sarāwān province, and carried away the Khān's brother Naṣir Khān as a hostage. Before long Naṣir Khān himself became Khān and was invested with the title of Bēglar-Bēgi. Muḥabbat Khān appears to have been killed or kept a prisoner by Aḥmad Shāh till his death. Naṣir Khān accepted the Durrānī King as his suzerain. He established his authority firmly throughout Makrān and Kēč, and returned from an expedition to the Persian frontier by the route through Dizak and Khārān. Aḥmad Shāh bestowed on him the districts of Shāl and Mustang. He also extended his power over Las-Bēla, whose chiefs, known still by the Rādjiput name of Djām (formerly used in Sindh and still found in Kāṭhiawār), admitted his authority, and he obtained the cession of Karāčī from the Kalhōras. Towards the Indus he also held the territory of Harand and Dādjl, a tract in the southern Dēradjāt irrigated by the Kahā river with issues from the Sulaimān Mts. at Harand. His great work was the organization of the Brahōis into the two main groups of Sarāwān and Djahlāwān, and the appointment of the Raisānī chief to be head of the northern and the Zēhri chief of the southern group. The organization was on the principle of military service. Each tribe had to supply a contingent to the Khān, and also to the head of its own group. This service was accepted in place of revenue or tribute, and the Khān also distributed among the tribes the land which he had lately acquired in Kačchi and elsewhere. Such a system depended for its success on the character and popularity of the Khān. It succeeded under Naṣir Khān, but rapidly fell to pieces under his weaker successors.

Naṣir Khān became so powerful that he defied the authority of his suzerain Aḥmad Shāh who thereupon in 1172 (1758) invaded his territories and inflicted a defeat on him in Mustang. Naṣir Khān retired into his fort of Kalāt and was there besieged by Aḥmad Shāh. It is stated by Elphinstone that the Durrānī chiefs were by no means anxious for success, as they did not wish Aḥmad

Shāh's power to increase. The army also suffered severely before Kalāt, and after forty days Aḥmad Shāh agreed to accept Naṣir Khān's nominal submission. Naṣir Khān retained independence in his own dominions, but agreed to render military service to Aḥmad Shāh. This condition he observed faithfully, and he accompanied Aḥmad Shāh during his wars in Khorāsān in 1173 (1759) and afterwards during his wars in India. On the former occasion his troops were mainly instrumental in winning the victory, and he showed the greatest personal heroism. Pottinger who travelled through Balöcistān only fourteen years after his death gives him the highest character for bravery, justice and patience, and a strict regard for truth, as well as liberality without which no ruler can hold his own among Balöces and Brahōis.

Naṣir Khān died in 1210 (1795) and was succeeded by his son Maḥmūd Khān, then a child. Bahrām Khān a grandson of Muḥabbat Khān who had already given trouble in Naṣir Khān's life, now again broke out, but was defeated with the aid of Zamān Shāh the Durrānī King. Maḥmūd Khān however was unable to retain the extensive dominions of his father. Kēč, the western part of Makrān was lost, and the Tālpur Balöc Amirs of Sindh, who had expelled the last of the Kalhōrā rulers from that country, recovered possession of Karāčī. The Khān's half-brothers Muṣṭafā Khān and Raḥīm Khān whose energy might have upheld his authority in Sindh were both killed in a feud. Maḥmūd Khān died himself in 1821, and was succeeded by his son Miḥrāb Khān, who showed more vigour than his father, and recovered possession of Kēč, but was soon involved in hostilities with Aḥmad Yār son of Bahrām Khān, who after various vicissitudes was captured and put to death at Kalāt. Miḥrāb Khān fell very much under the influence of a Ghazai adventurer named Dāūd Muḥammad, and discontent among the Brahōi chiefs led to an attempt to supplant the Khān. This did not succeed, but his position was much shaken, and some of the tribes such as the Mēngals and Bizandjōs of Djahlāwān threw off his authority altogether. The province of Harand and Dādjl was lost, and annexed by the Sikh ruler Randjit Singh. Another trouble was brought upon Miḥrāb Khān by the misadventures of Shāh Shudjā' al-Mulk whose attempt on Qandahār in 1250 (1834) ended in failure. He fled to Kalāt, and Miḥrāb Khān gave him shelter and protection, which embroiled him with the Bārakzai Sardars of Qandahār. He was also distracted by quarrels between his favourites, ending in the death of Dāūd Muḥammad and the success of Muḥammad Husain. This man was instrumental in embroiling Miḥrāb Khān with Lieut. Leech, who had come to Kalāt as British agent when the expedition to restore Shāh Shudjā' al-Mulk was undertaken in 1254 (1838). The intrigues of Muḥammad Husain and his colleagues had the effect of convincing the British authorities of the treachery of Miḥrāb Khān, and a force under Gen. Willshire was sent against Kalāt. The strongly situated fort was stormed and Miḥrāb Khān himself killed. Kačchi, Shāl and Mustang were taken from Kalāt and added to the kingdom of the restored Durrānī king. Thus Miḥrāb Khān was badly recompensed for his hospitality to Shāh Shudjā' al-Mulk in 1834.

The young son of Miḥrāb Khān was set aside,

and Shāh-Nawāz Khān a descendant of Muḥabbat Khān was made Khān. The deposed son, a youth of fourteen, took refuge first in Pandjūr with the Gickis and afterwards with Āzād Khān chief of the Nawshīrwānis of Khārān, and a number of the Sarāwān tribes laid siege to Kalāt where the British Agent Lieut. Loveday and Masson the traveller were with Shāh-Nawāz Khān. Ultimately the town was surrendered and Shāh-Nawāz abdicated in favour of Mihrāb Khān's son (now known as Naṣir Khān II). Lieut. Loveday was imprisoned and Masson after a time was sent to the British Agent at Quetta. Loveday was murdered by the Brahōis after their defeat at Dhādar in Dec. 1840. Kalāt was again occupied, and Naṣir Khān II was finally recognised by the British Government as Khān at the end of 1841. He held to his engagements through the events of 1842 and 1843, the abandonment of Afghānistān and annexation of Sindh to the Indian empire. The position and influence of the Khāns of Kalāt had been much shaken by this time. The Brahōi tribes were rebellious and discontented, and after the loss of Harand-Dādjl, the Maris and Bugṭis and the tribes of the Sulaimān became practically independent, and plundered the plains of the Dēradjāt, Northern Sindh and Kačchi impartially. To the west the Kādjar Government of Persia encroached on Kēē and western Makrān. Kačchi, Shāl and Mustang had been restored to the Khān by the treaty of 1841 by which he admitted the suzerainty of the Durrāni king Shāh Shudjā' al-Mulk, but after the recovery of power in Afghānistān by the Bārakzais, they were retained by the Khān without any admission of the Amīr's authority. A tract around Sibī however still acknowledged Kābul rule.

The advance of the frontiers of the British empire in India by the annexation of Sindh in 1843 and the Pandjāb in 1849 altered the position with regard to the border tribes, whose incursions were curbed by the formation first of the cantonment of Jacobabad on the Kačchi border, and afterwards by the military posts along the foot of the Sulaimān mountains. Sir Charles Napier invaded the Bugṭi hills in 1845, and in 1847 General Jacob inflicted on them a severe defeat in the plains, but no attempts were at first made to exercise any regular authority over these tribes. By a treaty signed in 1271 (1854) the Khān accepted a position of subordination to the British Government and bound himself to repress all outrages. He had not however the power to enforce the observance of this condition, and it gradually became evident that some further extension of British power was inevitable. In order to assert his power against the tribes he tried to form a permanent military force and relied on the advice of a Wazīr of servile origin. Such measures were intensely unpopular, and led to perpetual trouble with the tribes. Mir Naṣir Khān died in 1274 (1857), not without suspicion of poison, and was succeeded by his younger brother Mir Khudādād Khān. The Dārogha (or Chamberlain) Gul Muḥammad was suspected in connection with the late Khān's death, and kept the young Khān practically as a prisoner in the Miri or fort of Kalāt, and there they were attacked by the Brahōis with the Djām of Las-Bēla and Āzād Khān of Khārān. A temporary arrangement was come to through British influence and the Shāhghāsi Walī Muḥammad became the Khān's principal adviser, but the trouble

continued for several years. A successful expedition was, with the assistance of Major Green the British Agent, made against the Maris in 1859, but no permanent stop was put to their raids. In 1863 the Khān was defeated by a Brahōi rising, and fled to Sindh; his cousin Sherdil Khān took his place but was assassinated next year, when Khudādād Khān recovered Kalāt with the assistance of the Raisāni tribe. Under such circumstances nothing like a settled government remained in the country. In 1869 the Djām of Las-Bēla assisted by the Brahōi chiefs broke into rebellion, but was defeated and finally banished; he was interned in British India for a time. In 1871 the trouble became still more serious. Djādar at the foot of the Bōlān Pass, Bāgh, the chief town of Kačchi, and Gandāva were taken by the revolted tribes, and Bēla was seized by a relative of the exiled Djām. Makrān was also in rebellion, and the Khān had no authority left to him. This brought about more decided intervention, and Capt. Sandeman, who had attained great influence among the Maris, Bugṭis, Mazāris and other Balōč tribes connected with the Pandjāb, was sent to Kalāt at the end of 1875, and by means of tact and personal influence, and the assistance of an honest and able Balōč chief, the late Sir Imām Bakhsh Khān Mazāri, succeeded after many difficulties in arranging all the disputes between the Khān and the chiefs at Mustang by the end of 1876. A treaty was concluded at Jacobabad where the Khān met the Viceroy of India Lord Lytton in October 1876. The result of this treaty was to make Kalāt a protected state, the rights of the tribal chiefs were recognized and the Government of India reserved the right of intervention to secure good government. Sandeman became first Agent to the Governor General, with his headquarters at Quetta. The post at Quetta on a plateau nearly 6000 ft. high at the head of the Bōlān Pass became a military station, and is now a very strong position. In the war with Afghānistān 1878—80 the Bōlān Pass was used freely and without interruption by troops moving from India towards Kāndahār. The treaty of Gandamak between the Amīr Ya'qūb and the Indian Government transferred the districts of Sibī and Peshin up to the Khawādja Amrān Mts., to British India. These districts formed the nucleus of the new Province of British Balōchistān. A railway was commenced from the Indus valley to the Peshin plateau by the Harnāi Pass in 1879, and, though work was stopped for a time in 1880 owing to an outbreak of the Marī tribe after the battle of Maiwand, it was completed after several years' work, the first and at present the only railway which mounts from the low lands of the Indian plain to the Iranian plateau. There was excitement also among other tribes which entailed some minor military operations, and Sir C. Macgregor led an expedition into the Marī hills.

The incorporation of Sibī and Peshin in the Indian Empire led to the further extension of British authority through the valley of Thal Čōtiālī, Bōri and Zhōb lying between Peshin (otherwise Pushang) and the old Indian Frontier along the Sulaimān Mts. Ultimately the whole of this country was incorporated in the Indian Empire, generally with the consent of the population, and the Military Stations of Lōralai and Fort Sandeman were formed to take the place to some extent of

the old stations of Dēra Ghāzi Khān, Rājjanpur and Jacobabad. Quetta when connected by rail with the Indian system became a military centre of more importance. The remaining history of Balōcistān up to the present day is one of increasing efficiency in administration, a growth of peace and prosperity among the tribes whether those near the Panjāb frontier, those of Makrān, the Nawshirwānis of Khārān or the state of Las-Bēla. Sir R. Sandeman, the founder of modern Balōcistān died at Las-Bēla in 1892 and is buried there. The Khān of Kalāt, Mīr Khudādād Khān was deposed by the Government of India in 1893 on account of a savage and murderous outburst, and was succeeded by Mīr Maḥmūd Khān, the present Khān.

The boundary between the state of Kalāt and Persia was laid down by a boundary commission appointed by the British and Persian Governments in 1872. This was revised and rectified by the further commission presided over by Sir T. Holdich in 1895-6, in which disputes between the Persian tribes and the Nawshirwānis of Khārān were settled, and at the same time another commission under Capt. Mac Mahon laid down the boundary between Afghānistān South of the Helmand and Balōcistān. The peak of Malik Syāh Kōh at the southwest corner of Sistān has been fixed as the meeting point of Persia, Afghānistān and Balōcistān. The northern strip of desert country between Khārān and the Afghānistān border, known as Caghāi and western Sindjarāni does not form part of the Khānat of Kalāt but is immediately under the British authorities. Through it runs the caravan route from Quetta to Sistān and Karmān. The railway has been continued as far as Nushki where this route starts. Khārān, like Las-Bēla is not directly under the Khān of Kalāt, but is administered by its own chief, who admits the Khān's suzerainty. All disputes are subject to decision by the agent at Quetta.

The Balōc tribes of the Sulaimān Mts. east and north of the Maris and Bugṭis are not under the Balōcistān Government, but are managed like those of the adjacent plains of the Deradjāt by the Deputy Commissioner of Dēra Ghāzi Khān under the Lieut. Governor of the Panjāb. In the same way the tribes of northern Sindh are managed through the Government of Sindh. In most cases the tribes are governed through their own chiefs, to whom a good deal of authority is allowed by the British Government.

The Tālpur tribe who established a short-lived rule in Sindh were an offshoot of the Laghāri Balōc tribe of Čoṭi near Dēra Ghāzi Khān. The Amīrs of Sindh against whom war was declared in 1843 were members of this family. After the annexation of Sindh one of these Amīrs, Mīr 'Alī Murād of Khairpur, was allowed to retain his dominions, and the state of Khairpur still exists, the only feudatory state of British India which is under a prince of Balōc nationality.

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BĀLṬA LIMĀNĪ, a bay on the European shore of the Bosphorus between Boyađji-K öi and Rūmilī Hişar, so called after Bālta-Oghlū Sulaimān-Bey, the first admiral of the Turkish fleet, who equipped the fleet of 420 ships here, which co-operated in 857 (1453) at the siege of Constantinople; it is the ancient Phidalia. Rashīd-Pasha's old palace stands here. The commercial treaty with France of 1838, the Treaty of the Five Powers of 1841 and the agreement of 1849 relative to the principalities of the Danube are all concluded here.

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BĀLṬADJĪ, "Axe-bearer", the name given, in the older organisation of the Othmanli court, to a body of palace-guards, consisting of 400 men under the command of the *Kizlar-Agha*, and specially entrusted with the duty of guarding the princes and princesses of the blood as well as the Imperial Harem. They wore a peaked bonnet of fawn-coloured felt, called *kulāh* and were quartered in the Eski-Serāi. They accompanied the Harem to the wars, marching beside the vehicles conveying it and camping around its tents; they were armed with halberts, whence their name. Their commander bore the title of *Bālṭadjilar-K'iyasi*. He transmitted the Sultān's orders to the Grand Vizier and at the ceremony of *Mewlūd* assisted the preachers to descend from the pulpit. — The *Zūlfū-Bālṭadjī* were a corps of 120 men attached to the service of the chamberlains (*Khāṣṣ-Oḍālī*) taking their orders from the *Siliḥdār-Agha*; their bonnet, not quite so peaked, was distinguished from that of the *Bālṭadjī*'s by two strips of woollen

cloth which hung down over their cheeks (*zūlf*) whence their name. — In the vaulting of the Siliwri gate at Constantinople may be seen a huge club which was carried on high by Deli-Pehliwān, one of the Bālṭadjīs of the Eski-Serāi.

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(CL. HUART.)

BALTISTĀN, or LITTLE TIBET, a mountain-tract on the N. W. frontier of India; subordinate to the native state of Kashmir: area and pop. unknown. It contains some of the highest mountains and largest glaciers in the world, and includes part of the upper channel of the Indus, on which Skārdū, the capital, is situated. The inhabitants, though Tibetan by race and language, were long ago converted to the Shī'a sect of Islām. Their hereditary chiefs are known as Rādjās or Gialpos, who trace their descent to 'Alī Shīr, who conquered Ladākḥ and founded Skārdū about the end of the xvth cent. They were subjected to Kashmir in 1840. Owing to pressure of population on the soil, which is said to average 1467 per sq. m. of cultivation, the Baltis emigrate in search of labour as far as the plains of India.

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(J. S. COTTON.)

BĀLYŌS (by metathesis, from the low Latin *bailus* Lat. *bajulus*), BAILO, the title of the representative of the Venetian Republic at the Sublime Porte. After the capture of Constantinople by the Turks, Girolamo Minotto was decapitated on the surrender of Galata: negotiations were then entered into for the resumption of relations and the sending of a new bailo with the same rights and duties as under the Eastern Roman Emperors. Bartolommeo Marcello was the first agent in this capacity in 1454. The agent was changed every two years but as he had to await the arrival of his successor his mission in practice lasted three years. By the terms of the agreement, renewed at the beginning of the reign of Sultān Sulaimān (926 = 1520) the bailo could not be imprisoned for debt; he administered the estates of his countrymen and made out to them the passes without which no merchant could journey into the interior of the Othmanli kingdom.

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(CL. HUART.)

BAM (Arab. Bamm), a district and town in the province of Kermān, Īrān, about 120 miles S. E. of Kermān on the western edge of the great salt desert Dasht-i Lūt.

In mediaeval times Kermān consisted of five districts: Bardasir, Sirdjān, Bam, Narmasir and Djiruft. Bam has long been a commercial centre of some importance, for the road from Shīrāz through Kermān to Sidjistān or through Makrān to Manšūra in Sind forked here, whence it is often mentioned in old road-books. Bam has also been a fortified place since early times and it was used as a place of detention by Šaffār Ya'qūb b. al-Laith in his campaign against the Ṭāhirids of

Khorāsān in 259 (873). A certain Ismā'il b. Ibrāhīm, vizier of Subkurā, who had been emancipated by 'Amr b. al-Laiṭh, and was lord of the province of Fārs in the time of al-Muktadīr billāh, came from Bam. Iṣṭakhri and Ibn Ḥawkal give a more detailed account of Bam (in the ivth = xth century). It had then three chief mosques, one called al-Khawāridj with the alms-box in the bazaar beside the palace of Manṣūr b. Khurdīn, Emir of Kermān, a second in the cotton merchants' bazaar (*bazzāzin*), and the third in the citadel. The cotton industry flourished in Bam, in particular kerchiefs (*mandil*), shawls for turbans and scarves known as *ḥailasān* were manufactured and exported to Khorāsān, Irāk and Egypt. Muḥaddasī gives similar information and also mentions the four gates of the fortress by name. The fortress was situated in the centre of the town and included a part of the bazaar. A small river and aqueducts supplied the town with water. The houses were built of mud. Of the baths, one in the *zuḥāk al-bidh* was famous. The surrounding villages also were dependent on the cotton trade. In the viiith (xivth) century the fortress of Bam is mentioned again by al-Mustawfi.

In the beginning of the xixth century Bam was again a strong fortress which appears to have been built in the time of Nādir Shāh. Being a town on the Afghān frontier it was the object of frequent attacks. In 1795 it was the scene of the capture of Luṭf 'Alī Shāh, the last of the Zand dynasty. The victorious Agha Muḥammad Shāh ordered a pyramid of skulls to be erected here; it was still standing when Kinneir saw it but was removed by order of Faṭḥ 'Alī Khān.

The modern town may be better described as an agglomeration of houses and extensive gardens than as a town. It lies on the both sides of the river Bam and is unfortified. Its bazaar is small and mean. Its products are cotton, henna, indigo and wheat, which are exported to Bandar Abbās. The number of its inhabitants is estimated at 8000—9000 souls. The fortress at the foot of which lay the older town lies 1/4 mile to the east outside the modern town: it is an oblong of 400 × 500 yards surrounded by walls without towers and a dry ditch. In it was a strongly fortified citadel with a high watch-tower.

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BAMBĀRA (BAMBARRA), the, a negro people in the French Sūdān. The Bambāra country is bounded on the north by the land occupied by Moors, in the south by the Mandingo country and in the east by Masina. It lies between 12° and 14° N. Lat. and 4° and 8° W. Long. of Greenwich. Its boundaries are approximately: in the north, a line drawn from Kulodugu to Tambakara; in the south, the upper course of the Senegal from Medine to Bafulabe, the Bakoy to its confluence with the Baule and lastly the Niger

from Bamako to Sansanding. The Bambāra are here found sometimes in very large bodies as in Beludugu (50,000 inhabitants), sometimes in groups scattered among a population of different race (Soninke, Fulbe etc.). They also extend beyond the boundaries of the Bambāra country proper and have planted colonies in the Masina country on the shores of the Bani and the Bafing. Mixed with the Fulbe they form the population of Wasulu south of the Niger, where they have retained their own language and customs.

The Bambāra belong to the Mande stock of which they are the most important branch. They themselves do not use the name Bambāra which is given them by Europeans: according to Binger it is synonymous with the Arabic *kāfir* "unbeliever". They call themselves Bamana or Bamenke, from the root *bama* "cayman", the animal which is their *tenne* or totem, a custom which is also found in other branches of the Mande stock. In physique they closely resemble the other branches of the Mande except that in them the original type has been somewhat modified by crossing with foreign elements, especially with the Fulbe. The colour of their skin varies from deep black to chestnut brown. They are powerfully built and are usually tattooed with three parallel lines, burned with a hot iron, running from the corners of the eye to the corners of the mouth. They are brave and hospitable. They readily change their place of abode and since the French conquest they have spread throughout the whole Sudan as soldiers, servants, and artisans. Their sobriety and economy have earned them the title of "Auvergnats du Soudan". Although they have for centuries preferred warfare to any other occupation, leaving the practice of trades to the Sarakule and Soninke who live amongst them, they are nevertheless industrious. As agriculturists they take advantage of the rainy season, from July to October, to cultivate millet, sorgho, maize, indigo, tobacco, and hemp; as artisans they weave cotton, work in iron and make powder. Before the arrival of Europeans they were unacquainted with the use of money and paid for their purchases in cowrie shells and bars of salt. They are sedentary and live in villages, each of which consists of several *sokola* or groups of huts surrounded by an earthen wall. Their huts of hardened earth are usually rectangular and surmounted by a terrace. At the entrance to the villages are public huts called *blo* which are used as places of assembly and palaver by the inhabitants.

The social organisation of the Bambāra is still very primitive. The family is under the absolute authority of the father. The children are his slaves till they attain puberty; girls are given in marriage by their parents without being consulted, and remain the slaves of their husbands. Polygamy is allowed and divorce common. An inheritance descends from brother to brother. In former times the population was divided into three castes: 1. the nobles, warriors or *tontigi* (literally "bearers of bows"); 2. citizens or *nyamakala*; 3. slaves. At the present day the royal families, Karubali, Diara and Massa-Si are at the head of the social hierarchy; next come the *numu* or smiths, the *garange* or leather-workers, the *griot* or sorcerers and finally the slaves. The village is under the authority of a chief entrusted with the administration of justice according to a code of common

law which is transmitted from father to son. The villages sometimes combine into groups but the bond of union is very weak and these confederations never last long unless it is a question of defending themselves against a common enemy as was the case at the time of the Tuculor domination. Union and a spirit of *entente* have almost always been wanting among the Bambāra. The states which they have founded have soon entered into conflict with one another or fallen to pieces from internal dissensions.

The language of the Bambāra is called *bamanaka*; it belongs to the Mande group of languages and is related to the languages of the Malinke, Soninke and Diula. The Bamanaka differs most of all these from the original type. It is especially characterised by its extreme conciseness and by the corruption of its words through excessive contraction. There is no declension among the substantives and in the verb no distinction of voice, mood, tense or person (Bazin, *Dictionnaire Bambara*, Introd. p. xviii.). The Arabic alphabet is used for writing, which is however little practised. There is, strictly speaking, no literature but only oral traditions which scarcely reach farther back than the last two centuries, as well as fables, legends, and narratives intermingled with songs and dances, in which the Bambāra take great delight.

The Bambāra form the anti-Musulman element of the French Sūdān. With the exception of some insignificant sections living in Kaarta they have resisted the propaganda of Islām and remained pagans. Their religious beliefs are those of primitive peoples. Each family has its own *tenne* or totem, a sacred animal which the members of the family must not kill nor eat nor even look at intentionally. Ancestors protect their descendants. The dead are buried in the entrances to the huts and are depicted on the interior walls in coloured designs (hands, arms, geometrical figures), sometimes even in relief. Sacrifices are made to them; perhaps in former times they used to sacrifice captives on the graves of their chiefs. Fetishes or *bouri* play a very considerable part in their life. Every family, every village has its own which is carefully preserved in a sacred building. The fetish is often a tree to which animals such as sheep, dogs, and hens are sacrificed, or millet and fruits brought. These sacred trees are as a rule surrounded by shrubbery in which a sorcerer resides. The sorcerers, recruited mainly from the smith caste, and organised in secret societies of which little is as yet known, are very much feared. They foretell the future by examining the entrails of sacrificial animals; by juggling and by weird practices, such as nocturnal promenades through the villages, clothed in giegaws and wearing calabashes pierced with holes on the head, they keep the inhabitants in constant terror and wield a tremendous influence over them. Among other customs of the Bambāra may be mentioned circumcision which is performed when boys attain the age of puberty and which has the character of a proof of initiation, and the celebration of festivals, some of which may have been borrowed from the Muḥammadans but others of which, such as the festival of the end of harvest, are much more ancient in origin.

From the want of written sources the history of the Bambāra is very little known. Apparently

they were numbered among the vassal peoples of the empire of Mali or Melle and certainly took advantage of the fall of this empire in the xvth century to declare their independence. Alḥmad Bābā indeed, mentions among the five states which arose out of the ruins of the empire of Melle, a kingdom peopled by the Bambāras, the Samoko and the Samananke. A century later, about 1650, perhaps to escape the propaganda of Islām they moved to the upper Niger. Kaladian Kurubari, one of their chiefs, made himself master of the land inhabited by the Soninke and formed a vast kingdom on both banks of the Niger. He divided it amongst his six sons, who thus became sovereigns of independent kingdoms, often at war with one another. In the beginning of the xviiith century one of his grandsons, Bittu, again united all the lands of the Bambāra under his sway. He reigned thirty years and was succeeded by his eldest son, who founded Segu-Sikoro. The development of the kingdom of Segu was arrested for some years by civil wars (1748—1754) but its progress was resumed in the reign of Ngolo (1754—1787). After getting rid of his rivals, this chief succeeding in overcoming the Fulbe of Kallari after an eight years' war, imposed his protectorate on the Fulbe kingdom of Masina and made his word law from Bamako to Timbuctu. During the first half of the xixth century the kings of Segu, Mansong (1787—1808) and De-Diara (1808—1830) were again very powerful. They conquered the Bambāras of Kaarta and compelled Masina and Futa to pay them tribute.

Another Bambāra kingdom had been established in Kaarta in the xviith century by Sakhaba, son of Kaladian Kurubari. In the xviiith century this state passed into the power of a new dynasty founded by Sebe Massa who reigned at Niore about 1754. His son, Daise Kurubari, was ruling this town in 1796 when Mungo Park passed through it. His successors maintained their independence in Kaarta till the middle of the xixth century.

The kingdoms of Segu and Niore were destroyed by the conquering Tuculor al-Ḥādjīdī 'Omar [q. v.]. Kaarta was conquered in 1859. Two years later 'Alī Diara, king of Segu, who had made an alliance with the Masina to resist the Muḥammadan invasion, also was overcome; al-Ḥādjīdī 'Omar entered Segu on the 10th March 1861 and there installed his eldest son as king. The Bambāra however were by no means ready to acknowledge the rule of the Tuculor. They rebelled in various places against al-Ḥādjīdī 'Omar and his son Aḥmadu. The people of Beludugu in particular were successful in regaining their independence. They cut the Tuculor empire up into two great divisions and cut off communication between Kaarta and Segu. This state of affairs remained till the French troops took possession of Segu and destroyed the power of the Tuculor (1890-1891). The land occupied by the Bambāra then passed under the rule of the French who have since been endeavouring to establish law and order there.

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BĀMIYĀN, in the Arabic sources frequently **AL-BĀMIYĀN**, a town in the Hindu-Kush, north of the main range in a mountain valley lying 8480 feet above the sea-level, through which one of the most important roads between the lands in the Oxus watershed and the Indus leads; the town is therefore naturally important as a commercial centre, and was important in the middle ages as a fortress also. Although the valley really belongs to the Oxus watershed and is separated from Kābul by high mountain passes e.g. the Khulm and Kunduz, Bāmiyān politically has been more frequently associated with Kābul and Ghazna than with the lands of the Oxus territory. In the first half of the xixth century the pass of Aḳ-Ribāt lying to the north of Bāmiyān formed the boundary between the districts of Kābul and Kunduz; at the present day this pass forms the boundary between Kābulistān proper and Afghān Turkestan.

The valley as well as the town are described as early as the viith century A.D. by the Chinese pilgrim Hsüan-Čuang (*Mémoires sur les contrées occidentales*, trad. par Stan. Julien, i. 36 *et seq.*, *Histoire de la vie de Hiouen-Tsang*, p. 68 *et seq.*). The name is transcribed Fan-yen-na (in Marquart, *Erānshahr*, p. 215 *et seq.* according to de Groot and G. Schlegel the ancient pronunciation was Bam-jan-na). The "Older Middle Iranian form" of the name was Bāmikān according to Marquart. Even at that period the district did not belong to the Oxus territories (Tu-ho-lo = *Toḫaristān*, cf. above p. 340^a, article *AMŪ-DARVĀ*), although the alphabet, methods of government and coins were the same, the language alone differed slightly. The oldest Arab authorities as well as Hsüan-Čuang tell us that the inhabitants of Bāmiyān professed Buddhism, which at that period was widely spread through all the lands north and south of the Hindū-Kush. In the time of Hsüan-Čuang there were more than ten monasteries there and more than a thousand monks. The two colossal images in relief on a rock in the north ridge of the valley, which are later described by the Arabs as unique in their kind (cf. especially Yāqūt, i. 481) were already in existence in the time of Hsüan-Čuang. The larger figure (according to later travellers 120 feet high) is that of a man, the smaller (about 200 yards distant from the other) is that of a woman; in the middle ages these figures were known as *Surkh-but* and *Khink-but* ("red idol" and "white idol"). Both figures have been disfigured in modern times by cannon-shots, — by order of the Indian Emperor Awrangzēb, it is said; nevertheless the town was called But-i Bāmiyān after them, as late as the xixth century as 'Abd al-Karim Bukhārī (ed. Schefer, p. 4 *et seq.*) and the English traveller Moorcroft (*Travels in*

Himalayan Provinces, ii. 387) inform us. Only a few traces remain of the wall paintings mentioned in Yāqūt ("all the birds created by God" are said to have been represented there). Burnes amongst others (*Travels into Bokhara*, London, 1839, ii. 159), gives a reproduction of the idols in their present condition. There was still in the iiiird (ixth) century a large Buddha-temple in Bāmiyān, in which there were idols also; the temple was destroyed in the year 256 = 870 by the Šaffārid Yā'kūb and the idols brought to Baghdād in Rabi' II 257 (26 Febr.—26 March 871). Cf. the comparison of Ṭabarī, iii. 1851 and *Fihrist*, p. 346 by Barthold in *Oriental. Stud.* (*Nöldeke-Festschrift*), i. 187.

The town itself was situated on a mountain; it is described as a "little town" by Hsüan-Čuang as well as by the later Muḳaddasī (ed. de Goeje, p. 303); according to Iṣṭakhri (ed. de Goeje, p. 280) it was half the size of Balkh; according to Yā'kūbī (*Geogr.* ed. de Goeje, p. 299) and Yāqūt (l.c.) it had a strong fortress; the town itself however was not surrounded by a wall. A gate in Ghazna (apparently the northern one) bore the name "Gate of Bāmiyān" (Muḳaddasī, p. 304); the town must even at that time have been of some importance therefore; but the trade must have been very small in comparison with that of later times, for in the list of taxes given in Ibn Khurdādhbeh (ed. de Goeje, p. 372) the assessment of Bāmiyān is quite an insignificant sum (5000 dirhems).

The prince of Bāmiyān bore the title *Šēr* (written *Šir* and *Shār*) which Yā'kūbī (*Geogr.* p. 289) erroneously translates "lion"; the word means "king" and is to be derived from the old Persian *khshathriya* (Marquart, *Erānshahr*). Islām was first adopted by these princes in the time of the 'Abbāsids, according to Yā'kūbī's geography (l.c.) in the reign of al-Manšūr, according to the same author's history (ed. Houtsma, ii. 479) in that of al-Mahdi. The relations of this dynasty with the lands to the north and south of the Hindū-Kush are not quite clear. According to Yā'kūbī Bāmiyān belonged to *Toḫaristān*, i.e. the lands of the Oxus territory, which is probably confirmed by Ṭabarī's statement (ii. 1630, 1) that about 119 = 737 a foreigner from Bāmiyān ruled in *Khuṭṭal* (north of the Oxus); on the other hand Iṣṭakhri (p. 277) says that the district (*amal*) of Bāmiyān only included the lands south of the Hindū-Kush with the towns of Parwān, Kābul and Ghazna. According to a document of the year 718 A.D. quoted in Chinese sources, the prince of Bāmiyān as well as all the princes of the lands up to the Indus were vassals of the Turkish prince (Yabghu) of *Toḫaristān* (E. Chavannes, *Documents sur les Tou-kiue (Turcs) occidentaux*, St. Petersburg, 1903, p. 201 and 291). Under the later 'Abbāsids the members of the dynasty of Bāmiyān, like many central Asian princes, held influential positions at the court of Baghdād; Ṭabarī (iii. 1335) tells us that a *Šēr* of Bāmiyān was appointed governor of Yaman in Rabi' II 229 (28th Dec. 843—25th Jan. 844).

The native dynasties seem to have been finally overcome by the Ghaznawids. A branch of the house of the Ghōrids ruled in Bāmiyān for half a century (550—609 = 1144—1212-1213). Bāmiyān was then the capital of a kingdom which comprised all *Toḫaristān* and some districts north

of the Oxus and stretched to the north east as far as the borders of Kāshghar. Like the other lands of the Ghōrids, this kingdom also was incorporated in the kingdom of Muḥammad Shāh of Khwārizm in the beginning of the viith = xiiith century; Bāmiyān was granted with Ghazna and other lands to Djalāl al-Dīn the eldest son of the Khwārizmshāh (Nasāwī, ed. Houdas, text p. 25, transl. p. 44), i. e. Bāmiyān was again separated from Toḵhārīstān and united with the countries south of the Hindū-Kush. Soon afterwards (618 = 1221) followed the destruction of the town by the Mongols. Mütügen, a grandson of Čingiz Khān fell at the siege of the town; in revenge for his death the conqueror razed the town to the ground and exterminated its inhabitants; the place received the name Mo-Balik (evil town) or (according to Rashīd al-Dīn) Mo-Ḳurghān (evil fortress) and was still uninhabited 40 years later in the time of the historian Djuwainī. The town built on a hill and destroyed by Čingiz Khān is apparently identical with the ruins now called "Galgala". These ruins are situated on a hill in the southern ridge, opposite the rock with the two idols.

The modern Bāmiyān lies a few miles to the west of the ruined town and is no longer of any political importance; it is usually described by recent travellers as a "considerable village". For the last few centuries Bāmiyān has always been combined with Kābul and Ghazna; like these towns it belonged down to the xiith = xviiith century to the empire of the Mughals and afterwards to the newly founded Afghān kingdom. According to 'Abd al-Karīm Bukhari (ed. Schefer, p. 4 *et seq.*) 100,000 rupees were yearly levied on Bāmiyān for the rulers of Afghānistān in the beginning of the xixth century; the Indian traveller Munshī Mohan Lal (*Journal of a Tour through the Panjab*, Calcutta, 1835, p. 37) reckons the receipts from customs alone at 70,000 rupees. The same authority informs us that the inhabitants of Bāmiyān speak two languages, Persian and Pushtu (Afghān). The population of the valley mostly belongs to the Hazāra stock.

Bibliography: The Chinese and Arab notices have been collected by J. Marquart, *Erānshāhr*, Berlin, 1901 (see Index). Le Strange, *The Lands of the Eastern Caliphate* (Cambridge 1905), p. 418 is to be used with caution; what Muḳaddasī, p. 303 *et seq.* tells us about Ghazna is there erroneously applied to Bāmiyān. On the history of the Ghōrids of Bāmiyān cf. *Ṭabaḳāt-i Nāṣirī* (ed. Nassau Lees), p. 101 *et seq.*; *id.* (transl. Raverty), p. 421 *et seq.* On the Mongol conquest see the text of Djuwainī (*Tārīkh-i Dīhān-Kushāy*) in Schefer, *Chrestomathie persane*, ii. 142 *et seq.*; the text of Rashīd al-Dīn (*Djāmi' al-tawārīkh*) in Berezin, *Trudi vost. otd. Imp. Russk. Archeol. Obšč.*, xv. text, p. 116; cf. d'Ohsson, *Histoire des Mongols*, i. 294 *et seq.*; J. Minaiew, *Svidēniya o stranach po v'erchoviyam Amu-Daryi*, St. Petersburg, 1879 (see Index) has collected the notices by modern travellers.

(W. BARTHOLD.)

BAMPŪR, a district and town in the centre of Persian Balōčistān, the seat of a governor, who is under the Governor-General of Kermān. In the older literature it is only mentioned by Muḳaddasī 52 (wrongly Barbūr for

Banbūr) and in the *Djīhān nūmā*. It lies at the intersection of several trade routes; from Shīrāz or Kermān (town) to British Balōčistān and India, and from the harbours of Djāsk, Gwattar, Gwadur to Seistān. Till about 1750 it belonged to Persia and latterly under Nādir Shāh to the Beglerbeg of all Balōčistān, Naṣir Khān Brahōī. On Nādir Shāh's death he placed himself under Aḥmad Shāh Durrānī of Afghānistān and became independent after the latter's death; he died in 1795. Balōčistān then broke up into various divisions each with its own chief. In the reign of Muḥammad Shāh (1834—1844) Persia again attempted to acquire the suzerainty. When a chief of Bampūr attempted a raid into Kermān he was overcome by the Persians. In 1849 a rising again took place after which Bampūr itself was taken by the Persians. Since that time it has been held by Persia under Persian governors.

The town itself is rather a camp of soldiers with their families than a town. It has a fort on a mound 100 feet high which protects the cultivated valley of the stream of Bampūr from the advance of the sand dunes of the desert. The fort is substantially built with walls of brick. The river valley is covered with gardens and date groves belonging to Balōčis, which present a striking contrast to the wide barren plain of Bampūr. This land is crown property and produces corn and dates. A small garrison of Persian infantry, artillery, and cavalry, is stationed in the fort while a standing militia of Balōčis is encamped in the neighbourhood.

Bibliography: G. Le Strange, *The Lands of the Eastern Caliphate*, p. 330; *Eastern Persia*, by St. John Lovett Smith and Goldsmid, p. 76, 203, 206; G. N. Curzon, *Persia and the Persian Question* II, 267 f. (E. HERZFELD.)

BĀN (A. and P. from the Indian *Behen*). According to Abū Hanīfa and Dioscorides the Bān tree is, like the Oriental tamarisk, tall and slender, with soft wood and supple green branches. Ancient writers tell us that the tree was principally to be found in Arabia Felix; at the present day it is identified with the *Moringa aptera* (Sickenberger), indigenous from Upper Egypt to India, the seeds of which yield the finest of all vegetable oils; it was highly prized even in antiquity and was well known to the Romans as *glans unguentaria* and to the Greeks as *βάλανος μυρεψική* (Dioscorides). The bright, green, bean-like fruit (*Habb al-bān*, *Djawz al-bān*, *Fustuḳ al-bān*) was bruised in a mortar, strained and then put into a press. The oil obtained in this way was considered an effective remedy against various skin-diseases (cicatrices, leprosy) in mediaeval Arab medicine; a miṭḳāl of the seed (92 grains) taken in honey and water was used as an aperient and emetic; in another connection it was given (with vinegar and water) to horses as a remedy for cardalgia. In addition to its use in medicine the oil of the bān was much used in cosmetics.

Bibliography: Muwaffaq, ed. Seligmann, I, p. 44; Achundow in *Hist. Stud. aus d. pharmakol. Inst. zu Dorpat*, vol. iii., p. 165 and 349; Ibn al-Baitār, ed. Leclerc, No. 226 and No. 932; Ibn al-Awwām, trans. Clément-Mullet, Tome ii. partie 2, p. 145. (J. HELL.)

BANĀKIT, a town in Central Asia, on the right bank of the Sir-Daryā, not far from the mouth of the "river of Ilāḳ" i. e. the

modern Angren (properly Āhengerān). The name is written Binākath in Muḥaddasī (ed. de Goeje, p. 277, 1); this form is doubtless more correct than that given by Yākūt (I. 740), for the name like many others such as Akhsikath, Binkath, Tūnkath, is evidently compounded with *kat* or *kath* "village, town, or fort". In later times the name is also written Finākat and Finākant. In Muḥaddasī's description of the town (I. c.) we are only told that it had no walls and that the Friday mosque stood on the market-place; there seems to be no other description of the town in any of the sources that have as yet come to light. In 617 = 1220 the town had to surrender after a three days' siege by a small division (5000 men) of a Mongol army; cf. d'Ohsson, *Histoire des Mongols*, i. 224, and the text of Djuwainī (the only authority for this siege) in Schefer, *Chrestomathie Persane*, ii. 115. In Timur's time the town was in ruins; it was rebuilt by his orders in 794 (Ape year, 1392) and named Shāhrukhīya after his son Shāhrukh (*Ẓafar-Nāmah*, Indian edition, ii. 636). In this connection it is related that the town had been destroyed by Čingiz-Khān and remained in ruins till the time of Timur; Djuwainī however says nothing about any such destruction; the state, in which the town was towards the end of the viiith = xivth century, was perhaps brought about by some later event. At the present day Shāhrukhīya is in ruins, and nothing is known of the date of its final destruction; in accounts of the Timurids and Uzbek, Shāhrukhīya is frequently, including the xith (= xviith) century, mentioned as a strong fortress. The site of the ruins (now called Sharkiya) was fixed by Russian explorers in 1876. Cf. Le Strange, *The Lands of the Eastern Caliphate*, p. 482, where the date of the restoration of the town is wrongly given. (W. BARTHOLD.)

BANĀKITĪ, FAḤR AL-DĪN ABŪ SULAIMĀN DĀWUD B. MUḤAMMAD, Persian poet and historian (died 730 = 1329-1330). According to his own statement he was appointed "king of poets" (*malik al-shu'arā*) by Ghāzān-Khān, Mongol ruler of Persia, in the year 701 (1301-1302); one of his poems is given by Dawlatshāh (ed. Browne, p. 227). His history bears the title *Rawḍat ūlī 'l-albāb fī tawārīkh al-akābir wa 'l-anṣāb* and was composed in 717 (1317-1318) in the reign of Khān Abū Sa'īd [q. v., p. 103]; the preface is dated 25th Shawwāl of this year (31st Dec. 1317). With the exception of some short notes on events of later years the work only gives the contents of the *Djāmi' al-tawārīkh* of Rashīd al-Dīn in a briefer form, with the material in a different order and is of no independent value. Blochet (*Introduction à l'histoire des Mongols par Fadl Allāh Rashīd ed-dīn* (Leyden-London, 1910, p. 98) erroneously states that the Chinese sources for the *Djāmi' al-tawārīkh* are not given in Rashīd al-Dīn but only in Banākittī; the text of Rashīd al-Dīn, in which these are given was published in 1886 by Baron V. Rosen (*Collections scientifiques de l'Institut des langues orientales du ministère des affaires étrangères*, iii. *Manuscrits Persans*, St. Petersburg, 1886, p. 106 et seq.). Banākittī's work is divided into nine sections; the 8th part which contains the history of China was edited in Persian and Latin in 1677 by A. Müller with the erroneous title of *Abdallae Beidawaei Historia Sinensis*; Quatremère has since proved that this

extract comes, not from the *Nizām al-tawārīkh* of Baiḍawī but from Banākittī's *Rawḍat ūlī 'l-albāb*.

Bibliography: Quatremère, *Histoire des Mongols de la Perse... par Raschid eldin* (Paris, 1836), p. lxxxv. et seq. and 425; H. M. Elliot, *The history of India as told by its own Historians*, vol. iii. (London, 1871), p. 55 et seq.; Rieu, *Catalogue Pers. Man.*, i. 79 et seq.

(W. BARTHOLD.)

BANĀT, a frontier province of Hungary, which only received this name after the Peace of Passarowitz (1718), without having ever been ruled by a Ban, more correctly Temesar Banāt, so-called after the town of Temesvár, which was under Turkish rule 1552—1716.

BAND (P.) meaning "band", "bond" and signifying anything used for tying, binding or closing; it is applied, *inter alia*, to the barrages constructed across a valley from one hill to the other and converting the upper part of the valley into a lake used as a reservoir. There are for example the *band-Emir* near Shīrāz built by the Buwayhid 'Aḍud al-dawla Fannā-Khusraw, the *band-i Kohrūd* built under the Ṣafawis, which supplies the town of Kāshān with water and the *bands* of the forest of Belgrade, to the north of Constantinople built to assure the water supply of the city. These are nine in number, amongst them being the great *band* and the little *band* flanked by two smaller ones, the waters from which supply the *Bāsh-Hāwuḍ* built by Andronicus Comnenus and repaired by 'Othmān II; to the north of Pasha-Dere is the *Aiwāt-band*, built in 1766 by Muṣṭafā III; to the north of Baghche-Ki'oi is the ancient and the modern *band* of Sulṭān Maḥmūd I, built in 1731 and restored by 'Abd al-Hamid I in 1784 and the *band* of the Wāḍida, built by Maḥmūd's mother.

Dast-band, "band on the fore-arm" is a bracelet; *gardan-band* is exactly equivalent to the English "neck-tie".

Rū-band "face-band" is the veil worn by Persian women, of white cotton pierced with holes like a sieve and tied behind the head above the *čader* which covers the whole body.

Band-i Shahriyār is a musical melody. — For further meanings see the dictionaries.

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BĀNDĀ, a town and district of India, in Bundelkhand, United Provinces. Area of district: 3,060 sq. m.; pop. (1901): 631,058, of whom only 6% are Muḥammadans. The town near the Ken river, has a pop. (1901) of 22,565. At the beginning of the 19th cent., it was the capital of Shāmshīr Bahādūr, grandson of Bādjī Rao, the Marāṭhā Peshwā, by a Muḥammadan woman. The last Nawwāb of Bāndā, 'Alī Bahādūr, rebelled in the Mutiny of 1857, and the family now receives a pension from the British Government.

Bibliography: *District Gazetteer of the United Provinces*, xxi (Allahabad, 1909). (J. S. COTTON.)

BANDA ISLANDS. This group of islands is formed by the peaks of a submarine volcanic mountain which rises up from the bottom of the sea (which is here about 2200 fathoms in depth) south of the island of Ceram in the east of the Malay Archipelago; it consists of three inhabited islands: Lontar, Banda Neira, and the volcano of Gunung Api (2000 feet high) with seven not or rarely inhabited islands: Pulu Run, P. Ai, P. Pisang, P. Batukapal, P. Krakah, P. Manukan and P. Rosengain. Since the middle ages these islands have attracted the attention of Europeans, not by their size (about 13 square miles), but by their chief product, the nutmeg. Immediately after their occupation of Malacca in 1511, the Portuguese set out under Antonio d'Abreu to the Banda Islands and began commercial relations which still existed when the Dutch arrived there under J. van Heemskerck and W. van Warwijck in 1599 and the English soon afterwards. The population, mainly Muhammadan, of Banda Islands then numbered about 15,000 souls, who were living in independent settlements and organised on a patriarchal basis. The enmity of the Europeans, competing with one another in commerce, who mixed themselves up with the interminable feuds of the Bandanese was fatal to the latter for in order to assure for themselves the monopoly of the nutmeg trade, the Dutch made themselves masters of these islands in 1620. During these wars the natives of the islands, much decreased in number, had taken refuge in the neighbouring islands; those who remained were ultimately transported to Batavia, only a portion of them being afterwards brought back. The two islands in which the nutmeg is cultivated, Lontar and Banda Neira, were divided into farms (Perken) and these were allotted to immigrant Europeans who were to grow this spice with the help of slaves from the adjacent islands; it could however only be sold at a fixed price to the "Nederlandsche Oostindische Compagnie". This monopoly remained under one form or another till 1864, although the nutmeg tree had also been cultivated in other islands of the Archipelago since the end of the xviiith century: after that year the occupiers (Perkeniers) were allowed to acquire their plantations from the government free from restrictions and this transference was completed in 1873.

These Christian descendants of mixed blood from early European immigrants form, with the Dutch officials, the aristocracy of the country and live in the capital Neira (Europeans 677, Chinese 92, Arabs 306, natives 3051) in the assistant-residency which belongs to the residency of Ambon. The Chinese mercantile families, many of whom have been settled on Banda for a long time, and various Arab merchants (often contractors for Javanese labourers) belong to the same level of society. The less prosperous inhabitants form the "burgers" and are some Christian and some Muhammadan, who have been settled there for centuries; the "burgers" therefore have arisen out of immigrant elements. In their daily life the "burgers" are all dressed in similar fashion, only the Muhammadans shave the hair of their heads and wear a head cloth; at festivals the Christians are dressed in European fashion and the Muhammadans in Malay.

The lowest stratum of society consists of Muhammadans and pagans, the latter immigrants from

the neighbouring islands (e. g. Timor), the former descendants of the slaves who were set free in 1860, of political exiles etc. The Muhammadan population is being considerably increased by the Javanese who work on the nutmeg plantations as contract-coolies. The number of inhabitants is about 6500. The sole export is nutmegs; the foodstuff such as rice, sago, maize, cattle and European luxuries and wearing apparel are imported. There is no industry worthy of mention. In earlier years these glorious islands were very unhealthy for Europeans but through better hygiene they are now among the healthiest in the Archipelago.

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BANDAR. [See BENDER.]

BANDJARMASIN is at the present day the name of a town at the mouth of the river Barito in the south of the island of Borneo; in early times however the name was better known as that of a Muhammadan kingdom which extended along the west, south, and east coasts. The district east of the mouth of the Barito was its centre. According to a Malay Ms., Javanese Hindus settled in the Negara valley at the end of the xivth century and in later times the Sultans claimed descent from Maharadja Suria Nata, a prince of Modjopait. In the vicinity of Martapura and in Kutei (on the east coast) there have been found however Hindu remains of the same age as those of Western Java i. e. the fifth century of our era. In Book 323 of the history of the Ming dynasty (1368—1643) a comparatively detailed account is given of Bandjarmasin as a commercial centre and of the neighbouring Beadjudajak. With the help of the Muhammadan kingdom of Demak in Central Java, Sultan Suria Angsa ascended the throne as first Muhammadan Sultan in the beginning of the xviith century and removed the capital from Negara to Martapura, both of which lie on tributaries of the same name of the Barito. Tribute was paid by the coast countries; the Beadju and other Dayak tribes in the interior asserted their independence and remained pagans. From the latter the Bandjarese obtained wax, rotan, bezoar-stones

and gold; they themselves had pepper plantations, gold and diamond washings, so that in the xviith and xviiith century Bandjarmasin was an important port much visited by foreign merchants, European, Chinese, Arab, Buginese and Javanese. On account of feuds within the Sultan's family, which from the practice of polygamy was a very numerous one, the kingdom was much weakened and the sultans were often helpless against their relatives; Portuguese, Dutch and English attempted to found trading settlements here but they all had to withdraw on account of the treacherous behaviour of the princely robbers. In 1787 Sultān Tamdjid Allāh ceded his kingdom to the Dutch East India Company so as to be able to assert his right to the kingdom, as their vassal instead of his brother's. After years of turmoil and fighting caused by the disputed succession to the throne, the sultanate was finally incorporated in the Dutch possessions in 1859. In 1855 the number of Bandjarese was reckoned at 280,000 souls, who were divided into five classes: the nobility, the priesthood, the headmen, the freemen and the slaves (debtors). The nobility consisted of descendants of the Sultan's family; they lived on their appanages and held the highest offices. Although there were native laws (*undang undang*), the government of the land was carried on in the most arbitrary fashion and the people ruthlessly plundered; offices were filled with an equal disregard to the law.

Levying taxes was regarded as the main duty of government; the following were levied on the Muhammadan population: The poll-tax, duties (about $\frac{1}{10}$ of the value), on rice-crops over 30 *pikol* ($9\frac{1}{2}$ stones) *padi* a tenth (*djakat* for the Sultān as head of the priesthood), ground-tax, a tenth on washed gold and all diamonds found must be surrendered to the Sultān at 33 shillings per carat. Besides there were taxes on passports, fishponds etc. Finally the people were frequently oppressed by compulsory presents at festivals; personal service as soldiers, artisans and oarsmen had also to be supplied.

The sultan was regarded as head of the priesthood with a Mufti under him in Martapura; the personnel of each Missigit consisted of a *penghulu*, *kaliba*, *lebei*, *katip*, *bilal* and a *khaum*. The *penghulu* filled the office of Kādī but in the administration of justice also there was the greatest arbitrariness and extortion; crimes, even murder, could be atoned for. A criminal condemned to death was stabbed with a spear or kris. The priests drew their revenues from the *pitrah*, a share in the *djakat*, from fines and presents; many of them also engaged in trade.

The chiefs bore Javanese names from *lurah* (the head of a village) to *adipati*, the highest title. The officials not endowed with appanages were paid by the people.

Agriculture, especially the growing of rice on wet and dry fields, forms the chief means of sustenance of the people, cotton and indigo have also been planted for industrial purposes. In the very marshy plains, e. g. in Negara, industry flourishes: gold, silver and copperwork, pottery and diamond-cutting of high quality; the merchants also were numerous and prosperous. They owned most of the slaves who led a hard life. The Bandjarese are industrious and docile and have therefore tolerated the extortions of their princes

without much complaint. There is evidence of an admixture of Javanese culture in the character, customs and industry of the people.

The modern Bandjarmasin is the most important commercial town in Borneo and capital of residency "Zuider- en Oosterafdeeling" which comprises the basins of the rivers of the south and east coast. Accessible to sea-going ships, Bandjarmasin lies on a very swampy island at the confluence of the Martapura and the Barito; the houses are therefore built on piles or floats. Besides the Dutch officials and the military, Chinese and Arab wholesale merchants, who export gutta-percha, India rubber, rotan, damar, wax, copra and pepper to Singapore chiefly, and import European and the industrial products of Eastern Asia, live in Bandjarmasin. The number of inhabitants in 1900 was 52,685 souls, European, Bandjarese, Chinese and Arabs. These classes of the population have their own rulers.

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(A. W. NIEUWENHUIS.)

BANGANAPALLE, a native state in southern India, enclosed within the Madras district of Karnūl. Area: 255 sq. m.; pop. (1901) 32,264; revenue, Rs. 96,000. The chief, whose title is Nawwāb and who is a Shī'a by sect, traces his descent from a grantee of the Bidjāpūr Sultān towards the end of the XVIIth cent.

Bibliography: *Imperial Gazetteer of India*.

(J. S. COTTON.)

BANĪ ḤASAN, a small town in Egypt, lying on the eastern bank of the Nile between Minia and Mallawi somewhat south of 28° N. lat.; it is famous for its Egyptian antiquities, the so called Speos Artemidos (Arab. *ṣṣabl 'Antar*) and the rock tombs of the Middle kingdom. The present Banī Ḥasan al-Shurūk was founded about the end of the xviiith century by the inhabitants of the now abandoned Banī Ḥasan al-Qādīm and now has about 1800 inhabitants. For administrative purposes it belongs to the district of Abū Ḳerḳāš in the province of Minia. Not far to the north is an unimportant place of the same name, distinguished by the epithet al-Ashraf, which belongs to the district of Minia.

Bibliography: 'Alī Mubārak, *Khiṭaṭ Djaḍida*, ix. 91 et seq.; A. Boinet Bey, *Dictionnaire Géographique de l'Égypte* (Cairo, 1899), p. 118; Baedeker, *Egypt*⁶ (Index).

(C. H. BECKER.)

BANĪ SUĒF (written Banī Suaif) a town in Egypt, on the west bank of the Nile opposite the Faiyūm; it has only attained importance in recent

times. According to Sakhāwī (902 = 1497) the old name of the town was Binimsuwaih, from which the form Banī Suaif arose through a popular etymology. This name بنسويه may be compared with بنسويه in Ibn Dīr'ān, *al-Tuhfa al-saniya*, 172 and the false reading بنسويه given by Ibn Duqmāq, *Kitāb al-intiṣār*, v. 10, whereby a considerable age would be proved for the town. In still more ancient times Ahnās (Heraclaeopolis Magna) was the capital of this district, which lies a few miles west of Banī Suēf. Banī Suēf appears to have first attained greater importance in the time of Muḥammad ^{ʿAlī}.

On the institution of the division into provinces (Mudiriyyas) Banī Suēf became the capital of the second Upper Egyptian Province, which took its name from it. This province is divided into three districts (*merkes*) and has over 315,000 inhabitants in 161 villages and 259 smaller settlements. The Merkez Banī Suēf has over 140,000, the town itself somewhat over 15,000, with 15 suburbs 18,000 inhabitants. It has a railway, post and telegraph service and is a flourishing place without any very great economic importance. A caravan route leads from it to the Coptic monasteries on the Red Sea. A local sanctuary is the *maḥām* of the Shaikhā Hūriya in the most important mosque of the town, the ancient *Djāmiʿ al-Bahr*, built of stone. A variegated marble is quarried near the town.

Bibliography: ʿAlī Mubārak, *Khiṭaṭ Djārida*, ix. 92 *et seq.*; A. Boinet Bey, *Dictionnaire Géographique de l'Égypte* (Cairo, 1899), p. 120, Baedeker, *Égypte*⁶ (Index).

(C. H. BECKER.)

BĀNİYĀS, the ancient Paneas, so called from Paneion, a grotto sacred to Pan above the main source of the Jordan at the foot of Hermon; its later name Caesarea Philippi was, as was so often the case, ousted by its more ancient one. The grotto and the town of Paneas (and the surrounding district also of the same name) are first mentioned in the Hellenistic period, although it is probable that a predecessor of this place is concealed in a name given to this district in the Old Testament. Herod the Great built a splendid temple of Augustus in the neighbourhood of the grotto, and his son Philip increased and improved the town to which he gave the name of Caesarea in honour of Augustus. In the ivth century it was the seat of a bishop. In the Arab period the town of Bāniyās, inhabited chiefly by ʿĀsis, according to Yaʿqūbī, was the capital of Djawlān. Muḥaddasī includes the town, which lay in the Ghūr territory on the borders between Hūla and the mountains, in the district of Damascus and describes it as a town well supplied with provisions, a storehouse for Damascus; in his time the number of inhabitants was increasing because the population of the frontier districts had moved there after the conquest of Tarsus in 963. In the year 1126 it was one of the centres of the Ismāʿīlis, when the Atabeg Toghtegin of Damascus handed it over to Baḥram. In the time of the Crusades Bāniyās with the fortress of al-Ṣubaiba somewhat higher up on a spur of rock, was the centre of much fighting. In 1130 the Ismāʿīlis ceded it to the Franks who granted it to the knight Renier Brus as a fief. Shams al-Mulūk,

Atabeg of Damascus, regained it soon after in 1132 and it was next handed over to Zangī; but in 1139 the united Franks and Damascenes regained it and again gave it to Brus. It then became the seat of a bishop again. After an unsuccessful attempt in 1154 Nūr al-Dīn conquered the town in 1157 without however being able to take from the Franks the strongly fortified citadel of Ṣubaiba; he had to give it up again soon afterwards on the approach of Balduin III with an army. In 1164 he was successful in gaining not only the town but the fortress also and from then onwards all attempts by the Franks (e.g. in 1174) to regain possession of the town came to naught. Salāh al-Dīn presented it to his son al-Aḡḡal. At a later period it was taken by al-Muʿazzam (1218—1227) who granted it to his brother al-ʿAziz ʿOṭmān, after whose death it fell to his son al-Saʿīd. The fortifications destroyed by al-Muʿazzam were restored by ʿOṭmān and al-Saʿīd as some inscriptions still extant prove. The Mongols somewhat later laid al-Ṣubaiba waste but Baibars had the fortress rebuilt on his conquest of the town in 1260. Dimishḡī describes Bāniyās about 1300 as an old, strongly fortified town and mentions as does Abu l-Fidā, the adjacent al-Ṣubaiba; in the xvth century al-Zāhirī calls it a handsome town and speaks of the rice grown there and exported. The relatively well preserved remains of this town still show clearly the buildings of the Franks and the additions of the Saracens.

There is another Bāniyās on the Syrian coast, north of Tripolis; it is the ancient Balanaea which was changed by the Arabs to Bulunyās and then (e.g. in Ibn al-Aṭṭir, x. 334) to Bāniyās.

Bibliography: Robinson, *Palästina*, iii. 626—630; do., *Neuere biblische Forschungen*, 519—538; Guérin, *Galilée*, ii. 316 *et seq.*; *Palestine Exploration Fund, Memoirs*, i. 109 *et seq.*; Max v. Berchem, *Le château de Bāniās et ses inscriptions*, in the *Journ. As.*, Vol. XII (1888), 440 *et seq.*; Yaʿqūbī, *Bibl. geogr. arab.* (ed. de Goeje), vii. 326; Muḥaddasī, *ibid.*, iii. 54, 154, 160, 184, 190 *et seq.*; Dimishḡī, *Cosmographie* (ed. Mehren), 200; Abu l-Fidā, *Géographie* (ed. Reinaud et de Slane), 249; R. Hartmann, *Die geogr. Nachrichten in Khalil al-Zāhirīs Zubda*, 55; Ibn al-Aṭṭir, *Chronicon* (ed. Tornberg), x. 445, 461, 481 *et seq.*; xi. 36, 49, 201, 269; xii. 63; Maḡrīzī, *Histoire des Sultans Mamlouks* (trad. par Quatremère), i. 141. — For Bulunyās: Abu l-Fidā, *a. a. O.* 255; Dimishḡī, *a. a. O.*, 209; *Bibl. geogr. ar.*, vii. 325; Yāqūt, *Geogr. Wörterb.* (ed. Wüstenfeld), i. 388, 729. (FR. BOHL.)

BANJALUKA (BAŃĀLUKA), Circle and town in Bosnia [q. v.].

BANKA (BANCA), an island in the south of the Chinese Sea, lying to the east of Sumatra, a mountainous land, 206 geogr. square miles in area, formed of the oldest rocks such as schists, quartzites and massive eruptions of granite, much denuded and weathered to laterite, surrounded by coral reefs and small islands. The surf on the east side has prevented the formation of alluvial plains; on the quiet west side these cover great areas hemmed in by a coast of rhizophors. In these deposits heavy tin ore is found as stream tin; in the visible stone-formation, little is found. The highlands of undulating hills

rise to a height of 2200 feet in the north, and like the alluvial plains are almost entirely covered with thick bush and underwood of modern growth though the primeval forest still survives in a few parts. The flora and fauna agree with those of Malacca and Sumatra; large mammals like the tiger, elephant and urang utang are not found however. Its history begins with the discovery of tin and it is to this metal that the island owes its whole importance. After the beginning of the xviiith century the Sultāns of Palembang, as owners of Banka, began to work the tin-mines with natives and Chinese; they are now worked by the Dutch government.

With a few small islands Banka forms a residency with Muntok as capital. The administrative division into nine districts is based on the working of the mines. Under the Dutch resident, settled in Muntok, the administrators are the chiefs of a district; under these there stands a *kapitan* (in Muntok and Blinju) or *lieutenant* as head of the Chinese and a *démang* as head of the Muḥammadans.

The population of Banka (in 1909: 115,189 souls), in addition to the Dutch officials (317 souls) and military consists of two sharply defined elements: the native Malay population (70,853) and the foreigners: Chinese (43,723). Arabs (261) etc. The Malays are Muḥammadans with the exception of a few pagans, who live in the interior, and the majority of the Orang Sèkah, a fisher people who live on the coasts or in their boats. Islām is continually spreading among the latter, Christian missions have been unable to make headway on Banka either among the Chinese or the natives.

The Malay population (Orang Darat) consists of a little developed, mild, unenterprising race of men, who were formerly not sedentary but were forced by the Dutch government, in the middle of the xixth century, to settle in villages on the roads connecting the chief towns of the districts. Here they derive a miserable livelihood from agriculture on dry fields (*ladang*); in recent years the government has again been trying to teach them cattle-rearing and the cultivation of irrigated fields (*sawah*). Each village has a Muḥammadan house of prayer and a priest; they observe Muḥammadan customs at marriages and deaths; in consequence of their poverty the annual number of Ḥādjids is however very small (6—50). It has been specially noted of the Bankanese, in how high a degree they are still guided by animistic beliefs in their daily life. In accordance with their primitive Indonesian development their village constitution is patriarchal; trade among them is quite unimportant; their industries are only exercised for their own needs and their matting alone is worthy of mention. They spend much time in fishing and hunting wild swine and deer.

The Arabs, being merchants and seafarers, are chiefly settled in Muntok, which is the centre of foreign trade though they are also to be found in Blinju and the chief towns of other districts.

The Chinese population consists in the first place of Hakka- and other Chinese who are connected with the mines as labourers, traders or contractors, and ultimately return home again. They work the mines allotted to them by the Dutch engineers in *kongsi's*, who have to deliver the tin up to the Dutch government at a fixed price. Secondly there is a large number of Chinese

of mixed blood, born of native women, who are settled in Banka and live by trading, industry, fishing, pig-breeding and a little agriculture. Their children are educated in 45 Chinese schools. As the natives at most only supply their own requirements in the necessities of life, rice, fish, cattle, and wearing materials also must be imported; the total imports amount to £ 146,000 and the exports to £ 26,000 of which £ 23,500 is pepper.

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(A. W. NIEUWENHUIS.)

BĀNKIPŪR, the western suburb of the city of Patna, situated in 25° 37' N. and 85° 8' E., on the right bank of the Ganges. The Public Library of this town contains one of the finest collections of Arabic and Persian MSS. in India, to the number of upwards of 6000; it owes its origin to Mawlawī Muḥammad Bakhs̄ Khān (died 1876), who was a diligent collector of rare manuscripts.

Bibliography: *Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore* (Calcutta, 1908...).

BANNU, a town and district of India, in the N. W. Frontier Province. Area of district 1,670 sq. m.; pop. (1901) 226,776, of whom nearly 90% are Muḥammadans. It consists of a basin, watered by the Kurram and Tochi rivers, and entirely shut in by mountains. More than half of the inhabitants are Paḥāns, speaking Pashtu, the chief tribes being Marwats, Bannūcis, and Wazirs. The crops are wheat, gram, maize, and millet, grown by irrigation from petty canals. Except for frontier raids, the district has never been disturbed since British occupation. The town of Bannu, formerly called Edwardesābād, was founded by Sir Herbert Edwardes in 1848: pop. (1901), including cantonment, 14,291. It is the centre of an important medical mission for the frontier tribes.

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(J. S. COTTON.)

BANTAM or **BANTEN** is the name of the western residency of Java; it was also the name of an earlier Muḥammadan kingdom in this district, the capital of which, Bantam, still exists on the north coast. Sérang is now the capital of the residency which covers an area of 143 geogr. square miles and is divided into five assistant residencies, Sérang, Anjer, Pandeglang, Tjaringin and Loebak and in 1905 had a population of 895,390 souls including 537 Europeans, 3155 Chinese, 82 Arabs, 75 other foreigners from outside Java, and 891,541 Sundanese and Javanese. The northern half is mainly flat country,

the southern covered by the chalk hills of G. Kendeng. In the centre rise the volcanoes Karang and Pulosari, on the eastern border the Halimun. The coasts are flat except the northwest and the west and the east of the south coast. In the north the deep Bay of Bantam, running far inland, used to form a good harbour. Little was known of Bantam before the beginning of the XVIth century. It then belonged to the Hindu kingdom of Padjadjaran of West Java of which the most important harbour was Sunda Kalapa and afterwards Jakatra and Batavia. The Hindu figures of Brahma, Śiva and Ganeśa found in Central Bantam on the volcanoes of Karang and Pulasari afford ample evidence of the widespread influence of Hinduism. Soon after 1522 Bantam was conquered by the Muḥammadans of Demak in Central Java and Sunda Kalapa fell soon after. Bantam then became the great commercial port of West Java whither Chinese and other merchants of the Indies, since Malacca had become a Portuguese possession in 1511, brought the wares of the archipelago. Bantam was also the first harbour in the archipelago to be visited by the Dutch in 1596.

Mulana Hasan-Uddin, a son of the Susuhunan Gunung Djali of Cheribon, is said to have been the first Muḥammadan prince; he conquered South Sumatra, and was succeeded in the middle of the xvth century by Pangeran Yūsuf, whose son P. Muḥammad built the great Missigit of Bantam. On the decline of the Muḥammadan kingdom of Demak, Bantam became independent early in the XVIIth century and its princes took the title of Sulṭān. In West Java their power was gradually extended to the south and east and in the process they came in contact with the kingdom of Mataram in Central Java which had subdued Demak. The consequences were the spread of Islām in West Java and the settlement of Javanese from North Bantam under the Sundanese there. West Borneo also was for a time subject to Bantam.

In 1619 the Dutch Governor General J. P. Koen conquered Jakatra, and Batavia was founded there as a commercial emporium and centre of the colonial possessions of the Dutch East India Company. This caused the warfare among the neighbouring states which was practically continuous except for brief intervals after treaties of peace. The boundaries of the present districts were defined in 1659; Sulṭān Abu 'l-Faṭḥ had to conclude a, for him very disadvantageous, treaty in 1684 and the power of the Bantam kingdom gradually declined from that day forward till it ultimately became a dependency of the Netherlands. The main provisions were that a certain quantity of pepper had to be delivered to the Dutch trading Company at a definite price and all claim had to be abandoned to certain districts. The suzerainty of the Company had to be recognised in 1752, and in 1813, when the English ruled in Java, they abolished the Sultanate altogether. But it was not until soon after the banishment of the Sultan's family in 1832 and the introduction of a regular government whereby some restrictions could be placed on the exploitation of the people by the nobles and priesthood that peace was finally restored among this relatively fanatical people (especially the Javanese section).

In consequence of these events the Sundanese form the population of Bantam; in the north

however they are largely mixed with Javanese, whose language is predominant there and there are also settlements of Lampongers from South Sumatra. At the present day the only adherents to Hinduism are the Bāduwi, a small tribe in the desert highlands of Lebak; the remaining inhabitants of this residency are all zealous Muḥammadans, whose customs, especially family law, have been more strongly influenced by the regulations of Islām than has been the case in Central Java for example. They engage only in agriculture (growing rice). Commerce and industry are very little developed and the trade with native ships from Anjer and Bantam to South Sumatra is of very little importance. Copra and *Arachis hypogea* are exported. As the land does not provide sufficient sustenance for its thick population, many men find temporary employment in Batavia and other places.

The town of Bantam is now only a small trading-place with a native population without foreigners. Most of the larger buildings of earlier times have fallen to pieces or quite disappeared. The famous mosque alone, with detached minaret is in a good state of preservation (there is also a mosque in Kanari and in Kasunjatan). A holy well which is said to be connected with the Zamzam well in Mecca, is beside it. The steady decline in the depth of the Bay of Bantam causes great inconvenience to navigation. The town of Karangantu which has arisen in the northeast has therefore attracted most of the traffic to itself. A railway connects it with Serang and Anjer in the west and Batavia in the east.

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BANU 'L-AṢFAR. [See AṢFAR].

BANU ISRĀ'ĪL, the children of Israel, title of Sūra xvii.

BĀONI, the only Muḥammadan State in Bundelkhand, Central India, lying between 25° 54' and 26° 10' N. and 79° 45' and 80° 2' E., with an area of about 122 square miles. The population in 1901 was 19,780, of whom only 2,415 were Muḥammadans. The chief is descended from 'Imād al-mulk Ḡhāzī al-dīn, the grandson of Aṣaf Dījāh Nizām al-Mulk (viceroy of the Dakhin, 1720—1748). He obtained a grant of 52 (Hindi *bāwan*, hence the name of the State) villages from the Marāṭhā Peshwā in 1784. During the Mutiny of 1857, Nawwāb Muḥammad Ḥusain Khān

and his son were instrumental in saving the lives of several Europeans at great risk to themselves.

Bibliography: C. U. Aitchison, *Treaties, Engagements and Sanads relating to India* (Calcutta, 1909), V, 41 sqq.; *Imperial Gazetteer of India*, s. v.

AL-BARĀ' B. 'ĀZIB, a Muslim general. With his contemporary 'Abd Allāh b. 'Omar b. al-Khaṭṭāb and several others he was turned back by Muḥammad on the departure for Badr because he was too young; he took part however in many other battles under the Prophet. When the latter sent Khālīd b. al-Walīd into Yaman to demand the adoption of Islām by an Arab tribe, al-Barā' also took part in the expedition. During the reign of 'Omar he was sent by the governor of Kūfa, al-Mughīra b. Shu'ba with Ḥanzala b. Zaid against Kāzwin. The district of Abhar was first conquered. The people of Kāzwin called in the help of the Dailamis but had to give in soon after and the Dailamis were forced to pay tribute. Al-Barā' then advanced against Gilān, al-Babr and al-Tālasān and conquered Zandjān. He also fought in the Battle of the Camel, at Šiffin and al-Nahrawān under 'Alī. Al-Barā', after living some time in Kūfa, went to Medina and died there or in Kūfa in the time of Muṣ'ab b. al-Zubair.

Bibliography: Ibn Sa'd, iv. Part 2, 80 et seq.; vi. 10; Tabarī, i. 1358, 1731 et seq.; Ibn al-Athīr, *Chronicon* (ed. Tornberg), ii. 106, 117; iii. 17; iv. 278; do., *Uṣd al-Ghāba*, i. 171 et seq.; Balādhori (ed. de Goeje) 317 et seq.; Caetani, *Annali dell' Islām*, see Index.

(K. V. ZETTERSTÉEN.)

AL-BARĀ' B. MA'RŪR, a companion of Muḥammad. Among the seventy five proselytes who appeared at the 'Aḳaba in the summer of 622 at the pilgrims' festival to enter into alliance with the Prophet, the aged Shaikh al-Barā' b. Ma'rūr of Khazraj was one of the most important and when Muḥammad declared he wished to make a compact with them that they should protect him as they would their wives and children, al-Barā' seized his hand, promised him protection in the name of all present and sealed the compact. In the same assembly, the so called second 'Aḳaba, twelve men were chosen as preliminary representatives (*naḳīb*) of the new community in Yathrib, and on this occasion al-Barā' was appointed chief of the Banū Salima. He is also famous in the history of Islām, for having changed the direction of praying even before Muḥammad and turning towards the sanctuary of Mecca. When Muḥammad reproved him, saying that Jerusalem was the true Kibla, he obeyed him, but on his deathbed ordained that his corpse should be turned towards Mecca. He died in Medina in Šafar, a month before Muḥammad's arrival there, after bequeathing to the Prophet one third of his estate.

Bibliography: Ibn Sa'd, iii. Part 2, 146 et seq.; Ibn Hishām (ed. Wüstenfeld), i. 294 et seq.; Tabarī, i. 1217 et seq.; Ibn al-Athīr, *Chronicon* (ed. Tornberg), ii. 76—78; do., *Uṣd al-Ghāba*, i. 173 et seq.; Müller, *Der Islam im Morgen- und Abendland*, i. 89; Caetani, *Annali dell' Islām*, see Index. (K. V. ZETTERSTÉEN.)

BĀRĀ WAFĀT is the Indian name of the 12th day of the Rabī' al-Awwal. It is a compound word of *Bārā*, "twelve", and *Wafāt*, "death". It is observed as a holy day in commemoration of the death of the prophet Muḥammad.

His life and teachings are on that day generally recited in private houses and mosques throughout India, and is a great day of rejoicing for the Muslims of the whole world, who consider it at the same time as the day of his birth. For more details see Art. MAWLID.

Bibliography: Herklots, *Qanoon-e-Islam* (ed. 1832), 233 et seq.; Garcin de Tassy, *L'Islamisme* (3d ed.) 336 et seq.; Sell, *The faith of Islam* (2d ed.) 313 et seq.

(M. HIDAYET HOSAIN.)

BARĀ'A (A.) means "discharge", "liberation", "enfranchisement". In Syrian Arabic it means "privilege, passport" or "diploma"; thus the bishops approved by the Ottoman Government receive a *berāt* of investiture, that is permission to exercise their office.

The word appears in an important passage of the Korān, at the beginning of Sūra ix. where the Prophet commands his followers to make pilgrimages and proclaims that a truce should be observed during the holy months. This passage is not expressed with absolute clearness and its interpretation gives some trouble. On a first reading the most simple explanation appears to be that Muḥammadans should give one another safe-conduct during the sacred months devoted to the pilgrimage to Mecca. This is not however the meaning admitted by the most authoritative commentators: Zamakhsharī explains that a truce had been made with the pagans of Mecca and other Arabs and that they broke it with the exception of the Banū Ḍamra and the Banū Kināna; the Prophet then announced to the believers the following revelation from God: "You are free from any obligation to the heathen who have broken their pledge". Mas'ūdi (*Livre de l'avertissement*, p. 360) thus paraphrases this important passage: Abū Bakr al-Šiddīq was entrusted in Dhu 'l-Hijja with the command of the pilgrimage and Sūra *barā'a* was revealed to the Prophet at the same time. He had the first seven verses announced by 'Alī b. Abū Tālib, ordering him to proclaim them before the Moslems when they would be assembled at Minā: "Let them know", he said, "that no unbeliever shall enter into Paradise, that after this year no idolator shall make the pilgrimage, that no one shall again run naked round the Ka'ba, and that whosoever has a compact with the Prophet shall take note of the period named in it; allow four months from the day of assembling for each one to return to security, after which there shall be no obligation binding with the idolators nor any compact made with them." These events are referred by tradition to the ninth year of the Hijra.

Bibliography: Nöldeke-Schwally, *Geschichte des Korāns*, 2nd ed. p. 222.

(B. CARRA DE VAUX.)

BARABA, a steppe in Western Siberia, between 52° and 57° N. lat., is bounded on the west and east by the ranges of hills on the banks of the Irtysh and Ob (Obi). The largest of the numerous salt lakes of this steppe is the Čani. The ground is as a rule marshy, so that traffic is rendered very difficult in the wet season, but not generally unfertile; the Russian villages on the border districts of the steppe are described as being particularly prosperous. The native Tatar (Turkish) population is called Barabintsi by the

Russians; in the xviith century they were driven into the unfertile parts of the steppe; since then their numbers have been decreasing. According to statistics collected by Radloff in 1865, there were then only 4635 "Baraba-Tatars"; for the most part Islām was not adopted by them till the xixth century. Radloff saw some old men who remembered that their fathers, like the Altaians offered heathen sacrifices and did not dress like the Muḥammadans. Specimens of the popular literature of the Baraba-Tatars have been collected by Radloff. Hunting and fishing as well as agriculture are practised by both Russians and Tatars. The yield from the fisheries and from the fur trade has considerably increased in the last century, the latter in particular. In the time of Middendorf the ermine and the wolf were the only fur-yielding animals to be found here.

The Turkish population emigrated into these lands probably in the Mongol period in connection with the foundation of the "Siberian Kingdom". From the conquest of this kingdom to the time of Peter the Great this steppe formed the boundary between Russia and the Calmucks. The frontier territory between the towns of Tara (on the Irtysh) and Tomsk (east of Ob) was then known as the "District of Baraba" (*Barabinskaya volost'*); the native population spoke Calmuck in addition to their native Turkī and paid tribute to the Russians and Calmucks and later to the Russians only. In the xviiith century a considerable number of exiles from European Russia were settled in Baraba.

Bibliography: A. v. Middendorf, *Die Baraba*, with map (*Mémoires de l'Acad. Imp. des Sciences de St. Pétersbourg*, vii. Series, Vol. xiv. (1870), n^o. 9); W. Radloff, *Aus Sibirien*, 2nd ed., Leipzig, 1893, i. 241 *et seq.*; do., *Proben der Volkslitteratur der türkischen Stämme Süd-Sibiriens*, iv. 1 *et seq.*, also preface, p. xii.; *Zapiski Imp. Russk. Geogr. Obšč. po otd. etnografii*, Vol. x. Part 1, p. 44 (account of the journey of the Russian envoy N. S. Nikolai Spafari in the year 1675). (W. BARTHOLD.)

BARABRA (BARĀBIRA) is the plural of Barbari and in Egypt denotes the Nubians or as they are now usually called, Berbers. Their home is the upper valley of the Nile from the neighbourhood of Assuan to Dongola. The visitor to any portion of this district is struck by the small number of men met with; one sees only women, children and old men. The fertile area is not large but the population is numerous, so the men go to Egypt where they find employment as domestic servants, cooks, coachmen, doorkeepers, running footmen, and in suchlike posts. After a few years they return home with their savings. The Berbers are a genial race of men, versatile and reliable and soon master Arabic or a European language also. In speaking Arabic however they cannot conceal their origin and this explains their name Barabra i.e. Barbarians, particularly in their pronunciation of Arabic. Their mother tongue is Nubian, the connection of which with the languages of the Sūdān has now been proved. It is at present the object of scientific investigation. In Cairo and Alexandria the Berbers unite into guildlike organisations according to their callings and are in general very clannish. Their religion is Islām; as to Madhhab they are Mālikis. Their clannishness is also shown in the fact that

they, for the most part, belong to a certain brotherhood, the Ṭarīka al-Khatmiya, a branch of the Egyptian Aḥmadiya. Their present head is the Shaikh Mirghani, after whom the order in Cairo is also called Mirghaniya. As their fondness for company is strong, they live together as a rule; whence the Egyptian proverb, said of a heavy rainfall: *maṭṭaret barabra* "it rains Barabra". On their land and copious history see the article NUBIA.

Bibliography: A. von Kremer, *Ägypten*, 100 *et seq.*; Schweinfurth in Baedeker, *Ägypt*, 6th edition, p. xlii.; Socrate Spiro, *An Arabic-English Vocabulary*, sub voce; see also the article БАКТ. (C. H. BECKER.)

BARADĀ, a famous river of Damascus, often mentioned in modern poetry; the older poets, even those of the Umayyad period, mention it more rarely. Its real source, as the Arab geographers well knew, is in Antilebanon, immediately below the watershed, west of Zabadāni; it traverses with many windings the fertile plain to the east of this district, forms the waterfall of Takkīya and plunges into the deep ravine of Sūk Wādī Baradā, the ancient Abila. The waters of the abundant spring 'Ain Fiḍja double its volume and support luxurious orchards on its banks. Then on entering the plain of Damascus it breaks through an exit for itself which has been artificially enlarged. There it is divided into five arms or main channels — they are called *nahr* —: on the right, uppermost, Yazīd (probably widened by the Caliph Yazīd I), Thawrā, on the left Bāniyās or Bānās (a form attested by poetry) and Qanawāt, the middle arm preserving the name Baradā. Arculf (about 670) only mentions "magna IV flumina", the Nahr Yazīd having been made after his visit.

After this division into five branches the Baradā, like a miniature delta flows in and around Damascus, spreading fertility and freshness everywhere. The rich oasis of Ghūṭa owes its existence to it; in Damascus it fills the tanks which are found in every house. Below the town it collects its forces again and about 14 miles below Damascus is lost in the lake of 'Ataiba, on the verge of the Syrian desert. A double confusion with the A'wadj and with one of the tributaries of the Yarmūk has probably led the usually so careful Muḥaddasī to say that one of the arms of the Baradā flows into the Jordan, a mistake easily arising from the fact that Bāniyās is the name both of the source of the Jordan and of one of the canals of the Baradā. A village named Baradā is mentioned by Yāqūt to the east of Aleppo; it is probably the Barad in the Djabal Sim'an.

Bibliography: Ḥassān ibn Thābit, *Diwān* (ed. Hirschfeld), xiii, 10; Yāqūt, i. 556—558; Maḥdisi (ed. de Goeje), 184; Iṣṭakhri (ed. de Goeje), 114; Dimashki (ed. Mehren), 193; A. von Kremer, *Topogr. von Damascus*, ii. 28, 34; *Mélanges de la Faculté orientale* (Beyrouth), ii. 380; Bakri, *Geogr. Wörterb.*, 147; 299; P. Geyer, *Itinera Hierosolymitana*, 276.

(H. LAMMENS.)

BARADĀN, a town in the Irāk. According to the Arab geographers it was situated 4 parasangs (= about 16 miles) north of Baghdād on the main road to Sāmarrā and at some distance from the east bank of the Tigris, a little above the confluence of the Nahr al-Khālīṣ and the

latter. The Khālīṣ canal, a branch of the Nahrawān (or Diyāla) flowed immediately past Baradān. The Caliph al-Manṣūr held his court here for a brief period, before he definitely resolved on building a new capital on the site of the modern Baghdād (Cf. Ya'qūbī, *Bibl. geogr. arab.*, ed. de Goeje, vii. 256). There was a bridge in Baghdād, a street and a gate (after this a cemetery also) in the eastern half of the town called after Baradān which was two post stations distant; cf. le Strange, *Baghdād during the Abbasid Caliphate*, (1900), p. 360 (Index). When the author of the *Marāṣid* made his extract from Yāqūt (about 700 = 1300) Baradān was quite desolate and unknown. It is doubtless to be sought for in the present mound of ruins at Bedrān, the position of which agrees admirably with the statements of Arab authors. According to R. Kiepert's map in v. Oppenheim's *Vom Mittelmeer zum Persisch. Golf* Bedrān is situated under 33° 30' N. lat; it is also given by Petermann and the name is corrupted from Berdān (Baradān) — as Černik actually corrects it —.

The Arabs tell us that the name Baradān is arabicised from the Persian *Barduk-dān* = "The place of the prisoners"; cf. e.g. also Djawālīkī's al-Mu'arrab (*Zeitschr. d. Deutsch. Morgenl. Ges.* xxxiii. 219); this appellation has suggested that there was a Jewish colony settled here presumably by Nebuchadnezzar. A town in the basin of the central Diyāla near Kyzrobāt (so Herzfeld, not Kyzlobāt) with a considerable area of ruins (Baradān-Tepe) is likewise called Baredān (Baradān); see Ritter, *Erdkunde*, ix. 491 *et seq.*; Černik in *Petermann's Geogr. Mitteil.*, Erg.-Heft 44, p. 38.

Bibliography: *Bibl. geogr. arab.* (ed. de Goeje), passim; Yāqūt, *Mu'djam* (ed. Wüstenfeld), i. 551 *et seq.*; *Marāṣid*, *Lex. geogr.* (ed. Juynboll), i. 168; M. Streck, *Babylonien nach den arab. Geographen*, ii. 230 *et seq.*; le Strange, *The Lands of the Eastern Caliphate* (1905), p. 50; Weil, *Gesch. der Chalifen*, ii. 569; H. Petermann, *Reisen im Orient* (1861), ii. 311; Černik, op. cit. No. 44, p. 34, 36^a.

(M. STRECK.)

BARĀHIMA, BRAHMANS. The Arab author who was best acquainted with, indeed one might almost say the only one who was acquainted with Brahmanical India, was al-Bīrūnī. His great work on India (*India*, ed. and transl. Sachau 1888; new edition of transl. 1910) testifies to his study of this country, a study for which he was qualified by exceptional gifts in the diverse realms of philosophy, literature and science. He speaks as an authority on the Indian castes, or "colours", on the Brahmans and their manner of living, their books, their religion and their science. Al-Bīrūnī had studied Sanskrit and translated several works from Sanskrit into Arabic. He knows what the Vedas and Purāṇas are; he even understands Sanskrit prosody. He is familiar with the metaphysics of Brahmanism as well as with some of its myths. He has interesting notices of the egg of Brahma, the life of Brahma, the periods in the life of the world, Kalpa and Yoga, metempsychosis, the rewards of actions in the various worlds and salvation. Al-Bīrūnī wrote his book in Ghazna, that is to say in a centre where the Hindu population was numerous (about 1030 A.D.); he had previously travelled in the Panjāb.

Excluding this fine work, the information of

Arab authors on Brahmanism and on India is very meagre. Exact details, accurate information are lacking where one would expect to find them. They are not to be found in a good historian like Mas'ūdī nor in a specialist in the science of religion like Shahrastānī, who however knows something of Buddhism, nor in the tales which are of evident Indian origin like the *Kalīla wa Dimna*, nor in the narratives of voyages, specially devoted to India such as the *Adjā'ib al-Hind* or the *Silsilat al-Tawārikh*. It must however be mentioned that the part of India least unknown to the Arab voyagers is Ceylon which is a Buddhist country.

Mas'ūdī mentions two Arab authors as having written on Indian sects: Abu 'l-Kāsim al-Balkhī and al-Hasan b. Mūsā al-Nawbakhtī. This historian says that the Brahmans are descended from Brahman, a kind of priest-king and scholar who, having assembled a congress of sages, established religion with their help, laid down the theory of astronomical cycles, invented figures and calculated the procession of the equinoxes. The life of the world, according to his teaching, lasts for 12,000 times 36,000 years; it develops in the earlier periods and declines in the later periods. In another passage the cycle is estimated at 70,000 years and is called *hazarwān*.

According to Shahrastānī, Barhām disclaimed prophecy for several reasons which are given. His summary which gives no information about the Hindu religions is probably the resumé of some controversy between a Muslim and an unbeliever on the doctrine of prophecy.

In Arabic literature, the Brahmans are placed between the philosophers and the soothsayers; in the *Kalīla*, the Brahman Bidpai is depicted merely as a man of good counsel, sagacity and foresight. "He had so great a reputation for wisdom that he was consulted on all difficult questions". — "The Indians", says the author, "have men who devote their lives to religion and men of learning called Brahmans; they have poets who live at the courts of kings, astronomers, philosophers and soothsayers." Shahrastānī makes the astrologers and soothsayers a class of Brahmans.

In the descriptions of voyages it is ascetics rather than Brahmans who are particularly noted. The ascetics whose manner of livings is well described and who have "human skulls for bowls" are called *Bikardji* or *Bikūr*; this word is a corruption of Bhikṣu (see *Merveilles de l'Inde*, ed. van der Lith, Index). — The Persian poet Sa'dī and others give the name *Brahman* to fire-worshippers (*Bustān*, trad. Barbier de Meynard, p. 331). (B. CARRA DE VAUX.)

BARAHŪT (BALAHŪT, also written BURHŪT), a Wādī in Ḥaḍramawt, on the verge of which, at the foot of a volcanic mountain, is the famous *Bīr Barahūt*, the spring of Barahūt. According to the native accounts this is a fissure 33 feet long by 25 broad, at its entrance filled with burning sulphur. The stink of the sulphur and the bubbling of the spring (the noise of the volcano?) have given rise to the story that the souls of unbelievers predestined to hell are waiting here and cry out in the night time: "O Duma! O Duma!" in tones of woe. There used to be a proverb, as Hamdānī tells us in his *Djazīra* among proverbial phrases current in the various districts (probably said of one who had

died an unbeliever): "God has obliterated his footsteps, annihilated him and placed his soul with the souls of the unbelievers of Barahūt." The Greeks connected this spring with the Styx; whence the geographer Ptolemy calls it *Στυγὸς ὕδατος πηγή*. The Romans expanded the legend and located here the two brothers from Crete, Minos and Rhadamantys, the judges of the underworld and Pliny mentions as two of the most prominent, in his list of hundreds of the tribes of Arabia Felix, the Minaei and Rhadamaei in the neighbourhood of the "Stygis aquae fons".

Not far from Bi'r Barahūt is Kaḥr Hūd, the tomb of the patriarch Hūd who was sent by God as a prophet to the unbelieving people of 'Ād and was slain by them. The natives say it is a great heap of stones near which is a simple mosque which is said to contain the ashes of the prophet Hūd. It may be said to be the most important place of pilgrimage in the whole of South Arabia, to which pilgrims go from all parts of Ḥaḍramawt on the 11th of the month of Sha'bān and offer prayers in which mention is made of the prophets Nūḥ, Ibrāhīm and others. At the same time a great market is held. For the remainder of the year the place is quite deserted.

Barahūt has not yet been visited by any modern traveller. The explorers Adolph v. Wrede, who was in Wādī Daw'an not far from Barahūt in 1843 on his famous journey of discovery, and Leo Hirsch, who travelled in Ḥaḍramawt fifty years later, were both unable to carry out their plan of visiting this valley.

Bibliography: Hamdānī, *Djazīra* (ed. D. H. Müller), p. 128, 201, 203; Yāqūt, *Mu'djam*, i, 154, 598; *Bibliotheca geogr. arabic.* (ed. de Goeje), i, 25; ii, 32; viii, 60; Ibn Baṭūṭa (ed. Defrémery), ii, 403; Mas'ūdī, *Murūdj* (ed. Barbier de Meynard), iii, 68; Ṭabarī, *Annales* (ed. de Goeje), i, 2007; C. Niebuhr, *Beschreibung von Arabien* (Kopenhagen, 1772), p. 288; K. Ritter, *Erdkunde*, xii, 262, 273—277, 681; A. v. Wredes *Reise in Ḥaḍramawt*, ed. by H. Freih. v. Maltzan (Braunschweig, 1873), p. 229, 276; Halévy in the *Journ. As.*, 8. Ser., ii, (1883), p. 444 *et seq.*; Van den Berg, *Le Ḥaḍramawt et les colonies Arabes dans l'Archipel Indien* (Batavia, 1886), p. 14—15; de Goeje, *Ḥaḍramawt*, p. 20. (J. SCHLEIFER.)

BARAKA (A.) Blessing. The idea associated with this word plays an important part in Muḥammadan superstitions. It has become a magic means of obtaining all sorts of good fortune, in particular the healing of diseases and infirmities, not only from God but also from holy men and objects which are supposed to possess the power of conferring blessings. By the mere touch these may be transferred to others. This is the origin of the eastern *li'l-Tabarruk* (to seek a blessing) of touching, kissing, stroking the holy objects. The relics of saints, the clothes, which they wore in their lifetime and of course also holy men who are still alive and everything connected with them, are particularly powerful. This also explains the custom occasionally found of the head of a derwish order spitting in the mouth of newly initiated members.

Bibliography: Wellhausen, *Reste arabischen Heidentums* 2, 139 *et seq.*; Doutté, *Magie et Religion dans l'Afrique du Nord*, 439 ff.

BARAKĀT was the name of several Sharifs

of Mecca. — Barakāt b. Ḥasan b. 'Adjlān ruled with his father from 809 (1406), and alone from 829 (1426) till 859 (1455) with a few brief intervals. This clever and accomplished prince followed a cautious policy towards the Circassian Mamlūk Sultāns of Egypt; nevertheless the most important in its consequences of the events of his long reign was the despatch by Djaḳmaḳ of a *Nāẓir al-Ḥaramain* and a permanent Turkish garrison to Mecca. The foundation was thereby laid for the dual control of the government: Sharif and Governor, cf. *Chroniken der Stadt Mekka*, ed. by Wüstenfeld, ii, 230 *et seq.*, 299 *et seq.*; iii, 216; C. Snouck Hurgronje, *Mekka*, i, 98—100. — The ruling power passed from father to son to Barakāt b. Muḥammad 903—931 (1497—1525), grandson of the above mentioned Sharif. The first fifteen years of the reign of this prudent and cultivated Sharif were much disturbed by the wars and intrigues of his brothers; more peaceful times afterwards set in. His friendship with the Egyptian Sultān al-Ḥūrī did not prevent him from at once recognising the suzerainty of the Ottomans in 922 = 1516, so that this year, so important in the history of the world, had no sudden disturbing effect on the Ḥijāz. On the death of Barakāt he was succeeded peacefully by his son Abū Numaiy. Cf. *Chroniken der Stadt Mekka*, ii, 342 *et seq.*; iii, 244 *et seq.*; C. Snouck Hurgronje, *op. cit.*, i, 101—104.

Among the sons of Abū Numaiy another Barakāt deserves mention as giving his name to the Dhawī Barakāt, one of the "three families around whose rivalry the further history of Mecca centres" (C. Snouck Hurgronje, *op. cit.*, i, 119). — In 1082 = 1672 a scion of this house, Barakāt b. Muḥammad b. Ibrāhīm, was set up against the Dhawī Zaid, the ruling branch of the Sharifs, by the Maghribī Muḥammad b. Sulaimān who had been sent with full powers by the government of Constantinople to restore order in Mecca. He was only a prince in name; the foreign plenipotentiary had the real authority. The fall of the latter was followed soon after Barakāt's death in 1093 (1682) by the overthrow of the Dhawī Barakāt; they still continued to play a part as claimants to the throne for over a century. Cf. Muḥibbī (Cairo 1284), i, 436—450; F. Wüstenfeld, *Die Scherife von Mekka*, p. 72 and 75—80; C. Snouck Hurgronje, *op. cit.*, i, 125 *et seq.*

BARAKZAI, the clan name of the branch of the Durrānī tribe now ruling in Afghānistān [q. v.]. The clan first became prominent at the beginning of the 19th cent., in the person of Faṭḥ Khān, Wazīr under Shāh Maḥmūd Sadōzai, who caused him to be blinded and ultimately murdered in 1818. Faṭḥ Khān's half-brother, Dōst Muḥammad, after many years of fighting, assumed the title of Amir in 1835, and founded the existing dynasty.

Bibliography: [See art. AFGHĀNISTĀN].

(J. S. COTTON.)

BARĀMIKA, the name given to certain Egyptian dancers; see GHAWĀZĪ.

BARAN, the ancient name of the town of Bulandshahr [q. v.].

BARANĪ, DĪYĀ AL-DĪN, author of *Tārīkh-i Firūzshāhi*, a history of the kings of Dihlī from the accession of Ghiyāth al-Dīn Balban (664 = 1265) to the sixth year (758 = 1357) of the reign of Firūz Shāh; he was born about 684, and owing to his exten-

sive reading, retentive memory and the charm of his conversation, he became a favourite companion of Sulṭān Muḥammad Taghlak (725—752 = 1324—1351). He was an intimate friend of the poets Amīr Khusrāw and Ḥasan Dihlawī, and like them both, a spiritual disciple of the saint Nizām al-Dīn Awliyā [q. v.]. Baranī did not commence the writing of his history until he was upwards of 70 years old and completed only 11 out of the 101 sections that he proposed to devote to the reign of Firūz Shāh. Though he writes in terms of high praise of this prince, he does not appear to have enjoyed his favour, as he died in great poverty, — probably shortly after the date (758) to which he brought his history. He was buried near the shrine of Nizām al-Dīn Awliyā, though local legend indicates a tomb in Baran (the modern Bulandshahr) as being his.

Bibliography: *Tārīkh-i Firūzshāhī*, ed. Sayyid Ahmad Khān (*Bibl. Ind.*); Shams-i Sirādj 'Afīf, *Tārīkh-i Firūzshāhī* (*Bibl. Ind.*), 29 sq.; Nassau Lees, *Materials for the History of India* (*Journal of the Royal Asiatic Society*, N. S. III (1868), 441 sq.); Rieu, *Catalogue of Persian MSS. in the British Museum*, 333, 919; Elliot-Dowson, III, 93—268.

BARANTA. A Central Asian Turki word of uncertain etymology (it does not seem to appear in other dialects), which is applied to the predatory raids of Turkish nomads. The importance of this peculiar feature of nomad life as well as the conditions of warfare (*Djau*) necessitated thereby has been most fully described by W. Radloff (*Aus Sibirien*, 2nd ed., Leipzig, 1893, i. 509 *et seq.* and *Kudatku Bilik*, Part i., St. Petersburg, 1891, p. LII *et seq.*). As long as there was no strong governing authority in the steppes, as long as the force of legal decisions depended only on the personal authority of the judge and the goodwill of the parties concerned, the nomads had frequently no other means of redress than carrying out the law themselves. As the whole tribe is held responsible for the trespasses of an individual or group of members of the tribe, the tribe whose rights have been infringed, revenges itself not on the guilty ones themselves but on other members of the same tribe more accessible to it; the victims of such a "Baranta" consider themselves justified in retaliating on whatever section of the "Barantachi" they please and so on. Such feuds may last for decades without the general prosperity of the tribe being prejudiced by these continual "skirmishes". Radloff observes that it is just "in the most troubled times that the nomads increase in numbers and riches". As a regular system of administering justice finds no place in nomadic life and there can be no organised provision against unforeseen natural calamities, the *Djau* is often the only means whereby "a cattle-breeding people entirely dependent on nature can compensate for sudden calamities". Under the rule of a regular system of government like the Russian, where individuals are not allowed to take the law into their own hands, it is becoming more and more difficult for the Turki tribes to remain faithful to their nomadic life, and to retain their prosperity. (W. BARTHOLD.)

BARĀTHĀ, the name of a place prominent in pre-Muhammadan times within the area covered in later times by Baghdād with which it was naturally later almost entirely absorbed (see also the

article BAGHDĀD). It lay a short distance from the little town of Muḥawwal (to the southeast of it), just below the point where the Nahr Karkhāyā, the small canal which waters the commercial quarter of Karkh, left the great navigable 'Isā Canal. This suburb was only separated from Baghdād proper, on the southern part of the western half of the town, by a cemetery and palmgardens. The mosque of Barāthā was long celebrated as a Shī'a sanctuary, because according to a tradition, which is not corroborated elsewhere, the Caliph 'Alī prayed on its site and bathed near it, when he was on the campaign against the Khāridjīs (37 = 658). Another account places the place where he bathed in the old market quarter of the town (*ṣūkh al-'atīka*) which lay between the Baṣra gate of the Round Town of al-Manṣūr and the bank of the Tigris. A place where 'Alī prayed was also pointed out there. Under pressure from the orthodox party, the Caliph al-Muqtadir (908—932) had the Shī'a sanctuary in Barāthā razed to the ground and a Sunni mosque was built on its place during the reigns of his successors, Rāḍī and Muttakī. In Iṣṭakhri's time (the middle of the ivth = xth century) the latter was one of the three great Friday-mosques of the caliph's quarter of the town. When Yāqūt wrote (623 = 1126), Barāthā, like most of the west side of Baghdād, was already desolate and only a few fragments of the walls remained of the mosque there. The name Barāthā is Aramaic (Baraiṭhā) and means "the outer"; cf. thereon Fränkel, *Die Aram. Fremdwörter im Arab.*, p. xx.

Bibliography: *Bibl. geogr. arab.* (ed. de Goeje), passim; Khaṭīb al-Baghdādī (ed. G. Salmon, Paris, 1904), p. 116—117, 148—151, 168; Yāqūt, *Muḍjam* (ed. Wüstenfeld), i. 532; le Strange, *Baghdād during the Eastern Caliphate* (Oxford, 1900), p. 153—156, 320; Streck, *Babylonien nach den arab. Geographien* (1900), I, 52, 71, 90, 94—95, 152—153.

(M. STRECK.)

BARBĀ, more correctly BERBE, the Arab name for the ruins of Egyptian temples. Every pagan temple and every ancient building is called Barbā (*Kull haikal wa kull maṣna' kadīm*: Ibn Djubair, *Rihla*, ed. de Goeje, 61, 3). The word is borrowed from Coptic in which *pérpe* means temple. Among travellers and geographers the temples of Akhmīm are the Barbā (the plural form *barbayāt* also appears) *par excellence*. Makrizī, Ibn Djubair and others use the word while describing Akhmīm. It is next applied to all temples and even to pagodas. The word has survived in Egypt in a series of place-names. We find it three times in Upper Egypt in the form al-Berbā, four times in Nubia in the form al-Berbah, but the same word is meant (Boinet Bey, *Dictionnaire Géographique*, p. 121). Collection of passages in Dozy, *Supplément*; Glossary to Idrīsī, ed. Dozy and de Goeje, with translation, p. 54, note 1; Ibn Dukmak, v. 25.

(C. H. BECKER.)

BARBAROSSA. [See KHAIR AL-DĪN.]

BARBARY STATES, has since the end of the middle ages been the name applied to the various piratical States of North Africa, mostly inhabited by Berbers. [See the article BERBERS.]

BARCELONA, the Old Iberian Barcino (cf. Ruscino whence Roussillon), which has however nothing to do with Hamilcar Barcas, an ancient town of the Laetani, gradually took the place of

Tarraco = Tarragona, the capital of the Roman northeast Spain (Hispania Tarraconensis) which lay to the southwest of it. It was captured by the Arabs as early as 713 in their first invasion under Mūsā b. Nuṣair. The Arabic name is Barshīnōna and (more frequently) Barshilōna (whence the modern Barcelona) from the late Latin Barcinona (Barcelona is found in Orosius, Barcelona in the geographer of Ravenna, cf. Hübner in *Pauly Wissowa*, s. v.); Bardjelona is more rarely found, from which comes the name al-Bardjelōnī by which the king of Aragon-Catalonia is in later times frequently briefly described (cf. *Journal Asiatique*, 1907 ii. 279 *et seq.*). In 185 = 801 it was conquered by Louis, son of Charlemagne, as Viceroy of Aquitaine and henceforth was the chief town of the Spanish marches of the kingdom of the Franks and from 888 of the independent mark-graves of Barcelona or Catalonia. In 242 = 856 Barcelona was temporarily occupied by the Arabs (*al-Bayān al-Moghrib*, ii. 98), and in 985 it was stormed by them for the last time by the great Almanzor but soon afterwards regained by Count Borell I. in 987 (Dozy, *Histoire des Musulmans d'Espagne*, iii. 199). In the xiith century (1137) it was incorporated in the kingdom of Aragon. The ecclesiastical subordination of the Mozarabic bishoprics of the Balearic Islands [q. v.], and of Denia and Orihuela to the (Arch)bishopric of Barcelona by the Muḥammadan king 'Alī b. Muḍjahid al-'Amīrī of Denia by a decree in 450 = 1058 is worthy of mention (Simonet, *Historia de los Mozarabes de España* = *Memoria de la Real Academia de la Historia*, tomo xiii, (Madrid 1905), 651—654); Campaner, *Bosquejo histórico de la dominación islamita en las islas Baleares*, (Palma, 1888), p. 82—84.

Bibliography: *Lexicon geographicum* = *Marāṣid al-Iṭṭilā'* (Leiden, 1859), iv. 304; Madoz, *Diccionario geogr. estad. hist.*, iii. 582 *et seq.*; Bofarull, *Los Condes de Barcelona vindicados* (Barcelona, 1836); al-Maḳḳarī (Index), ii. 844; Simonet (see above), 929 (Index).
(C. F. SEYBOLD.)

BARDASĪR. [See KIRMĀN.]

BARDHA'A, Armenian PARTAV, once the largest town in the Caucasus, now a village and ruined site on the Terter, about 14 miles from the confluence of this river and the Kura. A strong fortress was built there under the Sāsānian Kawādh I (488—531 A. D.) and Partav (Bardha'a) gradually outstripped the ancient capital of the land of Albania (Arrān), Kawalak (Arab. Kaḅala). In 628 the inhabitants of Partav had to flee before the Khazars but returned to their town on the withdrawal of their enemies. Captured in the reign of the Caliph 'Othmān, destroyed soon afterwards, and rebuilt under 'Abd al-Malik, Bardha'a was during the Omayyad and 'Abbāsīd period the residence of most of the Arab governors of Armenia. Ḥasan b. Kaḥṭaba, governor for the Caliph al-Manṣūr had a garden laid out there, which as well as some estates (in the surrounding district) bore the name of this governor as late as the iiird (ixth) century (Balādhori, ed. de Goeje, p. 210). Iṣṭakhri (ed. de Goeje, p. 182) says that the town was about a Farsakh (4—5 miles) in length and breadth; there was no larger town between 'Irāk and Khōrāsān except Ray and Isfahān. The Friday-mosque with the treasury and the palace of the governor were in the town itself, the bazaars in

the suburb. The Sunday bazaar at the "Kurds, gate" (*bāb al-akrād*) was especially popular. There were numerous fruit gardens in the neighbourhood; silk was exported thence to Khūzistān and Fārs. Most of the buildings were of baked brick, the pillars of the chief mosque partly of the same material and partly of wood. Ibn al-Aṭhīr's (ed. Tornberg, viii. 308) account of the plundering of the town by the Russians in 332 (943-944) is well known; it is also mentioned by the Armenian Moses Kalankatuači (xth century A. D.). The Russians had to leave the town six months after they had taken it because of a pestilence which broke out in their army. Bardha'a never seems to have recovered from this blow, owing, Ibn Ḥawḳal (ed. de Goeje, p. 241, 18) says, to the "unrighteousness of its rulers and the (absurd) plans of the lunatics". Muḳaddasī (ed. de Goeje, p. 375, 11) still describes Bardha'a as the "Baghdād of this country", but points out that in his time the walls of the town were in ruins, the surrounding country abandoned and desolate. In Yāqūt's (i. 559) time, Bardha'a as at the present day was a village surrounded by numerous ruins. In the period of Mongol suzerainty the town appears to have revived somewhat; "a high ancient tower with many inscriptions" which even in 1861, during B. Dorn's stay there, were undecipherable, belongs to this period and still survives; Khanikoff thirty years previously, was quite able to read the date 722 (1322). The final destruction of the town is attributed to Nādir Shāh.

Bibliography: J. Marquart, *Erānshahr* (Berlin 1901); do., *Osturo-päische u. ostas. Streifzüge* (Leipzig 1903), see Indices; Le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 177 *et seq.*; A. Manandian, *Beiträge zur albanischen Geschichte* (Diss. Leipzig, 1897); B. Dorn, *Caspia* (St. Petersburg 1875), See Index; *Mélanges Asiatiques*, iv. 452 *et seq.* (in an account of a journey by B. Dorn); illustration of the tower: *Atlas k pučestwiju B. A. Dorna* (St. Petersburg, 1895), Plate vi.

(W. BARTHOLD.)

BARDO, residence of the Beys of Tunis, lying 1½ miles to the southwest of it. The site of Bardo, famous for its coolness in summer, appears to have been early visited by rich citizens who had gardens and country houses here. Here was the park of Abū Fahr laid out by the Ḥafṣīd Emir al-Mustansir (1249—1277) with its groves of rare trees, its lake watered by the aqueduct of Zaghwān, which was large enough to be sailed on by the ladies of the Harem in boats, its summer-houses inlaid with mosaic and decorated with woodcarvings (see Ibn Khaldūn, *Histoire des Berbers*, transl. de Slane, ii. 339). In the xvth century the rulers often resided here. The Turks continued the traditions of their predecessors. The Chevalier d'Arvieux describes with details the "house of the Bards or of Bard" built by Meḥemet Paṣha, in which the treaty relative to the establishment of a French factory at Cape Negro was signed (1669; d'Arvieux, *Mémoires*, iv. p. 47). The Beys of the Ḥusainī dynasty chose Bardo as their favourite residence; Ḥusain b. 'Alī (1705—1740) built a mosque and a palace there. Peyssonnel who visited Tunis in 1724, thus describes their residence: "It is a great mass of building, almost square, enclosed by walls and flanked by several square towers. — The area covered by the

palace is about 1200 paces in circumference. Besides the Bey's residence there are others for the principal officers (Peyssonel, *Relation d'un voyage sur les côtes de Barbarie*, letter ii. p. 26 et seq.). 'Alī Pasha had the whole surrounded by a deep ditch and a wall furnished with loopholes for marksmen and embrasures for artillery. Muḥammad Bey spent enormous sums on it. In the building and ornamentation he employed foreign craftsmen, especially Italians who worked alongside of the native workmen (Cf. Muḥammad b. Yūsuf, *Mechra el-Melki*, *Chronique*, transl. by V. Serres and Muḥammad Lasram). In the 19th century Bardō was neglected by the Beys. When it was occupied by the French, the greater part of the buildings were falling into ruins. These were cleared away as well as the surrounding wall. Only the Bey's apartments were preserved with the mosque and the Ḥarem which has been turned into an archaeological museum (Musée Alaoui). Not far from Bardō is the palace of Kaṣr Sa'īd where the treaty of the 12th May 1881 was signed which established the French protectorate in Tunisia, a treaty wrongly called the Treaty of Bardō. (G. YVER.)

BĀRFURŪSH also called BĀLFURŪSH, properly BĀRĀ FURŪSH DĪH, a town in the Persian province of Māzandarān, is situated in a low lying district on the river Bābil on the road from Sarī to Āmul, about 18 versts from the roadstead of Meshhed-i-sar on the shore of the Caspian Sea. The town was not known to the Arab geographers by this name; they mention a place here called Mamṭir (cf. Yāqūt, *Mu'ajjam*, i. 642). The inhabitants say that the town was built in 403 (1012), but it is first mentioned by Aḥmad Rāzī under the name Bārfurūsh in the 15th (15th) century. During the reign of Fath 'Alī Shāh it attained importance although 'Abbās I had previously laid out pleasure gardens and summer palaces here, the remains of which on the south side of the town still bear the name Bāgh-i-Shāh. Bārfurūsh is one of the most important trading centres of Persia; the principal exports are silk, cotton and rice. The number of inhabitants is estimated at 50,000. Near it lies the village of Shaikh Ṭabarsī which has become famous in the history of the Bābis.

Bibliography: Dorn, *Muhammedanische Quellen*, iv. 99; le Strange, *The Lands of the Eastern Caliphate*, 375; Melgunof, *Das südliche Ufer des Kaspischen Meeres*, 177 et seq.

BARGHASH B. SA'ID B. SULṬĀN, Sulṭān of Zanzibar, succeeded his elder brother Maḍjīd on the 7th October 1870 and reigned till his death on the 27th March 1888. On the death of his father in 1856 on his way home from 'Omān, he had attempted to seize the throne and even after the official recognition of Maḍjīd he again attempted in 1859 to stir up unrest with the help of discontented Arabs. He had a hair-breadth escape disguised as a woman under the protection of his sisters, one of whom, Salme, afterwards Emily Rüte, has given a very vivid account of the incident. He was finally forced to surrender by an English gunboat and was banished to Bombay where he spent nearly two years. Returning to Zanzibar, his relations to his reigning brother Maḍjīd were defined under English supervision. On the latter's death he succeeded him, after promising the English agent to recognise English

rights there. It was during his reign that the whole anti-slavery campaign in East Africa was carried out. After years of struggling and fruitless endeavour (Sir Bartle Frere) he was forced under threat of a blockade, by the English agent, Sir John Kirk, to sign a decree on the 5th June 1873, forbidding the slavetrade throughout his territories. As a reward and also to let him see the relative powers of England and Zanzibar in their true perspective, he was invited to London in 1875. On this occasion he also visited France and Portugal. Soon afterwards, their colonial policy brought the Germans to his coast and in 1885 a German protectorate was declared which he had to recognise. Wide districts to which Barghash had a nominal claim were thereby lost to him. Towards the end of his reign he also came into conflict with the Portuguese and the dispute was only settled after his death by a German-Portuguese boundary commission. Shortly before his death he sought relief in 'Omān from his troubles but succumbed to them soon after his return. He was succeeded by his younger brother Khalfā.

Barghash was from all we know of him an energetic and clever but violent man. The probably rather one-sided picture that Emily Rüte gives us of him, is anything but pleasant. Thoroughly hostile to Europeans, he had to endure the strictest European tutelage. In his reign the momentous transformation of the whole political structure of his country by the abolition of slavery was carried out. Nevertheless its possessions and its revenues have only gained by the change through the increasing trade with Europe and India.

Bibliography: Robert Nunez Lyne, *Zanzibar in Contemporary Times* (London, 1905); [Emily Rüte], *Memoiren einer arabischen Prinzessin*, 2nd edition (Berlin, 1886). (C. H. BECKER.)

BARGHŪTH, Pl. barāghūth, the name of the flea in Arabic, applied by the people of Syria to the little Turkish coin of 1 piastre; so called on account of the ease with which it slips out of the hand. — *Nahr Barghūth* is a stream on the Syrian coast which flows into the Mediterranean a little to the south of Ṣaidā (Sidon); it is the Asclepius of the ancients.

Bibliography: Baedeker, *Palestine und Syriā*, pp. 271—273. (CL. HUART.)

BARHEBRAEUS (BAR 'EBHRĀYĀ, IBN AL-'IBRĀ) GREGORIUS ABU 'L-FARĀDĪ, Arab historian and the last classic in Syriac literature, was born in 1226 at Melitene-Malaṭiya, the son of a baptised Jewish physician; he thus received the surname, not very agreeable to him, under which he has become famous; to this also was due his knowledge of Hebrew, an accomplishment so rare among his contemporaries, which enabled him for example to study a Midrash on Joseph in the original, (cf. *Ethicon*, ed. Bedjan, 489). Although from the beginning destined for a priestly calling, which then was the only honourable career for a Christian, he also acquired a knowledge of medicine under his father's guidance and studied Arab works on profane sciences. The disastrous effects of the Mongol invasion which swept through his native district in his youth, were mitigated for him and his family by the fact that his father in his medical capacity gained the favour of a Mongol general, whom he accompanied to Khartabirt. When the latter had dismissed him he returned

to Antioch where greater security was afforded as the town was still in the hands of the Franks. Here Barhebraeus began his ecclesiastical career as a monk but was soon appointed Bishop of Gubos on the 14th Sept. 1246.

When a schism broke out soon after in his church on the election of two rival patriarchs, he was translated to the more important diocese of Aleppo but deposed by the chief of the opposition party; by his tact he was finally able to come to an agreement with him. In 1264 he was appointed Mafreyānā or Catholicos of Tagrīt by the new patriarch Ignatius and thus became head of the Jacobites in what had formerly been the Persian kingdom. His office required him to spend most of his life in travelling, for his diocese had been much afflicted by Mongol raids. He died in the night of the 29th July 1286 at Marāgha in Ādhar-baidjān. In the midst of the exhausting demands of his ecclesiastical office, Barhebraeus found leisure for an extensive literary activity, which though it created nothing new, epitomised the whole intellectual culture of his people as in a mirror. We cannot here go into his works in the domains of theology, philosophy and Syriac grammar and his Syriac poems. The first part of his universal history, which treats of political history from the creation to his own times, is his work most connected with the culture of Islām. He used Arabic and Persian sources for Islāmic history; for the Mongol period he quotes (*Chronicon Syr.*, ed. Bedjan, p. 555, 14) the Persian history of Shams al-Dīn Šāhib Dīwān (died 683=1284). Shortly before his death, at the request of some prominent Muḥammadans he prepared a shorter translation of this work to which however he made additions on Biblical history, a knowledge of which is presumed in the Syrian Chronicle, and on the medical and mathematical literature of the Arabs. This work is entitled *Mukhtaṣar Ta'rikh al-Duwal* (*Historia orientalis* auctore Gregorio Abu 'l-Pharagio, ed. E. Pococke, Oxoniae 1663, Suppl. 1672; ed. Šāliḥānī, Beyrouth, 1890). The second and third parts of the work which were not translated into Arabic, give an account of the history of the Christian Church in the West under the monophysite patriarchs to the year 1288, and in the East under the monophysite Mafreyānās of Tagrīt, including the Nestorians also to the year 1286. The second section was supplied with an appendix on the life of the author by his brother Baršawmā and a continuation to the year 1288. Later writers have continued the first part to 1495 and the second to 1496 (*Chronicon Ecclesiasticum* ed. J. B. Abbeloos and Th. J. Lamy, 3 vols. Lovanii, 1872—77). His philosophical studies also were to some extent based on Muḥammadan sources: He translated into Syriac Ibn Sīnā's *Kitāb al-Ishārāt wa 'l-Tanbīhāt* and Aṭhīr al-Dīn al-Abharī's *Zubdat al-Asrār*. His medical works, of which an incomplete translation of Ibn Sīnā's *Kūnūn* and an abbreviated translation of al-Ghāfīkī's *al-Adwiyā al-mufrada* may be mentioned, are likewise mainly of Arab origin. His *Kethābhā de Thunnāyē Meghahhēchānē* (*Laughable Stories*, Syr. text with Engl. transl. by E. W. Budge, London 1896) is connected with the Adab literature; there was an Arabic translation of it which has not survived to us, called *Kitāb Daf' al-Hamm* (Paris. anc. fonds 160 according to Wright, op. cit. 281 n. 2, not in de Slane).

Bibliography: Wüstenfeld, *Geschichte der arab. Ärzte*, N^o. 244; do, *Die Geschichtschreiber der Araber*, N^o. 363; Leclerc, *Histoire de la méd. arabe*, ii. 147; Th. Nöldeke, *Sketches from Eastern History* (transl. Black), pp. 236—256; L. Cheikho in *al-Machrig*, i. (Bairūt, 1898); W. Wright, *A Short History of Syriac Literature*, p. 265—281; R. Duval, *La Littérature Syriacque*, p. 409—411; Brockelmann, *Gesch. d. arab. Lit.*, i. 349; do., *Gesch. d. christl. Literaturen des Orients*, p. 60—62; a list of his printed works is given in the latter's Syriac grammar, *Syr. Grammatik*, 2nd ed., p. 138—139, to which must be added *Buch der Pupillen* edited by Curt Steyer (Diss. Leipzig 1908).

(C. BROCKELMANN.)

AL-BĀRĪ, one of the names of Allāh. [See AL-LĀH, p. 303.]

BARĪD (A.), obviously a loanword from the Latin (*veredus*) "post-animal", "post-horse", then "courier"; it further means the institution of the "post"; and finally the distance between two post-stations, reckoned in Persia at 2, in western lands at 4 *farsakh* of 3 *mil*.

Not only the name but the institution itself in the dominions of the Caliph was borrowed from the Byzantines and the Persians, as is confirmed by Arab tradition. Even Mu'āwīya is said to have taken an interest in the postal service. 'Abd al-Malik instituted it throughout the kingdom. Al-Walid made use of it in connection with his building operations; 'Omar II had *khāns* built on the Khorāsān road for the post. The 'Abbāsids even in their revolt made good use of the post. It is naturally Hārūn al-Rashīd, who is credited by the Arab historians, with having organised the postal service on a new basis, through his famous councillor, the Barmecide Yahyā. Like the Roman *cursus publicus*, the state post was meant to serve only the interests of the state, not that of private individuals. Its purpose was not only the bearing of news but also the conveyance of officials and even of small bodies of troops and the transport of the baggage of the court and government officials. The animals used in the service were, besides horses, mules and camels, as occasion required. The head postmaster, *Šāhib al-Barid*, gradually acquired the office of chief supervisor of the provincial officers, a position which under tyrannical rulers was liable to be degraded to malicious espionage, but which might also in certain cases be dangerous to the princes themselves. It is to the organisation of the postal service under the 'Abbāsids that we owe their official lists of stations, some of the oldest and most valuable works of Arab geographical literature.

The Būyids are said to have closed the post-roads to Baghdād in the interests of their revolution. In any case the regular service suffered in the turmoils of the following centuries. The institution of the post did not however come to an end. The efforts of the Zangids in connection with the camel-courier service and the pigeon post are particularly mentioned. When after the Crusades, the great Mamlūk Sultān al-Zāhir Baibars I, began to unite the forces of Islām in the East, he relied on the reorganisation of the postal service as one of the most important means of closely connecting up the state with its centre. In 659 (1261) he again reorganised the post service and stationed postboys and horses at cer-

tain distances along all the principal highways of his kingdom. Still, however, the post was only used for the government service and the expediting of officials and couriers; besides it for the sending of news the government pigeon post and signalling by fire were also of great importance. A new institution was that of a regular post twice weekly from the provinces to Cairo. The courier rode from Cairo to Damascus in four, sometimes even in three, and to Ḥalab in as little as five days. It is worthy of note that in the Mamlūk period special arrangements were made to ensure the conveyance of snow from Damascus to the court. By the building of *khāns*, the digging of wells and the security of the roads, private traffic also received a great impetus. That the later Mamlūk Sultāns as well as other Oriental rulers did not neglect the postal service is shown by the *khāns* which still may be seen on the old roads e.g. on the famous *via maris* from Damascus to the west. From Ḥādījī Khalifa's *Djihān-Numā* it may be concluded that the Ottomans also devoted attention to public traffic.

On the modern postal service in the east cf. the article AL-BUṢṬA.

Bibliography: Ibn Khordādhbeh and Kudāma (ed. de Goeje, *Biblioth. Geogr. Arab.*, vi.); Ibn Fadlallāh al-ʿOmārī, *al-Taʾrīf bi-l-muṣṭalah al-sharīf* (Cairo, 1312), p. 184 *et seq.*; al-Makrīzī, *Khiṭaṭ*, 1st edition, i. 227 = 2nd edition, i. 367; Sprenger, *Die Post- und Reiserouten des Orients* (Leipzig, 1864); A. v. Kremer, *Culturgeschichte des Orients unter den Chalifen* (Vienna, 1875), i. 170 and 192 *et seq.*; Quatremère in his translation of al-Makrīzī, *Histoire des Sultans Mamlouks* (Paris, 1845), ii. 2, p. 87 *et seq.*

(R. HARTMANN.)

AL-BARĪDĪ. This nisba was borne by three brothers, Abū ʿAbd Allāh Aḥmad, Abū Yūsuf Yaʿkūb and Abū ʿl-Husain, who played an important part in the period of the decline of the ʿAbbāsīd Caliphate under al-Muqtadir and his successors. The head of this family was the first mentioned Abū ʿAbd Allāh, who not content with the unimportant offices which the Caliph's vizier ʿAlī b. ʿIsā had given him and his brothers, obtained from his successor Ibn Muḥla [q. v.] the government of the province of al-Ahwāz and other important offices for his brothers in return for a present of 20,000 dirhems (316 = 928). They managed to make such good use of their opportunities that when they were involved in the fall of the vizier scarcely two years later the ransom of 400,000 dīnārs demanded for their freedom by Muḥtadir was paid without difficulty. After the assassination of al-Muqtadir in 320 (932), Abū ʿAbd Allāh was able to do as he pleased and by unheard of extortions and deeds of violence to enrich himself, while his brothers were restored to their offices and did likewise. This continued in the reign of the Caliph al-Rādī (322—329 = 934—940) because their old friend, the Vizier Ibn Muḥla, had again gained power in this period. Instead of giving the revenues of the provinces governed by them, to the Caliph's treasury, they kept them to themselves by false statements and bribery. This state of affairs could not go on for ever and when Ibn Rāʾīk [q. v.] under the title of Amir al-Umarāʾ had gained control of the Caliphate (324 = 936), the Caliph advanced with an army against Abū ʿAbd Allāh, after all

the subterfuges contrived by that cunning man to gain the favour of Ibn Rāʾīk had failed. But Abū ʿAbd Allāh knew what course to take; he escaped to the Buwayhid Imād al-Dawla in Fārs and persuaded him without much trouble to conquer al-Ahwāz and al-ʿIrāk. Nevertheless he declined the help which had asked from him Muʿizz al-Dawla, when the latter took the field against the Caliph, as he much preferred to have to deal with the weak rule of the Caliph than with the new rulers. When an opponent to Ibn Rāʾīk arose in the Turk Bedjken [q. v.], Abū ʿAbd Allāh took the side first of one then of the other according to circumstances and after Bedjken's victory in 326 (938) he was appointed by him Vizier of the Caliph. He was deposed soon afterwards however, but as Bedjken had perished early in the reign of al-Muttaḳī (329 = 941), he seized Baghdād for a brief period but after a few weeks was forced by the mutinous troops to return to Wāsit. In the following year 330 (932) he sent his brother Abū ʿl-Husain with troops against Baghdād so that the Caliph and Ibn Rāʾīk had to seek refuge with the Ḥamdānids of Moṣul. Abū ʿl-Husain made himself so detested by his oppressions there that the Ḥamdānids had no difficulty in driving him from Baghdād and even from Wāsit. The brothers were able to assert themselves in Baṣra although they had to wage a costly war with the lord of ʿOmān, who had come against Baṣra with a fleet and had already taken Obolla 331 (942). Fortunately for them the fleet was set on fire and the enemy was forced to retire to ʿOmān. These and other wars consumed Abū ʿAbd Allāh's wealth and although he did not hesitate to have his brother Abū Yūsuf murdered to gain his accumulated treasures, they availed him little, for he himself died the same year 332 (944). The third brother Abū ʿl-Husain soon came into conflict with his own followers who recognised Abū ʿl-Ḳāsim, the son of Abū ʿAbd Allāh as their master, and escaped with great difficulty to the Ḳarāṭian prince of al-Bahrain. With the latter's help he laid siege to his nephew in Baṣra, till he came to terms with him. Soon afterwards he again began intriguing and went to Baghdād to try to obtain the governorship of Baṣra and so far from being successful, he was executed there in 333 (945) after a trial. His nephew Abū ʿl-Ḳāsim in the following year made peace with the Būyid Muʿizz al-Dawla, though only for a brief period, for in 335 the latter sent troops against him and in 336 (947) advanced in person against Baṣra and forced him to flee to the Ḳarāṭians of al-Bahrain. He then ceased to play any active part in politics though he was ultimately pardoned by Muʿizz al-Dawla and did not die till 349 (960).

Bibliography: Ibn al-Athīr (ed. Tornberg), viii.

BARĪD SHĀHĪ, a dynasty founded in 1492 by Ḳāsim Barīd, the minister of Maḥmūd Shāh (1482—1518), fourteenth king of the Bahmanī dynasty [q. v.]. Maḥmūd Shāh was a careless voluptuary, and left to his minister the administration of his kingdom, which the revolts of provincial governors had reduced to the narrow limits of the capital city, Bidar [q. v.], and the adjacent districts; though he was succeeded by four of his descendants, the sovereignty of the Bahmanīs was from that time merely nominal, and the last of them, Kalīm Allāh Shāh, died in

exile in 1527. Kāsim Barid died in 1504, and was succeeded by his son, Amir 'Alī Barid, whose descendants managed to maintain their independence, until in 1619 his great-grandson, 'Alī Barid, was taken prisoner by Ibrāhīm 'Adil Shāh, king of Bidjāpur; 'Alī Barid and his sons ended their days in captivity and Bidar was annexed to the kingdom of Bidjāpur.

Bibliography: J. S. King, *History of the Bahmanī Dynasty, founded on the Burhān-i Ma'āthir*, 122 sqq.; Firishṭa, *Gulshan-i Ibrāhīmī*, Makālah III; T. W. Haig, *Historic Landmarks of the Deccan*, 98 sqq.

BĀRIMMĀ, the modern **DJEBEL HĀMRĪN**, an isolated western chain of the mountains of the Iranian border. Its northern extremity crops up in the **Djazīra**, south of the **Djebel Sindjar** and the **Tigris** flows through it at al-Faṭḥa. At **Shahrabān** it is crossed by the great road from **Baghdād** to **Hamadān** and **Teherān**, at **Ahwāz** it separates the plains of the ancient **Elam**, the modern **Khūzistān**, from those of the **Shāṭṭ al-'Arab** and is finally united with the Iranian plateau in the province of **Fārs**. This range has had its name repeatedly changed. Its Assyrian appellation is not certain. The Syrians called it **Ūrukḥ** or **Orukḥ**, which appears in **Polybius**, v. 52 with reference to the campaign of **Antiochus III** against **Molon**, as τὸ Ὀρεινὸν ὄρος. **Bārimmā** is the oldest Arabic name, which may be traced to the Syriac **Bēth Remmān**, i. e. temple of **Rimmon**, probably an Assyrian sanctuary. The mountains take this name from a village on the eastern bank of the **Tigris**, where the river flows through the mountains. It lay on the **Baghdād-Mawsil** road, was inhabited by **Jacobites** and for a time formed a bishopric with **Bēth Wazīk**. **Qudāma** and **Yākūt** give the Syrian name **Sātidamā** to the western part of the range in the **Djazīra**; the word means blood-drinker and appears elsewhere as the name of frontier rivers. Later in **Ibn Ḥawkal**, this western part is called **Djebel Shakhūk**, traces of which name remain in that of the modern village of al-Shakhk. **Iṣṭakhri** and **Yākūt**, following **Abū Zaid al-Balkhī**, say, that there were springs of pitch in the midst of the waters, as indeed is still the case, at the place where the **Tigris** breaks through the **Bārimmā** and that the range extended from the centre of **Djazīra** in the west, to the borders of **Kermān** in the east, where it becomes the hills of **Māsabadhān** (**Pusht-i kūh**). The range appears in **Idrīsī**, if the reading is correct, also as **Djebel al-Kurd**. The modern name of **Hamrīn** appears first in **Yākūt** under the form **Humrīn**. The part west of the **Tigris** is now called **Djebel Makhūl**. A parallel range is called **Djebel Mukaihil**, i. e. coloured with **Kūhl**, probably after a village on the **Tigris** (**Assemani**, *Bibl. Orient.*, ii. 218, and *Marāṣid*). Such names derived from colours are nowadays fast driving out the ancient names from Arab nomenclature; even **Humrīn** is a modern name, the "reddish" from *aḥmar* in spite of the old Syriac ending in -in. A place close to the **Tigris** bears the ancient, expressive name of **Khanūka** which means the "strangled" or "confined".

Bibliography: *Biblioth. Geogr. Arab.* (ed. de Goeje), Indices; **Yākūt**, i. 464, cf. *Marāṣid*, ed. Juvboll, s. v.; **Assemani**, *Bibliotheca Orientalis*, ii. 218; **Georg Hoffmann**, *Syrische Akten Persischer Märtyrer*, Index s: **Bēth Remmān**;

G. le Strange, *The Lands of the Eastern Caliphate*, Index; **E. Herzfeld**, *Untersuchungen zur Topographie etc. in Memnon*, i. 1907, 1 and 2; **Friedr. Sarre** and **E. Herzfeld**, *Archaeologische Reise im Euphrat- u. Tigris-Gebiet* (Berlin, 1910-1911), Chap. iii. (**E. HERZFELD**.)

BARĶA, the district of **BarĶa**, a part of the **Turkish Wilāyet Benghāzī** [q. v.], the ancient **Cyrenaica**, is a wide chalk plateau from 1200—1600 feet high and about 100 miles broad. In the north its steep and rugged slopes fall abruptly towards the **Mediterranean** from which it is separated only by a narrow strip of lowland, while in the south it sinks very slowly down into the **Libyan desert**. The edge of the plateau is formed by a line of heights which under the names of **Djebel Erkula** and **Djebel al-Dakar** run from East to West for about 180 miles. At **Marabut Sidi al-Homrī** they attain a height of 2800 feet and around **Krenna** (**Cyrenaica**) they reach their greatest height 3300 feet. Their northern slopes are covered with red earth which has given this part the name of **BarĶa al-Hamrā** (the Red **BarĶa**), while the terraced southern slopes are covered with a grey sand, whence this part of the plateau is called **BarĶa al-Baidā** (the white **BarĶa**).

The configuration of the coastline, which describes a decidedly convex curve from **Mukhtār**, the most southerly point of the **Gulf of Sidra**, to the **Gulf of Sallum**, makes **Cyrenaica** a peninsula open on three sides to the winds from the sea and assures for it a relatively plentiful rainfall (14 to 20 inches per ann.). Although this rainfall is scarcely sufficient to keep rivers flowing perennially, it supplies numerous springs. Water filters down through the cracks in the chalk till it reaches the solid rock when it again rises to the surface; it also collects in tarns shut in by the mountains which usually dry up in the heat of summer. The coastland, and the terraces in which the land rises from the shore to the tops of the mountains are the districts most favourably watered and have a very rich flora. Fig and lotus trees, thuyas, holmoaks, cypresses etc. clothe the hills with green, justifying the name **Djebel Akhdar** given by the Arabs to this range. The general aspect of this district and its climate recall, according to travellers, the finest parts of Italy. It appears highly fitted for being colonised by Europeans. On the other hand behind the rocks of the **Djebel Akhdar** we have quite another picture, the trees disappear and herbaceous vegetation becomes rarer and rarer as one comes nearer the desert.

Before the **Muḥammadan** invasions the land of **BarĶa** was occupied by **Berber** people belonging to the **Luwāta**, **Huwwāra** and **Awriḡha** groups, who had preserved their independence, and by the **Afāriḡa**, i. e. natives more or less influenced by **Graeco-Roman** civilisation. All these sections of the population devoted themselves to agriculture and cattle rearing. In the first century of the **Hijra**, Arabs from **Egypt** destroyed **Cyrene** and the towns of the **Pentapolis** but did not sensibly affect the character or the manner of life of its inhabitants. In the ivth century the land of **BarĶa** included various flourishing towns like **Lebda**, **Zawila**, **BarĶa**, **Ḳaṣr Ḥasan** and its fields were well tilled.

The **Hilālī** invasion of the xith century A. D. brought about its ruin. The nomadic and pastoral

Arabs brought devastation everywhere and by their ruthless plundering caused the cultivated areas to become smaller and smaller. . . . "All the arts and trades which provide for man's subsistence ceased to be exercised; civilisation was destroyed there and the country became a desert" (Ibn Khaldūn, *Hist. des Berb.*, translation de Slane, i. p. 164). Of the invading Arab tribes, the Banī Qurra and the Haib, a branch of the Sulaim, settled in the conquered district and the population has been so affected by this admixture that it is impossible at the present day to distinguish the descendants of the invaders from those of the original inhabitants. With the exception of the inhabitants of the towns (Benghāzi, Derna and Mardja) the population is entirely composed of nomads. According to Pacho they bear the general name of Harabi and are divided into a large number of tribes. The most important are the Awāghir, whose land lies to south and east of Benghāzi, the Dorsa in the neighbourhood of Mardjah, the Hassa around the ruins of Cyrene, the Brassa of the Djebel Akhdar, the Abaidest in the neighbourhood of Derna, etc. Reclus estimates their total number at not more than 250,000 on an area of 25,000 square miles so that there are only 10 inhabitants to the square mile. Minutilli, who had at his disposal the Italian consular reports, estimates the populations of Barĳa at as high as 350,000. All these tribes seem to be quite independent of Turkish authority; owing to the spread of Senūsiya doctrines since the middle of the xixth century they are very hostile to European influence. The Barĳa country, so long neglected, has nevertheless been the object of several European explorations in the last century. The journeys of della Cella, (1817), Pacho, Beechey, Barth (1847), Hamilton (1852), Rohlf's, Camperio and Haimann etc. may be mentioned.

The town Barĳa, which has given its name to the whole plateau, replaced in the Arab epoch the town of Barke which was founded in 551 B. C. by colonists from Cyrene. Towards the end of the year 21 A. H. (641 A. D.) Barĳa was occupied by 'Amr b. al-'Āṣī who made peace with the inhabitants on a payment of 13,000 dinars of gold. Soon afterwards the conquerors chose this place as the capital of a district the government of which was entrusted to Ruwaifa, one of the companions of the Prophet, whose tomb still existed in al-Bakrī's time. Being in communication with foreign countries through its port, Tōlmaitha, (the ancient Ptolemais) lying on the main road from Fosṭāt to Kairawān and connected by caravan routes with the oases of the Sahara, Barĳa enjoyed remarkable prosperity for four centuries. Ibn Hawḳal (*Description d'Afrique*, transl. de Slane in the *Journ. As.*, 1842) praises its commercial activity. "There are few towns in the Maghrib", he writes, "where the traffic is so busy; skins are brought there to be tanned, the dates of Awdjila are exported, in the bazaars there is a continual market for wool, pepper, honey, wax and foodstuffs of east and west". Al-Bakrī remarks the richness of the surrounding pastures from which the people of Egypt obtained the greater part of the animals necessary for their food-supply (al-Bakrī, *Masālik*, trad. de Slane p. 15). Idrīsī mentions plantations yielding cotton of superior quality (Idrīsī, transl. de Goeje, p. 155).

The Hilālī invasion brought about the total ruin of Barĳa. Its place is now occupied by the market town of Mardja lying at the foot of a hill commanded by a Turkish Kaṣba in a hollow 20 miles long by 8 broad. The population of Mardja including the Turkish garrison is not more than 1000 souls.

Bibliography: Della Cella, *Viaggio di Tripoli di Barberia alle frontiere dell'Egitto fatto nel 1871—1819*; Pacho, *Voyage dans la Marmarique et la Cyrénaique* (Paris, 1817); Beechey, *Expeditions to explore the North Coast of Africa*, (Londres, 1828); Barth, *Travels in North-Africa* (1847); Hamilton, *Wanderings in North-Africa* (1852); Rohlf's, *Von Tripolis nach Alexandrien*, (1885) 2 vol.; Minutilli, *La Tripolitana*, (Torino, 1902); Playfair, *Bibliography of the Barbary States*, Part. ii. Tripoli and the Cyrenaica. (G. YVER.)

BARĶA'ĪD, a town in the Djazīra (Mesopotamia) on the caravan route from Naṣībīn (Nisibis) to Mosul; according to the statements of the Arab geographers which vary only in a trifling degree, it was 17—19 parasangs (of 4—5 miles each) or 4 day's journey (e. g. Yāḳūt) distant from the latter town; Naṣībīn was reckoned 10 parasangs from here. According to Yāḳūt, Barĳa'īd was once the chief town of the circle of Baḳā' (probably = *biḳ'a* "plain") belonging to the province of Mosul and comprising the district between Mosul and Naṣībīn. In consequence of the great amount of traffic passing through it the town became an important place, flourishing especially in the iiith (ixth) century. Yāḳūt notes its walls pierced by three gateways, the numerous springs of fresh water and the remarkably large number (200) of wine shops there. The inhabitants were nevertheless so notorious as thieves and highway robbers that a "Barĳa'īd robber" (*laṣṣ barĳa'īdī*) had become proverbial. This evil reputation of the town naturally resulted in the caravans gradually keeping away from it and going instead to the Bāshazzā station somewhat to the west. This latter place thus rose in importance while Barĳa'īd declined more and more. The site of Barĳa'īd is perhaps now marked, as v. Oppenheim and de Goeje have suggested, by the considerable mound of ruins at Tell Rumēlān and that of Bāshazzā by Čilaghā. The positions of these two places in Kiepert's map (in v. Oppenheim, *op. cit.*) are 42° E. long Greenw. 36° 55' N. lat and 41° 50', 36° 57' respectively.

According to a communication by Homes, which requires an examination on the spot (see Tuch, *op. cit.*) Barĳa'īd still exists at the present day, though now in ruins.

Bibliography: *Bibl. geogr. arab.* (ed. de Goeje), passim, particularly Vol. vi. 214, Note f. (also p. 164); Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 571 et seq., 701, 10; Abu 'l-Fida, *Taḳwīm al-buldān* (Paris), ii. 294; Ḥariri's 7th Maḳāma; le Strange, *The Lands of the Eastern Caliphate* (1905), p. 99; K. Ritter, *Erkunde*, ix. 162—163; F. Tuch in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, i. 62—64; M. v. Oppenheim, *Vom Mittelmeer zum persisch. Golf* (1900), ii. 143—144; 167—168 (de Goeje's Note). (M. STRECK.)

BARKIYĀRŪK, ARU 'L-MUẒAFFAR RUKN AL-DIN, a Seldjūk Sultān, eldest son of Malik Shāh. The date of his birth is variously given;

he was certainly born shortly after the year 470 A. H. and was therefore still a youth at the death of his father on the 16th Shawwāl 485 (19th November 1092). The death of Malik Shāh was concealed by his wife, the cunning and ambitious Turkān Khātūn, till she had homage paid to her son Maḥmūd, who was still a minor, and had his accession confirmed by the Caliph. She then went to Isfahān. At her instigation Barkiyārūk was thrown into prison here immediately after the death of Malik Shāh; when the decease of the Sultān became known however, the adherents of the murdered vizier Nizām al-Mulk rose and set Barkiyārūk free; he was proclaimed Sultān in al-Raiy in the same year. He then advanced against Isfahān and Turkān's troops were defeated at Burīdjird about the end of the year 485 (January 1093); she herself remained in Isfahān and had to make peace after a long siege. The terms of the treaty were that she should retain Isfahān and Fārs for herself and her son Maḥmūd, while Barkiyārūk was to be recognised as Sultān and to remain in possession of the other provinces. Peace did not last long however. Ismā'il b. Yā-kūtī, Barkiyārūk's maternal uncle, governor of Ādharbaidjān, was induced by Turkān's intrigues to rebel against him, but was defeated in 486 (1093) near al-Karadj and had to flee to Isfahān where he was murdered by some Emirs. Tutush b. Alp Arslan, another uncle of Barkiyārūk's, allied with Būrām governor of Edessa and Aḳ Sonḳor of Ḥalab, seized Mosul. When his two allies deserted him and went over to Barkiyārūk, he had to retreat to Damascus, while Barkiyārūk entered Baghdad where his name was mentioned in the mosque-prayers in Muḥarram 487 (February 1094). On the following day, the caliph al-Muktadī died but his successor al-Mustazhir still continued the Khuṭba for Barkiyārūk. Meanwhile Tutush had collected a new army after the secession of Aḳ Sonḳor and Būrām, with which he set out from Damascus and attacked Aḳ Sonḳor. The two renegade governors were taken prisoner and slain and Ḥalab, Harrān and Edessa submitted. Tutush then marched through Mesopotamia, Armenia and Ādharbaidjān against Hamadhān and was even proclaimed Sultān in Baghdad in place of Barkiyārūk. On the death of Turkān Khātūn which took place in Ramaḍān 487 (September—October 1094) her son Maḥmūd who was still a minor remained in Isfahān and Barkiyārūk sought refuge with him from the threatening storm. Maḥmūd's adherents were planning how to get Barkiyārūk out of the way but on Maḥmūd's death from smallpox at the end of Shawwāl (November) of the same year the Emirs went over to Barkiyārūk's side. He was then able to continue the struggle with Tutush who had in the meanwhile advanced to al-Raiy. The decisive battle was fought on the 17th Šafar 488 (26th February 1095) not far from this town. Although many had previously gone over from the cruel and relentless Tutush to the weak and goodnatured Barkiyārūk, the former's army still numbered 15,000 men while the latter had over 30,000. Before the beginning of the battle most of the troops who had hitherto remained faithful to him deserted and Tutush was slain after a desperate struggle. In the same year disturbances broke out in Khorāsān. The rebel, Barkiyārūk's third uncle, Arslān Arḡhun [q. v.] was

successful at first but in 490 (1096) he was murdered by a slave; Barkiyārūk thereupon soon restored peace and appointed his brother Sandjar Governor of Khorāsān. In 492 (1099) Barkiyārūk's brother Muḥammad rebelled in Ādharbaidjān and advanced almost up to al-Raiy. Barkiyārūk was going to advance against him but most of his troops went over to the enemy and he had to take to flight to save himself, while his brother occupied al-Raiy and ordered Barkiyārūk's mother to be strangled. The Khuṭba was then read for him in Baghdad. Barkiyārūk was however soon successful in collecting another army, the Emirs in 'Irāk joined him and when he neared the capital in the middle of Šafar 493 (beginning of 1100), the Caliph was quite prepared to mention him in the Khuṭba. In Raḍjab (May/June) of the same year however he was defeated by Muḥammad and had to retire to Khorāsān. Sandjar the governor there had taken the side of his brother Muḥammad; Barkiyārūk, nevertheless, succeeded in raising new forces and defeated Muḥammad at Hamadhān in Djumādā II 494 (April 1101). It was now the latter's turn to seek help in Khorāsān. The war was carried on for some time with changing success till finally in Rabī' I 495 (December 1101) a treaty of peace was arranged whereby Barkiyārūk was recognised as Sultān while Muḥammad had to content himself with the title of "King" and dominion over Mesopotamia and Ādharbaidjān. The latter however broke the truce after a month or two and a bitter struggle between the brothers began again. Muḥammad had to flee and was besieged in Isfahān, but he managed to make his escape and raise new troops. He was again beaten however and had to make peace in 497 (end of 1103 or beginning of 1104). Muḥammad then received Ādharbaidjān, Armenia, and Mesopotamia with Mosul and the Arabian 'Irāk, as an independent prince with sovereignty over Sandjar in Khorāsān, while Barkiyārūk remained in possession of the other provinces. According to the usual statement, Barkiyārūk died in Rabī' II 498 (December 1104). With him begins the decline of the Seldjūk kingdom.

Bibliography: Ibn Khallikān (ed. Wustenfeld), N^o. 109, (transl. by de Slane), i. 251; Ibn al-Aṭhīr (ed. Tornberg), x. passim; Ibn Khaldūn, *Ibar*, v. 13 *et seq.*; Vullers, *Mirchondi Historia Seldschukidarum*, Chap. xiv—xv.; Houtsma, *Recueil de textes relatifs à l'histoire des Seldjoucides*, ii. 82—90, 255—262; Weil, *Gesch. d. Chalifen*, iii. 134 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, ii. 115 *et seq.* (K. V. ZETTERSTÉEN.)

BARĶŪK, AL-MALIK AL-ZĀHIR SAIF AL-DĪN AL-'OTHMĀN AL-YELBOGHĀWĪ, was the first, if we neglect the brief reign of Baibars II [q. v.], of the line of Burdji Mamlūks on the throne of Egypt. The Emir Yelboghā brought him to Cairo where he afterwards became one of the Mamlūks of the sons of Sultān al-Ashraf Sha'ban. He was instrumental in the latter's fall and became an Atabeg (generalissimo) under his son Ḥādjī. After overcoming all his rivals he was proclaimed Sultān in 1382 (784) and was at once acknowledged on all sides. Some minor conspiracies were planned in Syria in the next few years by the governors who were always backed up by the Mongol princes, but were easily suppressed by the Sultān. The first real danger arose when Barĳūk, harassed by

constant suspicions, attempted to depose Yelboghā, governor of Aleppo. The latter, warned in time, thwarted the Sultān's plan, allied himself with the rebel governor of Malāṭiya, Mīntāsh, and seized the towns of Tripolis and Ḥamā. Barĳūĳ sent a great army against the rebels, and his general Itmish entered Damascus. In the spring of 1389 (791) the two armies met and through the desertion of several of the Sultān's lieutenants the rebels won the day; Itmish, pursued and captured, had to give up Damascus with its fortifications. Yelboghā and Mīntāsh collected all their forces and advanced against Egypt. The Sultān, a thorough coward, did not dare leave Cairo, so that the rebels met with no resistance. The Sultān's supporters deserted him and he fled from the citadel and threw himself on Yelboghā's mercy, who treated him relatively well. Barĳūĳ was sent to Karak as a prisoner by Yelboghā. Ḥādjdī who had been deposed by Barĳūĳ now ascended the throne but without obtaining the slightest control over the actual affairs of state. Yelboghā lorded it over his ally Mīntāsh too as far as he could. A conflict thus arose between the two conspirators; Yelboghā entrenched himself in the citadel and Mīntāsh below him in the Ḥasan mosque. Yelboghā was vanquished in the struggle and had to flee; he was taken and thrown into prison in Alexandria. Mīntāsh had scarcely made his position in Egypt secure when the news arrived that Sultān Barĳūĳ was free and collecting the malcontents in Syria. He defeated the governors of Damascus and Gaza who advanced against him and also the Beduin chief Nu'air so that he gained new adherents daily. Mīntāsh advanced against him with a large army and met him to the south of Damascus. On the first day the greater part of Barĳūĳ's army was put to flight but he was nevertheless able to seize the chief camp of his opponents and to take prisoner the Caliph as well as the Sultān Ḥādjdī. The battle was renewed next day and after heavy losses on both sides, Mīntāsh had to retreat. Barĳūĳ then went to Cairo where in the meanwhile his adherents had gained the upper hand.

Barĳūĳ was successful in appeasing his opponents in Cairo, treating the deposed Ḥādjdī considerably and pardoning his former enemy Yelboghā. Mīntāsh's resistance continued for two years longer in Syria, chiefly supported by the Beduin chief Nu'air; Mīntāsh was finally captured and put to death by torture. Barĳūĳ was not yet to be allowed to live in peace however; conspiracies and persecutions never ceased. The Sultān's foreign policy was a successful one; he was on friendly terms with the Ottoman Sultāns Murād and Bāyazīd; while he was suspicious of the mighty Timūr from the outset and preferred open enmity to insecure peace. He therefore had the ambassadors of Timūr, who wished to conclude a friendly treaty of commerce, murdered, welcomed Sultān Aḥmad ibn Uwais whom Timūr had driven out of Baghdād. To prepare to defend himself, he restored the defences of the Syrian fortresses as we know from inscriptions; his measures were later shown to be quite insufficient against the onrush of the Mongols. Barĳūĳ and Timūr never actually came into conflict as the latter was too much occupied with other enemies. Always fearing for his own safety at home, Barĳūĳ did not prove himself capable of permanently

defending his lands abroad. His rule, which in general is highly praised by Arab authors for his piety and charitable foundations, was of little use to his kingdom. He died in 1398 (801) leaving vast estates behind him.

Bibliography: Weil, *Geschichte der Chaldäer*, iv. 541—556 and v. 1—71 (where in the introduction, p. v—viii. the Arab manuscripts are quoted). His complete biography is given in the *Manhal al-ṣafī*. MS. Cairo 1113, f. 316—337^b. (M. SOBERNHEIM.)

BARLAAM and **JOSAPHAT**, the story of the conversion of the Indian prince Josaphat by the ascetic Barlaam, which has been recognised by Felix Liebrecht as a Christian version of an episode in the life of the Buddha. The book, which owes its popularity and influence in the first place to the tales in it, is preserved in Greek, Arabic (several versions), Hebrew, Ethiopic, Armenian and Georgian as well as in many European editions. The Greek romance of Barlaam was probably composed in Palestine at the monastery of Saint Sabas in the first half of the viii century. On this Greek original is based a Christian Arabic version from which a translation into Ethiopic was prepared. The oldest Arabic texts that have survived to us have no connection with the Greek romance however; they appear to be ultimately derived from a Pahlavi original. Mention is made in the *Fihrist* of a *Kitāb al-budd* and a *Kitāb Yūdāsāf nufrad*, both of which were probably translated from a Pahlavi original which taught the Iranians the doctrine of Buddha (Yūdāsāf, for Budāsāf = Bodhisattva, the title of the Indian king's son before he attained the rank of Buddha). The *Kitāb Yūdāsāf wa Balauhar* mentioned in the *Fihrist* appears on the other hand to be based on a Christian version of the Buddhist story. Already composed in Pahlavi, this last, the third of the Arabic books mentioned in the *Fihrist*, is now the prototype of all the Muḥammadan versions that have survived and is substantially given in the text of the Bombay edition. All trace of Christian dogma has been obliterated in it though its tone is not specifically Muḥammadan. The Hebrew version also goes back to these Arabic texts.

Bibliography: Chauvin, *Bibliographie des ouvrages arabes*, iii. 83—112; E. Kuhn, *Barlaam und Josaphat (Abhandlungen der Bayerischen Akademie, Band xx. 1897)*; Krumbacher, *Geschichte der byzantinischen Literatur*², 886—891; Hommel in *Verhandlungen des VII. Oriental. Congresses, Semitische Section* (1888), 45—165; Rehatshek, *Journal of the Royal Asiatic Society N. S.*, xxii. 115 et seq.; *Kitāb Balauhar wa Būdāsāf fī 'l-mawā'iz wal-amthal* (Bombay 1306); Zotenberg, *Notice sur le livre de Barlaam et Josaphat, accompagné d'extraits du texte grec et des versions arabe et éthiopienne (Notices et extraits, Vol. xxviii. 1—166)*.

(J. HOROVITZ.)

BARMAKIDS (BARMECIDES), a Persian family, which produced the first Persian ministers of the Caliphate. "Barmak" was not a personal name but denoted the rank of hereditary chief priest in the temple of Nawbahār in Balkh. The lands belonging to the temple were also in the hands of this family. These estates comprised an area of about 740 square miles (8 farsakhs long by

4 broad), or somewhat more than the principalities of Lippe and Schaumburg-Lippe together. These estates or part of them remained the property of the Barmakids at a later period; Yāqūt (ii. 942) says of the "large and rich" village of Rāwan, east of Balkh that it was in the possession of Yahyā b. Khālid. As the name shows (Sansk. *nava vihāra* = new monastery) this temple was a Buddhist monastery; it is described as such in the viiith century A. D. by the Chinese pilgrim Hsuan-Chuang (*Mémoires sur les contrées occidentales*, trad. par St. Julien, i. 30 *et seq.*, and the *Histoire de la vie de Hiouen-Tsang*, p. 64); it was even known to some of the Arab geographers, like Ibn al-Fakih (ed. de Goeje, p. 322) that the Nawbahār was devoted to the worship of idols (*ibadat al-awthān*) and not of fire; and setting aside some exaggerations, the description given by Ibn al-Fakih exactly fits a Buddhist vihāra. For obvious reasons the Persians wished to bring this famous family of Persian origin into connection with the traditions of the Sāsānian Empire; the Buddhist cloister was transformed into a fire temple (cf. e. g. Yāqūt, iv. 819 *et seq.*), its foundation was attributed to the Persian kings of antiquity, and its chief priests declared to be descendants of the ministers of the Sāsānian kingdom (*Siyāsāt-Nāmah*, ed. Schefer, p. 151). These notions, wide spread in the later literature, which have influenced not only local tradition (*Faḍā'il Balkh* in Schefer's *Chrestomathie persane*, i. 71) but also modern scholarship (Browne, *A Literary History of Persia*, p. 257) may not have arisen before the reign of Hārūn al-Rashīd. It is not impossible that Ibn al-Muḳaffā', being a Persian, had put forth similar statements. His contemporary Khālid of course did not possess any such power under Abu 'l-Abbās and Maṣnūr as Yahyā afterwards did under Hārūn, but his position, from which through his generosity, his whole house derived benefits (Ibn al-Fakih, p. 317), was nevertheless dazzling enough to bring about a perversion of national traditions in favour of the Barmakids.

According to Balādhori (ed. de Goeje, p. 409) Nawbahār was destroyed in the reign of Mu'āwīya probably soon after the year 42 = 663-664 (cf. Marquart, *Erānshahr*, p. 69); Ṭabarī however makes the native prince Nīzak pray in Nawbahār as late as the year 90 (708-709). On the fate of the last Barmak, the father of Khālid, and his predecessors we possess only legendary accounts. Even Ibn Khallikān was no longer able to decide whether Barmak ever adopted Islām. According to Ibn al-Fakih (p. 324) Khālid was the son of this Barmak and of a daughter of the prince of Ṣaghāniyān. Ṭabarī (ii. 1181) gives an account of a campaign by Kūtaiba b. Muslim against rebels in Balkh in the year 86 (705); the wife of the chief priest is said to have been among the prisoners and to have spent a night with 'Abd Allāh brother of Kūtaiba and to have become pregnant with Khālid on that night: she was set free with the other prisoners the next day. What Ṭabarī adds on the origin of this story shows that it was invented by 'Abd Allāh's sons, not, as has been supposed to honour the Persian with an Arab genealogy but to obtain for the Arab family the advantages of relationship to the influential favourite of the Caliphs. It is not impossible however that in this story we have an approximately correct date for Khālid's birth; the

year of his death is given as 165 (781-782); he must then have been about 75 years old. His father Barmak was skilled in astronomy and philosophy as well as in medicine and cured the prince Maslama b. 'Abd al-Malik of an illness (Ṭabarī, l. c.). This last statement shows that Barmak had gone from his home to the Caliph's court; according to later accounts this took place in the reign of 'Abd al-Malik in 86 (705), the year of the latter's death. He appears to have afterwards returned home. In 107 (725-726) by the orders of the governor Asad b. 'Abd Allāh he rebuilt Balkh which had been destroyed (Ṭabarī, ii. 1490).

We know almost as little about Khālid's birth and education; even as to when and how he won the favour of the caliph Abu 'l-Abbās, nothing is told us. He was on such intimate terms with the Caliph that his daughter was nursed by the Caliph's wife and the latter's daughter by Khālid's wife (Ṭabarī, ii. 840). After 132 (749-750) we find him at the head of the Diwān al-Kharāj; in some authorities he is also called vizier (Mas'ūdī, *Kitāb al-Tanbih*, p. 340 and 342; *Fragm. hist. Arab.*, ed. de Goeje, p. 215 and 268) Khālid appears to have been the first writer (*Katīb*) in whose tenure of office the holder attained the rank of minister. Abū Salama, the first "vizier of the house of Muḥammad" is not mentioned among the "writers" and was a vizier rather in the sense in which this word is used in the Korān (xx. 30 *et seq.*) and placed in the mouth of e. g. the Caliph Abū Bakr in historical works (cf. e. g. Ṭabarī, i. 1817, 66; 2140, 11). Even Khālid was not a vizier in the later sense of the word and distinguished himself not only by able government and wise counsels but also by warlike deeds. Under the leadership of Abū Muslim and his general Kaḥṭaba b. Shabīb he took the side of the house of the Prophet in the wars against the Omayyads; between 148 (765) and 152 (769) as governor of Ṭabaristān he destroyed the principality of Maṣmughān at Mount Demawend (cf. Marquart, *Erānshahr*, p. 128). After this victory the people of Ṭabaristān are said to have represented Khālid and the siege-artillery used by him in the siege, on their shields (Ibn al-Fakih, p. 314). Even in his old age in the year 163 (779-780) he distinguished himself at the capture of the Greek fortress of Samālū (Ṭabarī iii. 497).

We first find Khālid mentioned as the adviser of the Caliph Maṣnūr in the stories of the foundation of Baghdād (146 = 763-764) and the alleged abdication of the heir to the throne, 'Isā b. Mūsā in 147 (764-765). Besides numerous buildings in Baghdād, the foundation of the town of Maṣūra in Ṭabaristān is attributed to him during his governorship. Shortly before the death of the Caliph Maṣnūr he was appointed governor of Mawṣil (Mosul) after the Caliph had asked him for 2,700,000 dirhems, and his son Yahyā, governor of Ādharbaidjān. It is related that the inhabitants of Mawṣil had never respected any governor so much as Khālid although he never resorted to severe punishments. According to Mas'ūdī (*Murūdj*, vi. 361) none of his descendants equalled him in noble qualities.

His son Yahyā, according to Ibn Khallikān, died on the 3rd Muḥarram 190 = 29th November 805 at the age of 70 or 74 so that he must have been born in 120 (738) or some years earlier.

Unlike his father he was distinguished only as a governor and minister; no warlike exploits are related of him; of his numerous public works the Sīhān canal at Baṣra (Ṭabarī, iii. 645; Balādhori, p. 363) is specially noted. In the reign of al-Mahdi the young prince Hārūn was entrusted to his care in 161 (777-778). After 163 (779-780), he was at the head of the chancellory (*Diwān al-raṣā'il*) of the prince, who was then appointed governor of the west (all the provinces west of the Euphrates) with Armenia and Aḍharbaidjān. During the brief reign of the Caliph al-Hādī, Yahyā as an adherent of the young prince whom they wished to force to renounce the succession, was in danger of his life; after the accession of Hārūn al-Rashid, Yahyā the Barmakid, whom the Caliph still always called "father", was appointed vizier with unrestricted powers and with the help of his sons Faḍl and Dja'far (his two other sons, Mūsā and Muḥammad are more rarely mentioned) ruled the kingdom for seventeen years (786-803).

Of the two sons mentioned, Faḍl, who was born in 148 (765-766) was the elder and also the more important. From 176 (792-793) till 180 (796-797) he was at the head of a governorship which comprised the provinces of Djibāl, Ṭabaristān, Dunbawand, and Kūmis and for a time also, Armenia and Aḍharbaidjān; from 178 (794-795) till 179 (795-796) he was also governor of Khorāsān. Ya'qūbī (*His.*, ii. 516) says that he was unfortunate in his fighting in Armenia (strictly in Dāghestān); on the other hand he is credited with such deeds in Khorāsān as he could scarcely have performed in the brief period of his governorship. He is said to have raised an army of 500,000 (!) men from the native population for the Caliph of whom 20,000 were sent to Baghdād and the others retained in Khorāsān (Ṭabarī, iii. 631), and to have also won several great victories and built many mosques and Ribāṭ. He dug a new canal in Balkh (Schefer, *Chrestomathie persane*, i. 71 and 88) and built a new Friday-mosque in Bukhārā; he was the first to have lamps brought into the mosques in Ramaḍān (Narshakhī ed. Schefer, p. 48). Mas'ūdi (*Murūdj*, vi. 363) also tells us that in the earlier days of his governorship, Faḍl was only occupied with hunting and frivolous pleasures and only reformed after receiving a letter from his father!

Of Dja'far who later became more renowned in popular story (he was 37 years old at his death and born about 150 = 767) only his beautiful writing, his eloquence and his knowledge of astronomy are praised; he is also mentioned as a leader of fashion and introduced the custom of wearing cravats as he had rather a long neck (Djāhiz, *Bayān*, ii. 151). His intimacy with the Caliph, which did not at all please Yahyā, is attributed to a notorious Oriental vice (Ṭabarī, iii. 676). Except for a short journey to Syria in the year 180 (796-797) where he had to make peace among the Arab tribes who were fighting among themselves, as had his brother Mūsā four years earlier, he appears never to have been separated from the Caliph and even on this occasion he gave vent to his sorrow and his desire for reunion in extravagant language (Ṭabarī, iii. 642). He was several times appointed governor of large provinces by his princely patron, but these were always ruled by his deputies. It cannot be ascertained from the authorities whether he ever ac-

tually conducted the business of state as a minister or what buildings or other works were executed by him; the only trace of his influence is the fact that his name appears on the coins of the Caliph.

Even his father does not seem to have been at all as powerful during his seventeen years' rule as is stated. In the first years of his tenure of office he had to give an account of his government to Khaizurān (died 173 = 789-790), mother of the Caliph. Immediately after the death of his mother the Caliph deprived the young Dja'far of the seal which he carried and entrusted a great part of the business to Faḍl b. Rabī', later the opponent and successor of the Barmakids; the same Faḍl was appointed head chamberlain (*ḥāḍiḡ*) in 179 (795-796) in place of the Barmakid Muḥammad b. Khālīd. The appointment of 'Alī b. 'Isā b. Māhān as governor of Khorāsān was also made against the will of the vizier (Ṭabarī, iii. 702). On the pilgrimage of the year 181 (beginning of 798) Yahyā obtained leave to resign and to remain in Mecca (Ṭabarī, iii. 646), but returned in the following year to Baghdād and seems again to have taken over the reins of government.

From these statements it is clear that the fall of the Barmakids had long been premeditated and was not due to any sudden impulse of the Caliph. In the first night of Ṣafar 187 (29th January 803) Dja'far was slain by command of the Caliph and immediately after, Yahyā and his other three sons were thrown into prison and their goods confiscated. The relatives of the minister were allowed their freedom; Muḥammad b. Khālīd (brother of Yahyā) and his family were in no wise harmed. Hārūn had the head of the dead Dja'far placed on the "middle" bridge of Baghdād and the two halves of his body impaled on the other two bridges. The minister and his sons remained under supervision in the town of Raḡḡa. Both Yahyā and Faḍl died before the Caliph; of the fate of Mūsā and Muḥammad nothing is known, 'Imrān b. Mūsā seems to have been the only grandson of the vizier to distinguish himself. In the year 196 (811-812) he is mentioned as defending the ancient Sāsānian town of al-Madā'in against Ma'mūn's army (Ṭabarī, iii. 859 *et seq.*) and he again appears in 216 (831) as deputy governor of the province of Sind (*ibid.*, iii. 1105). Abu 'l-Kāsim 'Abbās b. Muḥammad Barmakī is mentioned as one of the last viziers of the Samānids (Barthold, *Turkestan w epochu mongolskago nashestviya*, ii. 278, following Gardizi); whether this "Barmakid" belonged to the same family is not related. Again in the vth (xith) century we find a Danishmand Ḥasan Barmakī mentioned going several times as envoy from the Ghaznawids to the court of the Caliph (Baihaḡī, ed. Morley, p. 441 *et seq.*). The famous translator of the *Khudāi-Nāma*, Muḥammad b. Djahm al-Barmakī was probably only a client of the family, as has been suggested, and so was the astrologer mentioned by Ṭabarī (iii. 497 *et seq.*) in his account of the events of the year 163 (779-780).

In the present state of our knowledge it is hardly possible to give a fair appreciation of the part played by the Barmakids or of their virtues and faults. They are traditionally represented as pious Muḥammadans, famed for their pilgrimages and buildings; on the other hand they are accused by their opponents of indifference to Islām and

its teaching. In a poem quoted by *Djāhīz* (*Bayān*, ii. 150) from an unnamed author and ascribed by Ibn Qūtaiba (*ʿUyūn al-akhbār*, p. 71, ed. Brockelmann) to the philologist Aṣmaʿī it is said: "When in an assembly any thing irreligious is said, the faces of the Barmakids light up; but when a verse from the *Qurʾān* is quoted in their presence, they tell stories from the book of Marwā" (on this book cf. Ḥamza, ed. Gottwaldt, p. 41). Another poet (*Bayān* and *ʿUyūn*, loc. cit.) says of himself that he builds mosques only as a pastime and at heart he cares as little for such things as Yaḥyā b. Khālīd. Maṣnūr is said to have accused his minister Khālīd of sympathy with Persian national feeling (Ṭabarī, iii. 320); Yaḥyā is said by Ṭabarī (iii. 572 *et seq.*) to have been accused by al-Ḥādī of infidelity (*kufʾ*); probably Hārūn would have justified his decision by such accusations though nothing is said by the authorities on this point; that the fall of the Barmakids is connected with a return to the traditions of the true Islām is proved by the fact that after 187 the coins do not bear the names of the Caliph or his heir as had been usual since the reign of al-Mahdī.

That the Barmakids enriched not only the state but also the clients of their house is not denied by their partisans. For reasons that are quite comprehensible historians have always been favourably inclined to the "people of the quill" (*aḥl al-Qalam*); history, therefore, even apart from the accounts of patriotic Persian writers, has lavished much extravagant praise on the Barmakids, who are frequently regarded as the founders of this class, and been silent on many of their misdeeds. We should not place too much reliance on the statement that the reign of Hārūn al-Rashīd is regarded as the "golden prime" of the Caliphate (Ṭabarī, iii. 577 *et seq.*) or that Hārūn only reigned well so long as he had the Barmakids around him, as some historians further inform us (Masʿūdī, *Tanbīh*, p. 346; *Fragm. hist. Arab.*, p. 309). Yet in both instances the verdict of the historians is confirmed by popular tradition; and it is weighty testimony to the noble qualities of these Persians that they should be extolled by an Arab patriot of the old school like the author of the *Kitāb al-aḡḥānī* and that they should have been able to create order even in a province so thoroughly Arab as Syria.

Bibliography: Diyā al-Dīn Barnī, *Akhbār-i Barmakiyān*, in Schefer's *Chrestomathie persane*, ii. p. 2—54; Masʿūdī, *Murūʾij al-dhahab*, vi. 361 *et seq.*, 386 *et seq.*; Ibn Khallikān, transl. de Slane, i. 301 *et seq.*; ii. 459 *et seq.*; iv. 103 *et seq.* Cf. also Ṭabarī (see Index) and the other authorities quoted above. (W. BARTHOLD.)

BARNIK (BERENICE). [See PENGHĀZĪ.]

BARODA, a native state of India, in Guḍjarāt, consisting of four detached portions within the Bombay Presidency; the ruler is a Marāṭhā, bearing the family name of Gaikwār. Area: 8,099 sq. m.; pop. (1901): 1,952,692, of whom 165,014 were Muḥammadāns; revenue: Rs. 1,64,86,000. The city of Baroda, on the Vishvāmītrī river — pop. (1901): 103,790 — was of Muḥammadan foundation, as shewn by its walls. The Gaikwārs always had in their service Muḥammadan Sardars and Arab and Rohilla mercenaries, whose descendants are supported by the state to this day. The Gaikwārs have also kept

up the custom of attending the Muḥarram festival in state; and there is preserved a carpet made by the order of Khande Rao (Gaikwār 1856—1870), and intended for the tomb of Muḥammad at Medina, valued at £400,000. "The field is in seed pearls, the arabesque designs in blue and red being worked out in English glass beads with medallions and rosettes of diamonds, rubies, emeralds, freely dispersed" (Sir George Watt, *Indian Art at Delhi*, 1903, p. 444).

Bibliography: *Baroda Gazetteer* (Calcutta, 1908). (J. S. COTTON.)

BARR (A.), "pious" "good"; with the article, one of the 99 names of Allāh: the "gracious"; for other meanings of the word see the dictionaries.

AL-BARRĀDĪ (ABU 'L-FADL ABU 'L-KĀSHIM B. IBRĀHĪM AL-BARRĀDĪ AL-DAMMĀRĪ), belonged to Dammār on the Djebel-Nefūsa and lived some time there: he afterwards settled in Djerba, where he died. His biography gives no dates but as al-Barrādī had, among other teachers, Abū Sākin 'Amīr al-Shamākhī who died in 792 (1390), it is probable that he flourished at the end of the viiith and beginning of the ixth century A. H. His chief work is the *Kitāb al-Djāwāhir al-Muntaḥāt* a supplement to the *Ṭabaḳāt al-ʿUlamā* of Abū 'l-Abbās Aḥmad al-Saʿīd, in which he resumes, from the Abādī point of view, the history of the early period of Islām down to the reign of the Rostamid Imām of Tahert (Tagdēm) Muḥammad I Aflah. He closes his work with a catalogue of the books of the sect, which has been edited and translated by A. de Motylinski (*Les livres sacrés de la secte abadite*, Algiers 1889 p. 6—20). The *Kitāb al-Djāwāhir* has been lithographed in Cairo in 1306 A. H.

Bibliography: Al-Shamākhī, *Kitāb al-Siyar* (Constantinople, n. d.) p. 974-975: de Motylinski, *Les livres sacrés de la secte abadite* p. 33—36. (RENÉ BASSET.)

BARSBEY, AL-MALIK AL-AṢRAF SAIF AL-DĪN, Sulṭān of Egypt, was enrolled among the Mamlūks of Sulṭān Barḳūḳ, under Muʿaiyyad Shaikh (1412—1421 = 815—824) Governor of Tripolis; on the latter's death he was imprisoned, but was soon released by Sulṭān Ṭaṭar and appointed Dawādār and tutor to his son. Ṭaṭar died soon afterwards, having previously appointed Barsbey and Djānibey al-Šūfī, regents for his son who was still a minor. After disposing of Djānibey — he was thrown into prison in Alexandria — Barsbey deposed Ṭaṭar's son Muḥammad and ascended the throne in 1422 (825). At first he was very popular for he deprived the non-Moslems of their offices and laid down strict regulations as to their dress to distinguish them from Moslems. He abolished the custom of kissing the ground in front of him at an audience. Djānibey escaped from Alexandria and his partisans were severely dealt with; revolts in Syria were put down with the utmost cruelty. After overcoming the rebels, the Sulṭān resolved to put down the pirates and to deprive them of their base, the Island of Cyprus. After two successful expeditions he vigorously prosecuted his efforts to obtain a permanent hold on the island. A strong force landed in Cyprus and the Egyptian troops defeated the army of King Janus sent against them in 1426 (830) and captured him while the Cypriote fleet did not dare attack the Egyptian

ships to save the king's life. Janus was brought to Cairo heavily fettered and carried through the streets in triumph to Barsbey, but afterwards released through the intermediary of the Venetian consul, for a high ransom and a promise to recognise the Sultān as overlord. The Sultān also made a treaty of peace with the Knights of St. John in Rhodes.

The Sharif of Mecca who had declined to recognise the Sultān's suzerainty was conquered in 1424 (827) and had to pay tribute, as had his successor Barakāt in 1426 (829) and to hand over the revenues of the harbour of Djidda to the Sultān. In order to increase these the Indian merchants were well treated so that the harbour of Aden suffered heavy losses. Barsbey forbade his Egyptian merchants to bring Egyptian or European wares to Djidda and thus forced the Indians to buy these wares from his officials at prices arbitrarily fixed by himself. All merchants wherever they came from, thus had to pay custom duties to Egypt on their wares. He also levied an export duty on the Indian wares which had been bought by merchants from Syria or Egypt. The Sultān, always in want of money through his unbounded extravagance, tried all sorts of means of making money. He was constantly altering the rate of exchange of gold and silver to his own advantage, prohibiting the currency of foreign coins so that he might buy them cheaply and then reintroduce them as currency again. He forbade the importation of Indian spices and bought them cheaply so as to sell them again at a great profit as there was no competition. The Venetians however would not put up with this monopoly of the spice trade; they made a demonstration with their fleet and forced him to grant a more favourable treaty of commerce, only the pepper monopoly being left in his hands. The kings of Castile and Aragon whose remonstrances were of no avail, captured 20 Muhammadan ships. Barsbey also monopolised the manufacture of sugar and even forbade the planting of sugar cane for a period. The enhanced price of this product by the Sultān was felt all the more, because it was used as a remedy against the plague. The Sultān gradually brought all trade to a standstill by prohibiting the sale to private individuals of Syrian manufactured products, wood and grain; the free sale of cattle was forbidden so that famine arose even in years of plenty. Egypt became in many parts almost depopulated by Barsbey's selfish rule as well as by the plague. Women were insolently treated by the Mamlūks so that the Sultān had to forbid them to go out on festive occasions (see article Çakmak): the peasants were deprived of their horses by the inspectors of the War Office and enormous charges laid upon them. The plague which devastated the land was regarded by the Sultān as a punishment from Allāh and he therefore harassed the Christians and Jews and prohibited women from going out of doors so that they could not discharge their domestic duties.

In Syria since 1429 (832) military operations had practically never ceased. In the background was Shāh Rukh, Timur's son, exasperated by the ignominious treatment of his envoys in Cairo as well as by the refusal of the Sultān to allow him to share in the decoration of the Ka'ba. He therefore supported Kārā Yelek, a prince of the Tur-

komans of the White Sheep against whom Barsbey had to fight continually. The princes of Dhu 'l-Kadr again quarrelled with the Sultān and his bitterest enemy was Djanibey who appeared again in 1435 (839) and constantly incited the wrath of his opponents against Barsbey. In the end however Barsbey was victorious: Kārā Yelek lost his life in battle and the prince of Karamān who was protected by Barsbey made peace with the Ottoman Sultān Murād so that Barsbey was easily able to overcome the princes of Dhu 'l-Kadr: Djanibey was slain by a son of Kārā Yelek and the other sons submitted to the Sultān. Barsbey did not long survive his success. An illness carried him off in 1438 (842) after he had appointed his son Yūsuf as his successor and the Emir Çakmak as regent.

Bibliography: Weil, *Geschichte der Chelifen*, v. 164—214; Muir, *Mameluke or Slave Dynasty of Egypt*, 137—148; *Al-Manhal al-Sāfi*, Cairo MS. 1113, I f. 307^a—313^b; Ibn Iyās (Bulāk), *passim*. (M. SOBERNHEIM.)

BARSHAWISH, an Arabic corruption of the Greek Περσεύς (Vullers, *Lexicon pers. lat. vocalises Parsiyāwush*) i. e. the constellation of Perseus on which see Kāzwini (ed. Wüstenfeld) i. 33 and Ideler, *Untersuchungen über den Ursprung und die Bedeutung der Sternnamen*, 86 *et seq.*

BARŞİŞÂ. The story of Barşîşâ is always connected with Korān, lix, 16, ... "like the devil when he said to the man [or to man]: 'Disbelieve', then, when he had disbelieved, he said, 'Lo, I am clear of thee, lo, I fear Allāh, the Lord of the Worlds.'" This is explained by the commentators in three ways: — of man in general; of the story of how the devil misled Abū Djahl at the battle of Badr (cf. Korān, viii, 50 and Ibn Hishām, p. 474); of a certain monk or devotee. The following commentators give the first two explanations only: — Zamakhshari (d. 538); Rāzī (d. 606), *Mafatih*, viii, 132 of Cairo ed. of 1308; Naisābūrī (d. ab. 710), margin of Tabarī, *Tafsir*, xxviii, 33 — he follows Rāzī closely; Abū Su'ūd (d. 982), margin of Rāzī, viii, 258. But the older exegetical tradition prefers the third explanation, which is some form, shorter or longer, of the following story. There was a devotee (*rāhib*, *ābid*, *ḥass*, of the children of Israel or otherwise) living in his cell, who had long (sixty years, etc.) withstood Satan. At length he falls with a woman who is brought or comes to him (she is a shepherdess, a neighbour's daughter, a princess, sister of four or three brothers, ill, possessed, left in his charge). She becomes pregnant, and, to conceal his sin, he kills and buries her in his house or under a tree. The stories vary as to how far back the machinations of Satan extend. Some tell that he possesses the woman that she may be brought to be healed. Others, that he tempts the devotee to sin with her after she has been brought. Others, that he only points out the escape by killing her. Then Satan reveals the crime, in a dream or otherwise; this is verified by finding the body and its condition; the devotee is taken and led away to death; Satan reveals himself to the devotee as his temptor and offers deliverance if he will worship him. The devotee does so, and Satan retires, uttering the words of the Korān. Four versions of this are given by Tabarī (d. 310; *Tafsir*, xxviii, 31 *et seq.*) going back to 'Alī, to Ibn Mas'ūd, to Ibn 'Abbās and to Tā'ūs. But in

the *Kanz al-'ummāl* (ed. Hyderabad, 1312, i, p. 268, No. 4663) there is still earlier authority than Ṭabarī. The story is told from 'Abd al-Razzāk Ibn Hammām (d. 211) in his *Djāmi'*, from Ishāk b. Rāhawih (d. 233) in his *Musnad*, from Aḥmad b. Ḥanbal (d. 241) on *Zuhd*, from 'Abd b. Ḥamid (d. 249) in his *Musnad*, from Bukhārī (d. 256) in his *Ta'rikh*. After Ṭabarī, according to the *Kanz*, the story was told by Muḥammad b. Ibrāhīm, known as Ibn al-Mundhir (d. 318?) by Abū 'Abd Allāh Muḥammad, known as al-Ḥakīm (d. 405) in his *Mustadrak*, by Aḥmad b. Mūsā, known as Ibn Mardawaih (d. 416) and by Baihaḳī (d. 458) in his *Shi'ab al-imān*. In a marginal note to the *Djāmi' al-bayān* of Mu'īn b. Ṣafī (ed. Delhi, 1296, p. 469) Baghawī (d. 516) is said to have told the story with the name Barşışā, but that had already been done by Abū Laith al-Samarḳandī (d. 375 or 383) in his *Tanbih al-ghāfilin*. For his form of the story see Goldziher-Landberg, *Legende vom Mönch Barşışā* pp. 6 et seq. There also is given the story as told by Ḳazwīnī (ed. Wüstenfeld, I, 368) and by Ab-shihī in the *Mustaṭraf*, chap. lxiv. Baiḳāwī has a mere reference to a *rāhib*, but Suyūṭī, to judge from a marginal note to the *Djāmi' al-bayān*, must have much on the story in his *Durr al-manthūr*. To the Ṭabarī authorities he added, from Baihaḳī, that it was told by Ibn Umāma directly from the Prophet. By far the fullest form is in the *Sirāḳ al-munir* of Sharbīnī (d. 997, iv, 243 et seq. of ed. of 1299) which professes to be derived, through an 'Atā, from Ibn 'Abbās but is quite different from the form ascribed to Ibn 'Abbās in Ṭabarī. It is very close to the longer narrative given by Goldziher-Landberg from the *Forty Vezirs* (ed. Stambul, 1303, pp. 120—126) in which collection the legend had found a permanent resting place in 850. In that edition of the *Forty Vezirs* the story is different and much fuller than in the texts translated by Petis de la Croix and by Gibb. Finally, it forms one of the anecdotes in Ḳalyūbī's *Nawādir* (No. 52, p. 20 of ed. of 1324). Through different forms of the *Forty Vezirs* the story passed into Europe and became eventually the source of M. G. Lewis's *Ambrosio or the Monk*. But the pre-Muslim source of the story is still unknown. It is told all over the Muslim world. Goldziher-Landberg found it in Ḥaḍramawt; Hartmann (*Der islamische Orient*, i, 23 et seq.) found it localized in the province of Aleppo; Ibn Baṭūṭa (i. p. 26) found a *Ḳasr* of Barşış the 'ābid east of Alexandria, on the road from Tripoli. For further references see Chauvin, *Bibliographie arabe*, viii, pp. 128 et seq. (D. B. MACDONALD.)

BARUḌJIRD (BURUḌJIRD) a town in Luristān, south of Hamadhān. Here the Seldjūḳ Barkiyārūḳ [q. v.] defeated Turkān Ḳhātūn in 485 (1093) and he died here in 498 (1104).

Bibliography: Yāḳūt, *Mu'djam*, i. 596; le Strange, *The Lands of the Eastern Caliphate*, 200 et seq.; de Bode, *Travels in Luristan and Arabistan*, ii. 302 et seq.

BARZAKH, a Persian and Arabic word meaning "obstacle" "hindrance" "separation". It is found three times in the Korān (xxiii. 102; lv. 20 and xxv. 55) and is interpreted some times in a moral and some times in a concrete sense. In verse 102 of Sura xxiii the goddess beg to be allowed to return to earth to accomplish the good they have left undone during their lives;

but there is a *barzakh* in front of them barring the way. Zamakhshari here explains the word by *ḥā'il*, an obstacle and interprets it in a moral sense: a prohibition by God; other commentators take the word more in a physical sense; the *barzakh* is a barrier between hell and paradise or else the grave which lies between this life and the next. In the two other passages of the Korān it is a question of two seas, or great stretches of water, one fresh, the other salt, between which there is a *barzakh* which prevents their being mixed. The same thing is mentioned in verse 62 of Sūra xxvii and in this passage the word *ḥādīz* or hindrance takes the place of *barzakh*. The commentators say that there is here an allusion to the fresh waters of the Shaṭṭ al-'Arab which flow a great distance out into the Salt sea without mixing with it; the impediment here is the effect of a law of nature established by God.

In eschatology, the word *barzakh* is used to describe the boundary of the world of human beings which consist of the heavens, the earth and the nether regions and its separation from the world of pure spirits and God. See the pictures representing this conception in the *Ma'rifet Nāma* of Ibrāhīm Ḥaḳḳī (Bulāḳ 1251, 1255); cf. also Carra de Vaux, *Fragments d'eschatologie musulmane*.

The same expression is also found in the philosophy known as "illuminating" (*al-ḥikma al-mashriḳiyya*). It there denotes the dark substances i. e. bodies: the *barzakh* or the body is dark by nature and only becomes light on receiving the light of the spirit. The celestial spheres are "animated" or "living" *barzakh*, inanimate bodies on the other hand are dead "*barzakh*" (Cf. our Article *La Philosophie illuminative d'après Suhrawardi Meqtoul* in the *Journal Asiatique*, Jan.-Febr. 1902. (B. CARRA DE VAUX.)

BARZAND, a town in the north east of Adharbaidjān. According to the mediaeval Arab geographers it belonged to the district of Mūghān, the extensive marshy plain between the river al-Rās (Araxes) in the north, the Ṭālish mountains in the south and the Caspian sea in the east. Although many authorities on Arab geography (cf. e. g. Yāḳūt, *loc. cit.*) place Barzand in Armenia, this appears to be due to a confusion with Barzandj (south east of Bardha'a); on the latter cf. le Strange, *op. cit.* p. 178, 230. Barzand was 14 parasangs (Yāḳūt 15) = about 50 (or 54) miles distant from southern Ardabil. When Ḥaidar b. Kāyus Afshin (see above p. 177), Caliph Mu'taṣim's general, was engaged in putting down the dangerous revolt under Bābek of the Ḳhurramiya sect in 220—222 (835—837), he made his base at Barzand then deserted and rebuilt the town. In the period following it attained considerable prosperity. Ibn Ḥawḳal (367 = 378) describes it as a large town; Muḳaddasi (375—985) praises the well frequented bazaars there, in which the wares of the surrounding districts destined for export were stored. By the time of Mustawfī (740 = 1340) Barzand had already sunk to the level of an unimportant village and as such still exists to-day (Berzend: situation: 39° N. lat.; 47° 3' E. long. Greenw.).

Bibliography: *Bibl. Geogr. arab.* (ed. de Goeje), passim; Yāḳūt, *Mu'djam*, i. 562; Abu 'l-Fidā (ed. Paris), p. 402; Balādhori (ed. de

Goeje), p. 329; le Strange, *The Lands of the Eastern Caliphate* (1905), p. 175-176; Weil, *Gesch. der Chalifen*, ii. 298, Note 2 (reads wrongly Bezrend). (M. STRECK.)

BARZŪ-NĀMAH a Persian epic poem, an imitation and continuation of Firdausi's *Shāhnāmāh*; the author is unknown but it probably dates from the vith (xith) or the beginning of the viith (xiith) century. It belongs to the Rustam and Sidjistan cycle and describes the adventures of Barzū, son of Suhrāb and grandson of Rustam; as these are merely variants of the adventures of Suhrāb and Djahāngir, Nöldeke has suggested that the poem is purely an invention of the poet and is not based on popular tradition. It treats at great length of the wars against the Slavs who are represented as *Dev* (their king is the *Dev Siqlāb*). The episode of the Turanian singer Sūsān, who by a ruse, captures the principal Iranian heroes and sends them in chains to the camp of Afrāsiyāb has often been regarded as a separate work. Some fragments of the text have been published by Turner Macan (*Shāhnāmāh*, iv. 2166—2266), Kosegarten (*Mines de l'Orient* v. 309) and Vullers (*Chrest. Schahnam.*, p. 87 et seq.).

Bibliography: J. Mohl, *Le Livre des Rois*, Pref. p. lxiv et seq.; Nöldeke in the *Grundr. d. iran. Philol.*, ii. 209; Ethé, *ibid.*, p. 234; Vittorio Rugarli, *Susen la cantatrice, episodio del Libro di Barzū: Giorn. della Soc. As. ital.*, xi. 1897 et seq. (CL. HUART.)

AL-BASĀSĪRĪ, ABU 'L-HĀRITH ARSLĀN, called al-Muzaffar, a Turkish general under the last Būyids and military governor of Baghdād. When the vizier of the Caliph al-Kā'im bi Amr Allāh, the Ibn Muslima known by the title of Rā'is al-Ru'asā was seeking to call in the help of the Seldjūks against the Shī'ite Būyids, he naturally came into conflict with al-Basāsīrī. The latter left Baghdād when Toghrul Beg entered it in 447 (1055) but he found an opportunity to return some years later in 450 (end of 1058) and to revenge himself on the 'Abbāsīd Caliph and on his hated enemy, Ibn Muslima. He had in the interval collected around him a number of malcontents and openly declared himself in favour of the Fātimīd Caliph al-Mustansir and thus succeeded in taking the capital with the help of the 'Oḳailid Kuraish b. Badrān [q. v.]. The Caliph and his vizier took refuge with Kuraish who guaranteed the safety of the former but under pressure from al-Basāsīrī handed over the vizier to him. The latter was executed with the greatest cruelty by orders of al-Basāsīrī. The latter could not hold out however when Toghrul Beg again advanced on Baghdād and was overtaken on his flight by troops sent after him and slain in 451 (1060). The *nisha* al-Basāsīrī is irregularly formed from the famous Persian town of Basā or Fasā, cf. Yāqūt, *Mu'djam* (ed. Wüstenfeld), iii. 892.

Bibliography: Ibn al-Athīr (ed. Tornberg), ix. 297 et seq.; Ibn Khallikān, *Wafayāt*, s. v. Arslān; Abu'l Maḥāsīn (ed. Popper), 171 et seq., 225.

BASDJIRT, also written **BASHDJIRD**, **BASHGHIRT**, **BASHGHIRD** and **BASHKIRD** (or **BASHKURD**), the Arabic name for the Bāshkīrs and Magyars. The Bāshkīrs whose territory corresponds roughly to the modern districts of Ufa and Orenburg are first briefly mentioned by Iṣṭakhri (ed. de Goeje, p. 225 and 227) and a more detailed account of

them is given by Ibn Faḍlān (Yāqūt, i. 468 et seq.). The land of the Bāshkīrs was then, as it still is in part, covered with forest and their numbers very small (according to Iṣṭakhri only 2000 men). They were subject to the Bulghār but unlike them had remained heathen; the distance between the territories of the two peoples is estimated at 25 days' journey. Ibn Faḍlān says that every one had to make an idol of wood to carry it with him always and pray to it in the hour of need or danger. Even in the xith century the Bāshkīrs had not yet all become Muḥammadans; the traveller Rubruquis (1253) notes that they had been subject to the Bulghār till the arrival of the Tatars when many of them had adopted Islām. It is only in the xvth century that, when the Russians became acquainted with them, we first find the Bāshkīrs a completely Muḥammadan people.

From monks of Hungarian origin (cf. the account of this mission in O. Wolff, *Geschichte der Mongolen oder Tartaren*, Breslau 1872, p. 263 et seq.), who had been there before the coming of the Tatars, Rubruquis had heard that the language of the Bāshkīrs (Pascatur) was the same as that of the Hungarians. The dialect at present spoken by them belongs in spite of some peculiarities of inflection to the Turkish, not like the Hungarian to the Finnish family of languages: even the name itself is popularly explained as composed of *Bash* "head" and *kurt* "wolf" (or also *kurt* "worm" "bee"). Whether it was otherwise in the xiiith century is doubtful. Marquart (*Osteuropäische und ostasiatische Streifzüge*, 1907, p. 69), supposes that this connecting the Bāshkīrs with the Hungarians as well as the description of the land of the Bāshkīrs as "magna Hungaria" can only be explained by the Arabic usage. It is remarkable that even the Russian Cossacks are said to have called the Magyars Bāshkīrs during the campaign of 1849.

After the conquest of Kazan the Bāshkīrs had to submit to Russia. In the xviith century there were frequently fights between the Bāshkīrs and the Calmuks and in the xviiith between the Bāshkīrs and the Kirghiz; besides, the Bāshkīrs have often risen against Russian rule, eight times in the xviith century, and four times in the xviiith, sometimes in conjunction with the Krim Tatars and sometimes at the instigation of native preachers against the rule of the infidel; in greater movements like the revolt of Pugāčew (1773-1774) the Bāshkīrs are mentioned among the rebels. The Russian Government then adopted the plan of setting one turbulent nomadic people to extirpate another; the last independent rising of the Bāshkīrs (1755) was put down almost entirely by Kirghiz hordes who made the cruellest havoc among the conquered people.

Having been trained to the cavalry service since 1789 as irregulars, the Bāshkīrs took part in the campaigns in Western Europe (1813-1814), though still armed only with the bow and arrow; it was not till later that they adopted European equipment. In 1874 on the introduction of compulsory service a squadron, and in 1878 a regiment of cavalry was raised from the Bāshkīrs but it was disbanded again in 1882.

The wars of the xviiith century have been fatal to the prosperity of the people: besides, then and later a great part of the land has passed into the hands of Russian officials at unfairly low prices.

This acquisition of the "Bāshkir lands" has become proverbial in Russia. A great portion of these lands has been bought again from the new owners by the government and given back to the Bāshkirs as inalienable property. Now each Bāshkir is allotted 15 dessjatsins (317 acres) of land which is not sufficient for the nomad: therefore a greater part of the people has gone over to a settled life. The number of Bāshkirs at the present day is estimated at a million.

Bibliography: E. Reclus, *Nouvelle géographie universelle* (Paris, 1880), v., p. 753 *et seq.*; Lievschin, *Opisanije kirgiz-kaisackich ord i stiepej* (St. Petersburg, 1832), ii. 212 *et seq.*; N. Aristow, *Zamietki ob etničeskom sostavie tjurkskich narodnostiej i svjedenija o jich čislennosti* (St. Petersburg, 1897), p. 131 *et seq.* A small Bāshkir dictionary (*bashkirsko-russkij slovar*) has been published by W. Katarinskij in Orenburg (1899).

We find the appellation *al-madžghariya* applied to the Magyars as early as Ibn Rusta (ed. de Goeje, p. 142 *et seq.*); the word Bāshghird or Bāshkird however is used in the same sense not only by Yākūt (i. 469 *et seq.*) but also in the accounts of Mongol campaigns (cf. d'Ohsson, *Histoire des Mongols*, ii. 620). The Arab notices of the Hungarians are naturally exceedingly scanty; the heathen Magyars are always regarded as "fire-worshippers"; it is to this that the statement in Rashid al-Din (*Djāmi' al-tawārikh*, section on the history of the Franks, unpublished) refers, that Otto I converted many fire-worshippers (*gabrān*) to Christianity. What is the explanation of the story of the Muḥammadan Hungarians, whom Yākūt (*op. cit.*) saw in Ḥalab, is difficult to say. (W. BARTHOLD).

BĀSH (T.), head; end, summit; chief, commander; beginning, principle, basis, foundation. *Buṅār bāshi*, source; *yil bāshi*, New Year's Day; *Bāsh vekil*, prime minister, president of the council under the constitutional regime; *Bāsh kīatib*, chief secretary. *Bāsh boğh* (a Turco-Bulgarian hybrid word) head of an army, commander-in-chief; more rarely commander of a fleet; sometimes the captain of a galley. *Bāsh-āgha*, in Algeria, an Arab chief, who is above several *aghās*; *bāsh 'adel*, an assistant to the Kāḍī, clerk of the court.

Bibliography: Barbier de Meynard, *Supplément aux dictionnaires turcs*, Vol. i. p. 261, 264; Belin, *Fiefs militaires dans l'islamisme* (*Journ. As.* 1870) p. 49, note 3.

(CL. HUART.)

BĀSHĀ, [See PASHA.]

BĀSHI-BOZŪK (T.), "one whose head is turned", is applied in Turkey to the irregular volunteers, chiefly recruited from the Albanians, Kurds and Circassians, and raised when there is a great war; a militia of undoubted bravery but quite undisciplined whose savagery and love of pillage have earned them an unenviable notoriety. The name appears to have been first used in 1853 during the war with Russia.

Bibliography: Barbier de Meynard, *Supplément aux dictionnaires turcs*, Vol. i. p. 263; A. Gallenga, *Two Years of the Eastern Question*, London, 1877, Vol. i. p. 391 (warsong), Vol. ii. p. 139; A. Ubicini, *Letters sur la Turquie*, Vol. ii. p. 420; Belin, *Fiefs militaires dans l'islamisme* (*Journal Asiatique*, 1870), p. 38, note 2. (CL. HUART.)

BASHĪR (A.), bringer of good news (*bishāra*, *bushrā*); among Christians an evangelist. When in an Eastern town some important news (e.g. change of reign, appointment of a governor etc.), is to be announced, individuals having some connection with the authorities go through the streets from door to door, announcing the event; they receive in return a small fee. These people are called in Turkish *Muḥdadjji*. — *Al-Bashīr* is the title of a weekly paper published by the Jesuits in Beyrout since 1869.

Bibliography: Cl. Huart, *Littérature arabe*, p. 430. (CL. HUART.)

BASHĪR B. SA'D, a companion of Muḥammad. Bashīr was born in Mecca and was one of the few Arabs of the pre-Muḥammadan period who could write. In the year 622 he took part in the second conference at 'Aḳaba and in the following years took part in several battles under Muḥammad. By command of the prophet he undertook in Sha'bān 7 (December 629) an expedition with 30 men to Fadak against the Banū Murra. When he came upon them, his men took to flight but Bashīr defended himself with the greatest valour till he was severely wounded in the foot. He was at first thought to be dead but in the evening he was brought to Fadak and tended here for several days by a Jew till he was able to return to Medina. In the month of Shawwāl of the same year (February 629), the prophet was told that a body of the tribe of Ghatafān was encamped at Djīnāb (Djabār) and Yumn between Fadak and Wādī 'l-Kurā under the command of 'Uyaina b. Ḥiṣn and intended to advance on Medina. Bashīr was at once put at the head of 300 men; he set out, the Ghatafān fled, and he captured a large number of sheep and camels. After the capitulation of Hira in the year 12 (633) Bashīr was, according to the usual tradition, sent by Khālīd b. al-Walīd against Bāniqiyā, though others say that on this occasion Khālīd himself took command. In any case in the battle with the Persian cavalry under Ferrukh-bandādīh the Arabs were victorious but Bashīr was severely wounded and died at the siege of 'Ain al-Tamr in the same year.

Bibliography: Ibn Sa'd, iii. Part ii. 83 *et seq.*; Ṭabarī, i. 1592 *et seq.*; Ibn al-Athīr, *Chronicon* (ed. Tornberg), ii. 172 *et seq.*, 250 *et seq.*, 303; do., *Uṣd al-Ghāba*, i. 195; Nawawī (ed. Wüstenfeld), 174; Balādhori (ed. de Goeje), 244, 248, 474; *Aghāni*, xiv. 119, 125 *et seq.*; Caetani, *Annali dell' Islām*, in particular ii. Part ii. 1238. (K. V. ZETTERSTÉEN.)

BASHĪR SHIHĀB, Emir of the Lebanon district from 1789—1840, really the second of this name, for another Bashīr of the same family had previously been governor of Lebanon and died in 1708. The Shihāb are Kuraishites on both the male and female line and were governors of Hawrān till the time of Nūr al-Dīn when they left their ancient home and settled under the leadership of Munḳidh at the foot of Hermon where Ḥāshbeyā became their settlement. When the last Druse chief of the tribe of Ma'n [q. v.] died in 1109 (1098) the tribe of Shihāb took its place and moved to Idair al-Kamar. The first ruler of this family was the above-mentioned Bashīr Shihāb. He was succeeded as Emir of Lebanon by Ḥaidar Shihāb till 1729, Melḥem II till 1756; they were followed by the brothers

Aḥmad and Maṣṣūr and his son Yūsuf till 1788. During the latter's reign, Bashīr Shihāb II was born in 1767. He early lost his father Qāsim and at first played a subordinate part, as his elder brother Ḥasan was in better favour with the Emir than he was. But when Bashīr grew up he was able to get the governorship of Lebanon from the Pasha of 'Akkā, Djazzār Pasha [q. v.], in place of his uncle Yūsuf who was slain on his way to 'Akkā (1790).

Bashīr, whose father had been a convert to Christianity relied mainly on the Maronites and was able to hold his own after the retreat of the French, even although Buonaparte's Syrian campaign had placed him in a difficult position by ranging him against his patron Djazzār Pasha. The sons of his predecessor took the field against him as rivals for the governorship and Bashīr found himself forced to retire to Egypt; he here won the friendship of the powerful Muḥammad 'Alī and after his return to Syria had both his cousins slain (1807). He then transferred his seat to Bait al-Dīn where he built a commodious Sarāi (palace). When after the death of Sulaimān Pasha (1819) 'Abd Allāh Pasha the Turkish governor of 'Akkā fell into conflict with his colleague Derwīsh Pasha in Damascus, Bashīr was involved in the struggle and again forced to go to Egypt, leaving his brother 'Abbās as his representative. Muḥammad 'Alī was able to influence the Sublime Porte in favour of Bashīr and 'Abd Allāh Pasha so that the former was able to return to Syria and to overthrow his own brothers and former friends of the powerful family of the Džānbulāt who had in the meanwhile taken the governorship of Lebanon into their own hands.

Muḥammad 'Alī was really influenced by motives of policy in his friendship for Bashīr, for he required the Emir's help in the proposed conquest of Syria, for which he thought the time had come in 1831. He then sent his son Ibrāhīm Pasha with troops to lay siege to 'Akkā, and was assisted by Bashīr, who however did not openly take the side of the Egyptians till 'Akkā surrendered in 1832. From this time he always acted in consort with Ibrāhīm Pasha and had great territories allotted to him which he was able to rule almost as he liked. But Ibrāhīm Pasha's wars required much money and many men and the Syrians were forced to supply their new Egyptian masters with both. This caused great discontent all round, especially among the now practically independent population of Lebanon, so that Ibrāhīm Pasha, to avoid a dangerous revolt in his rear, ordered Bashīr to disarm his people. Bashīr obeyed this command and with the help of the Druses first forced the Maronites to hand over their weapons and then disarmed the former also with the help of Egyptian troops. He was not however able to prevent the Ḥawrān Druses from openly resisting Ibrāhīm Pasha's commands and had finally to look on while the Druses again joined the Turks when the European Powers intervened in the quarrel between Muḥammad 'Alī and the Sultān. The withdrawal of the Egyptians brought about Bashīr's fall, for the hope that France would interest herself on his behalf remained unfulfilled. He went on board an English ship (12th October 1840) in Ṣaīdā, that took him to Malta. There he remained about a year: he then went to Constantinople and spent the last years of his life here and in various parts

of Asia Minor, till his death in Constantinople in 1851. He was buried in the Church of the Armenian Catholics in Galata.

Bibliography: Tannūs al-Shidyāk, *Akhbār al-A'yūn fī Djebl Lubnān*; G. Zaidān, *Mashāhir al-Shark*, i. 58 et seq.; F. Perrier, *La Syrie sous le gouvernement de Méhémet Ali jusqu'en 1840*; *Zeitschrift der Deutsch. Morgenl. Ges.* v. 46 et seq., 483 et seq., viii. 475 et seq.; von Oppenheim, *Vom Mittelmeer zum pers. Golf*, i. 153 et seq. For further literature see the article MUḤAMMAD 'ALĪ.

BĀSHMAḲ (T.) Sandal, shoe (Arab. *na'īl*). The Bashmaḳī Sharīf are famous relics of the Prophet, mentioned as early as the ivth century A. H. The Egyptian Sultān al-Ashraf (d. 635 = 1237) possessed one of them which he gave to the Ashrafiya, founded by him in Damascus. At a later period one turned up in Fez and we have a detailed account of it in a treatise by al-Makḳarī entitled *Faṭḥ al-muta'āl fī waṣf al-Nī'āl*. Cf. also the Turkish work: *Bashmaḳ-i sharīf khas-siyetleri birle* (Kazan, 1848). As is well known the *Bashmaḳ-i Sharīf* is also to be found among the relics of the Prophet preserved in Stambul.

Bibliography: Dozy, *Dictionnaire détaillé des noms des vêtements chez les Arabes*, 421 et seq.; Goldziher, *Muhammedanische Studien*, ii. 362 et seq.

BASHMAḲLIḲ, also PASHMAḲLIḲ, — shoe-money. It was applied to the revenues allotted to the Sultānas and princesses. In general there were the same limitations for the Bashmaḳlik as for the Arpalik [q. v.] viz. that no actual fief should be given as Bashmaḳlik or Arpalik and that the highest contribution should be 19,999 Akēe (not 9999 as given by Hammer, *Geschichte des Osman. Reiches*, ii. 668 (see Koṭi Beg, Const. 1303, p. 17 = *Zeitschr. der Deutsch. Morgenland Gesell.* xv. 278). These restrictions were however lost sight of at quite an early date. (F. GIESE.)

BASHSHĀR B. BURD, a poet of the early 'Abbāsīd period who lived in Baṣra and Baghdād. Of Persian descent and thoroughly Persian in his patriotic sentiment the poet delighted in lashing in his satires the national arrogance of the Arabs in whose language he also wrote. His relations with the Mu'tazila, his public intercession for the Zoroastrian religion and his private life, so full of amorous adventures were winked at for his panegyrics on the Caliph al-Mahdi, until he finally was rash enough to attack the minister Ya'qūb b. Dā'ūd. For this he was put to death in the year 167 (783). His great influence and popularity is evidenced by the very numerous anecdotes which were still current about him in the third century A. H. and were admitted into the *Kitāb al-Aghānī*.

Bibliography: *Kitāb al-Aghānī* (ed. Būlak), iii. 19—73; vi. 47—53 and passim; Ibn Khallikān (ed. Wüstenfeld), No. 110; A. v. Kremer, *Culturgeschichte der Streifzüge*, S. 37 et seq.; I. Goldziher, *Muhammedanische Studien*, i. 162; C. Brockelmann, *Geschichte der arabischen Litteratur*, Vol. i, p. 74.

(J. HELL.)

AL-BAŠĪR the "All-seeing" one of the names of Allāh [q. v., p. 303.]

AL-BAŠĪR, ABŪ 'ALĪ AL-FAḌL B. DJA'FAR B. AL-FAḌL B. YŪSUF, poet and letter-writer of the first half of the third century; although Ibn

Maiyāda rated him as a poet above Buhturī, and his prose style was also greatly admired, he is at present known only by occasional citations and scanty references. From these we learn that his early life was spent at Kūfa, that he belonged to the circle of Abu 'l-ʿAinā and Saʿīd b. Ḥumaid, and that he was patronized by ʿUбайд Allāh b. Yahyā, when the latter was at the height of his power (245 A.H.); some satirical verses by him on another statesman of the time, al-Muʿallā b. Aiyūb (ob. 255) are frequently cited. One of his letters to ʿUбайд Allāh appears to have been written for the Caliph (Mutawakkil). His sobriquet "the seeing" is said to be a euphemism for "the blind" (*al-darīr*). Among his personal acquaintances was Aḥmad b. Abī Ṭāhir. Four letters by him collected from *adab*-works (e.g. *Zahr al-ʿAdāb*) and addressed to ʿUбайд Allāh are printed in the work called *Miftāḥ al-Afkār* (Cairo, 1314, pp. 312–315). Selections from his verses are given in Masʿūdī's *Murūdj al-Dhahab* (ed. Barbier de Meynard, vii. 328–330, anno 348), and a few are quoted in Thaʿālibī's *Muntaḥal* (p. 74). According to the *Fihrist* his Poems and Epistles were each collected in a *diwān*, an account of him was given in the supplement of Aḥmad b. Yahyā al-Munadǧǧim to the *Bāḥir*, and he was placed by Ibn Ḥaǧǧīb al-Nuʿmān in his list of Poet-scribes.

(D. S. MARGOLIOUTH.)

BAŞİRİ, Ottoman poet of the xth century A. H. According to the *Tezkere* of Ḥasan ʿCelebi and to Sāmī who probably borrowed from the former, he belonged to Khorāsān while Laṭīfī says he came from a place near the Persian border. He came to Constantinople in the time of Sulṭān Bāyazīd II with letters of introduction from the Persian poet Dǧāmī and the East Turkī Newāʿī and was the first to bring the latter's *Dīwān* thither. He is thus of a certain importance in the development of Ottoman poetry which has been much influenced by Newāʿī. Of his poems only a few verses are preserved in the *Tezkere*'s and from them it may be concluded that his poetry was only meant to while the time for great men by witty sallies and to amuse them by its smartness. Ḥasan and Sāmī say he died in 941 (1534-1535) while Laṭīfī gives no date.

Bibliography: Gibb, *History of Ottoman Poetry*, ii. 48 Note 2 and 365; Hammer, *Gesch. d. osm. Dichtk.* (F. GIESE.)

AL-BĀSIT, the "Outstretcher" one of the names of Allāh [q. v., p. 303].

BASIT, the name of a metre, see above p. 464

BASMALA; the formula *bismi 'llāhi 'l-raḥmāni 'l-raḥīmī*, usually translated "In the name of God, the merciful and compassionate", is called the *basmala* or *tasmiya*. The readers and jurists of Medina, Baṣra and Syria, Zamakhsharī tells us, do not consider it a verse at the beginning of the *fātiḥa* or other Suras. They hold that it is only placed there to separate the Suras and as a benediction. This is also the opinion of Abū Ḥanīfa and this is why those who follow him do not pronounce these words in a loud voice in prayer. On the other hand the readers and jurists of Mecca and Kūfa consider the *basmala* a verse at the beginning of the *fātiḥa* and other Suras and utter it with a loud voice. This is Shāfiʿī's opinion and is based on the fact that these words were written on the leaves on which the Ḳorānic texts were collected while the word *ʿAmin* was not written.

The custom of beginning every important business by invoking the name of God is found everywhere. It is particularly noted that the ancient Arabs prefaced invitations to weddings with the words: *bi 'l-rifā wa 'l-banīna*, or also: *bi 'l-yumn*; and Zamakhsharī supposes that in pagan times they said: "in the name of al-Lāt", or: "in the name of al-ʿUzzā" [cf. article ARABIA, p. 380]. In Sūra vi. verse 43 of the Ḳorān we have an example of the *basmala*: "in the name God", said Noah, "be its setting forth and casting anchor!"

It is usual in writing to suppress the prosthetic *alif* of *ism* in *bismi*. Tradition bases this orthography on the authority of ʿOmar, who said to his scribe: "lengthen the *bā*, make the tops of the strokes of this *sin* prominent and make the *mīm* round". Tradition also requires that stress should be laid on the *lām* of Allāh.

Some Orientalists have raised the question, whether the terms *al-Raḥmān* and *al-Raḥīm* are not the names of gods of paganism, which have survived alongside of that of Allāh and have been reduced to mere epithets [cf. ALLĀH, p. 303 *et seq.* and ARABIA p. 377]. This is not the writer's opinion; this view would not agree with the statements of the commentators. To Zamakhsharī in particular *Raḥmān* and *Raḥīm* are certainly real epithets: the sense is "he who inclines or bends towards . . . , gracious"; and this meaning is stronger in *Raḥmān* than in *Raḥīm* because the word is longer. The same commentator however gives some curious uses of the words, formulae in which they are used as substantives or regarded as titles. Thus the false prophet Musailima was called the "Raḥmān of Yamāma" by the Banū Ḥanīfa; the "Raḥmān of this world and the next" or the "Raḥīm of this world" also occur.

The *basmala* has great virtues in the eyes of pious men and magicians; the latter use it in talismans; they believe that it was written on Adam's side, on Gabriel's wing, Solomon's seal and the tongue of Jesus (v. Doutté, *Magie et Religion dans l'Afrique du Nord*, p. 211). This formula is a decorative *motif* much employed in manuscripts and architectural ornamentation.

(B. CARA DE VAUX.)

AL-BASRA (in Europe in the middle ages, called BALSORA and nowadays often written BASORA) a commercial town on the Shaṭṭ al-ʿArab and capital of the Turkish Wilāyet of the same name, 300 miles southeast of Baghdad.

Even in antiquity there were important towns in this district where the Euphrates and the Tigris, the two great channels of traffic for their basins, flow into the sea, where the desert routes from the west from Nejd and Syria (Boṣrā) meet the routes from the Iranian highlands, on the threshold between the swampy district of al-Baṭāʾiḥ [q. v.] and the coast of the Persian Gulf. The Town of Diriditis (= Tereḍon) mentioned in the time of Alexander is to be sought for in this district. The Arabs found a place called Khurāiba here which is later mentioned as a suburb of Baṣra. Nevertheless the Arab town of Baṣra was a new foundation. The occupation of the point of intersection of the important system of highways which in particular commanded the approach to ʿIrāq from the sea, was a military necessity to the conquerors. In place of a camp pitched here as early as the year 14 (635) but deserted again, ʿUṭba b. Ghazwān founded the

new town in 16 (637) or 17 (638) by order of the caliph 'Omar. The place was designed to be a depot for the Arab army. A site was chosen to the west of the river on the borders of the steppe and the arable valley near water and grazing land. The town received the name of al-Başra "pale, white stone" from the nature of the ground on which it was built; at first the settlement consisted solely of primitive reed-huts. Abū Mūsa 'l-Ash'arī built the mosque of sun-dried bricks but it was soon replaced by a building of baked bricks. Even in 'Omar's time the settlement was connected with the river by canals. The town grew with astonishing rapidity. Its turbulent populace early take a prominent part in the history of Islām. It was from Başra that 'Ā'isha, Tāḥa and Zubair set out against 'Alī, who defeated them in the "battle of the camel" at Khuraiba in 36 (656); the name of Zubair, who fell there is still attached to a place in the neighbourhood which may well indicate his grave and the site of the ancient Başra (about 2 hours' journey from the modern town). The importance of the town in the Omayyad period is evident from the fact that Khorāsān was governed from here. The tribal differences among the Arabs, which became so fatal to the kingdom, early broke out in Başra, when in the last years of Mu'āwiyā the Azd emigrated hither and allied themselves with the Rabī'a against the Tamīm and Kais. The most energetic officials of the Omayyad kingdom were constantly required to keep order in the populous town, to the Arabs of which numerous Mawālīs soon attached themselves (even about the year 50 the total population was estimated at 300,000). In addition to the tribal feuds the intrigues of the Kharijites contributed to make the insecurity complete. Like its sister town of Kūfa, Başra was a favourable soil for civil wars. The most important risings against Omayyad rule had their scene in and around Başra. Başra however withheld from the victorious advance of the Omayyads longer than did Kūfa which had always been strongly 'Alid.

It was under the 'Abbāsids that the town reached its highest level. It was — with its suburb al-Obolla — the centre of the Arab sea-trade, the ramifications of which extended even to China. The great canals, which connected it with the river, namely the *nahr al-Obolla* and the *nahr Ma'kil*, branched off into numerous channels most of them navigable, in the streets and gardens of Başra. The quarter at the West Gate where the caravans had their quarters on the *mirbad*, developed into the business quarter. In the tales of the "1001 Nights" we have the gay life pictured which was to be found in the canals and bazaars of the commercial town. With economic prosperity intellectual culture also flourished, mosques and libraries supplied the higher interests of life. In Kūfa and Başra the new Arabic philology developed. Among the theologians, in addition to Ḥasan al-Başrī who falls within the Omayyad period, may be mentioned as born in Başra, al-Ash'arī the founder of the later orthodox system. Free-thinking men held their meetings here. In the ivth = xth century the *Ikhwān al-Ṣafā* [q.v.] lived here. Even in the vth = xith century Başra gave to Arabic literature one of its greatest figures, al-Ḥarrīrī.

The gradual decline of the central authority

put an end to the prosperity of Başra. The rebel Zandī [q.v.] wrought great havoc in the town in 257 (871). After the beginning of the ivth = xth century the Karmāṭians [q.v.] were a constant danger to 'Irāk: in 311 (923) Başra was plundered by them. This is not the place to detail the vicissitudes of the town under rebel governors of the Caliphs [cf. BARIDĪ], during the wars of the Būyid, Mazyadid and Saldjūk period and through occasional raids of neighbouring Arab tribes like the Muntafik.

The Mongol invasion in 656 (1258) caused a gap in its history. It appears that the continued neglect of the canal-system in the Hulaguid period naturally resulted in the desertion of the town. Ibn Baṭūṭa found the greater part of Başra deserted, the ancient walls and mosques sometimes miles distant from the parts inhabited in his time. He describes the town as lying on the river. The traveller praises the date-groves of Başra but laments the decline, not only of its economic prosperity but also of its intellectual culture. The population was then Sunni, although the famous mosque in the centre of the town bore the name of 'Alī. In the centuries following, Başra practically shared the fate of Baghdad and that of 'Irāk. If as Tavernier says, the town before the Turkish occupation belonged to the Arabs of the neighbourhood, this probably means that the then suzerains of Baghdad did not trouble much about it. After the conquest of Baghdad by Sulaimān I (941 = 1534) Başra also fell into the hands of the Turks. Early in the xviith century a powerful native, Afrāsiyāb succeeded in founding a practically independent dynasty in Başra, under whose protection the harbour was opened to European traffic (first to the Portuguese, then to the Dutch and English). The last independent ruler of Başra, Ḥusain had to take refuge with the Persians from the Turks whom he had provoked by his arrogance. At this point begins a long period of struggles for the town which ended in 1779 by the Persians vacating Başra in favour of the Turks. It has since remained in their hands except for its occupation by Muḥammad 'Alī in 1832—1840.

The modern Başra, concealed in palm-groves, is reached from the *Shatt al-'Arab* by a canal, the *Nahr al-Ashshar*, which has been called the *Canale grande* of the Arabian Venice. The town, the population of which had shrunk in the first half of the xixth century to a few thousands in consequence of the continual wars and epidemics, has since then recovered. The estimates of the number of its inhabitants vary from 18,000 to 60,000 of which the smaller number is probably the more correct. Since 1884 Başra has been the seat of a Wālī. The economic importance of the town is based on its commerce. The value of the exports, of which dates are the most important was according to the English consular reports for the years 1907—1909 about £ 1,500,000 to £ 2,000,000 and the imports about £ 1,900,000 to £ 2,400,000. The town is expected to receive a great impetus from the completion of the Baghdad railway.

Bibliography: Balādhori (ed. de Goeje), *passim*; *Biblioth. Geogr. Arab.* (ed. de Goeje), i. 80 *et seq.*; ii. 159 *et seq.*; iii. 117 *et seq.*; v. 187—192; vii. 323; Ibn Serapion in the *Journ. of the R. As. Soc.*, 1895, p. 29 and 213 *et seq.*; Yāqūt (ed. Wüstenfeld); i. 636—653; Idrīsī (trans. Jaubert), i. 368 *et seq.*; Ibn Baṭūṭa

(éd. Paris), ii. 8—16; L. Caetani, *Annali dell' Islām*, iii. 292—309, 769—784; G. le Strange, *The Lands of the Eastern Caliphate*, p. 44—46; Tavernier, *Les six voyages* (Paris, 1676), i. 217 *et seq.*; Niebuhr, *Reisebeschreibung*, ii. 209 *et seq.*; Wellsted, *Travels to the City of the Caliphs*, i. 141 *et seq.*; Ritter, *Erdkunde*, x. 172—182; x. 1032—1056; E. Sachau, *Am Euphrat und Tigris*, p. 16 *et seq.*; 'Alī Djawād, *Mamālik-i 'othmāniyening ta'rih, djoğhrafiya loğhātī*, p. 178 *et seq.*; M. von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, ii. 293—304; Cuinet, *La Turquie d'Asie*, iii. 258 *et seq.*

(R. HARTMANN.)

BAŞRA, a town in Morocco which has now utterly disappeared. Başra (called Basat, Basia and Besara by Marmol) was situated on a plateau, commanding on the west the valley of the Wēd Mda, on the east the road to Wazzān and in the northeast the valley of the Wēd Lekkus, about 20 miles from Kṣar al-Kebir and 80 from Fās (Fez). According to Tissot, it occupied the site of the Roman town of Tremulae and was founded about the same period as Aṣīla, that is to say at the end of the ixth century A.D., probably by Idris II. When Muḥammad, son of Idris II partitioned his kingdom Başra fell to the share of his brother al-Kāsim with Tangier, Ceuta and Tetwān. Half a century later, after the conquest of the Maghrib by Djawhar, lieutenant of the Faṭimī Caliph al-Mu'izz (958) it became the capital of a small state comprising the Rif and Ghomāraland, the administration of which was entrusted to the Idrisī prince Ḥasan b. Kennūn; it was soon afterwards destroyed in 973 by the army of the Omayyad Caliph of Cordova, al-Ḥākim. Yahyā, brother of Dja'far b. Ḥamdūn, the vizier of this sovereign, was given its governorship after the defeat of the Berghawāta by the Spanish troops. [See the article BERGHAWĀTA].

These are almost the only definite statements we have on the history of Başra. We only know that the town attained a certain degree of prosperity in the xth and xith centuries. Ibn Hawḳal and especially al-Bakrī have left us descriptions of the town. Built on two mounds of reddish earth whence it had received the epithet of "al-Ḥamrā", it was surrounded by a wall pierced by ten gateways and included, among other buildings, two baths and a mosque with seven naves. Around it were gardens, corn and cotton fields and pastures supporting large flocks. Milk was so plentiful there that Başra was popularly called Başra al-Dobbān ("Başra of the flies"). The Arab writers note particularly the purity of the air, the beauty of the women and the courtesy of its inhabitants. This prosperity was only fleeting however; even by Idris's time, its decline had set in and it was probably complete in the ixth (xivth-xvth) century. In the time of Leo Africanus the walls were still standing in the midst of deserted gardens; only a few stones are left of them at the present day.

Bibliography: Ibn Hawḳal, *Description de l'Afrique et de l'Espagne*, trad. de Slane, *Journ. Asiat.*, iiird Series, Vol. xiii. 1842, p. 192; al-Bakrī, *Description de l'Afrique*, trad. de Slane, p. 250 *et seq.*; al-Idrisī, trad. Dozy et de Goeje, p. 202; Leo Africanus (ed. Schefer), Vol. ii. p. 235; Tissot, *Recherches sur la géographie de la Mauritanie Tingitane*, p. 160 *et seq.* (G. YVER.)

AL-BASŪS, the mythical originator of the forty years' war between the closely related Taghlabites and Bakrites. — A certain Sa'd of the tribe of Djarm, who is addressed by Basūs in one of her verses (see below) is said to have enjoyed the patronage of the Bakrī Djassās b. Morra and to have been related to Basūs herself. When Kulaib b. Rabi'a of the tribe of Taghlib one day came upon a camel belonging to Basūs on his meadow, which was forbidden to strangers, he slew it — so the story goes — by shooting it in the udder with an arrow. Djassās took his obligations to his clients so seriously that he stabbed his brother-in-law Kulaib in revenge. The verses by Basūs addressed to Sa'd, in which she holds Djassās responsible for the injustice done her, were called *al-muwath-thibāt*, "the inciting" for they brought about Kulaib's murder by Djassās and with it the long and bloody tribal feud.

These four short verses are an example of the *tahrid*, or "incitement", used also by women in the lament for the dead. Whoever it was that, certainly at an early period, inserted them in the story, so rich in songs, of the beginnings of the Basūs war — as this fraternal feud finally came to be called —, perhaps basing them on similar topical verses, was not only skilled in all the niceties of Arab poetry but had also a deep knowledge of human nature. As giving the motive for Djassās's fateful deed, they fill their place in the saga admirably.

The fact that the heroine of a humorous story, which originated in Jewish circles, is also called al-Basūs is probably to be explained as an ironical reaction against this tragic mythical figure. A Jew was allowed three wishes with the promise that they would certainly be granted by God. He was persuaded by his wife to ask that she should become the most beautiful woman in Israel and the request was granted. As she thereupon became vain and unbearable her husband cursed her and wished that God might change her into a bitch. His second wish was fulfilled at once and only one more could now be granted namely that which the children demanded as a third wish for their mother: that she should regain her human form again. People then said of this woman who had defrauded her husband of his three wishes: "More unlucky than al-Basūs", — the same proverbial phrase which is gravely used of the tragic Basūs in the heroic saga.

Bibliography: Ḥamāsa, ed. Freytag, 420 *et seq.*; *Arabum Proverbia*, ed. Freytag, i. 687; *Aghānī*, iv. 141 *et seq.*; The Dictionaries, s. v. *b s s*; Ḥarīrī, *Séances*, comm. (ed. de Sacy, 2nd ed.), i. 307; Caussin de Perceval, *Essai*, ii. 279 *et seq.*; Nöldeke, *Delectus*, 29.

(N. RHODOKANAKIS.)

AL-BATĀ'IH. [See AL-BATĪHA N^o. 2].

AL-BATHANIYA, corresponds in name to the Bashan of the Old Testament, the etymology of which is given by the Arabic *bathna* "soft, fertile area". Historically however it does not coincide with the kingdom of Bashan, mentioned in the Old Testament, which comprised the whole northern half of the Eastern land of Jordan, but was first applied to the district of Batanaea which in the Graeco-Roman period only denoted one, though a central, section of this kingdom. As the districts of Gaulanitis, Trachonitis and Auranitis were then

distinguished from Batanaea the Arabs mention also Djawān and Hawrān with al-Bathaniya.

The identity of Batanaea and al-Bathaniya is besides confirmed by the fact that Adraa (Adhri'at, q. v.) which is mentioned by Eusebius as a Batanaean town, was also considered by the Arabs to belong to al-Bathaniya. When the Arabs penetrated into these regions in the year 13 A.H. Adhri'at was the capital of the district of al-Bathaniya, for the latter was given over to the Muslims by the *Ṣāhib* of Adhri'at as Kharāj land. The Arabs here as frequently elsewhere retained the internal organisation of the district, for the geographers and historians always mention Adhri'at as the capital of al-Bathaniya. It is as little possible to give the exact boundaries of the district for the Islāmic period as for the Greek; but it must at any rate have had its centre in the Nuḳra and the adjoining Zumal hills on the southwest. The plain west of al-Ledjā' must also have belonged to it for Tubnā (Tibnā) is mentioned as a town in Bathaniya. Towards the southeast it stretched to Hawrān with its capital Boṣrā [q. v.], on the northwest to al-Djaidūr, to the west of which al-Djaidān stretches along the upper Jordan and the Sea of Tiberias. The Arabs, like the writers of the Greek period, employ some of those names of districts in a wider sense. Thus "Bathaniya and Hawrān" often stand for the whole northern half of the eastern Jordan district, while others, like Yāḳūt, extend the name Hawrān to include the other districts and the southern as far as Yarmūk. The modern Betheniyē, which is applied only to the northwest slope of the Druse mountains and the plain to the north of them, is to be distinguished from al-Bathaniya, the original form having been Buthaniya.

The extraordinary fertility of the districts of Bathaniya and Hawrān, where tradition places the estates of Job, is emphasised by the Arab geographers.

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AL-BATĪHA = "the Marshland"; the name applied to a meadowlike depression with a channel bottom, which is exposed to more or less regular inundations and is therefore often swampy. In particular it is the name of two districts.

1. the small plain hemmed in by mountains on the northeast coast of the sea of Tiberias (*buḥairat Ṭabariya*) in Palestine, south of al-Tell (the Biblical Bethsaida, Julius) which is watered by the Jordan and another perennial river (the *Djoramāye*). At the present day it is inhabited by Ghawr (Ghōr) Arabs, the Ghawārin, agriculturists, who keep large herds of the Indian buffalo here

as well as in the swampy plain to the north of Lake Hūla. The modern name Batīha (popularly al-Ebtēha, which may be traced to the diminutive form) does not appear, as far as I know, in the Arab geographers of the middle ages, but first appears in modern European travellers (Seetzen, Burckhardt etc.).

Bibliography: Ritter, *Erdkunde*, xv. 276 et seq.; Baedeker, *Palestine and Syria*, 4th ed. 1906 p. 251; E. Robinson, *Palästina*, iii. (1842), p. 559—564, 569; do. *Phys. Geogr. d. heil. Landes* (1865), p. 257; F. Buhl, *Geogr. d. alt. Palästina* (1896), p. 36, 241; Seetzen, *Reisen durch Syrien* etc., i. (1854), p. 345.

2. In Arab authors the name of the very extensive swampy area on the lower course of the Euphrates and the Tigris, between Wāsiṭ in the north and Baṣra in the south, also frequently called *al-Baṭā'ih* (plur. of *al-Batīha*) and occasionally from the two adjoining towns, the Batīha (Baṭā'ih) of Wāsiṭ or of Baṣra.

The Arabs are of the erroneous opinion that these marshes were first formed in the Sāsānian period in the place of a fertile and cultivated land covered with villages and fields. This is only so far correct in that during the last centuries of Sāsānian rule the marshy area was considerably increased in consequence of several unusually severe inundations, and the bursting of the dams caused by them and the partial neglect to repair them promptly and energetically. But the existence of considerable swamps in South Babylonia generally, stretches back to a great antiquity. The continual raising of the banks of the Euphrates and the Tigris by great deposits of mud gradually prevented the water, which overflowed during inundations, from returning to the river and caused the swamps, which would have soon disappeared but for the annual overflow in times of flood. Even in the cuneiform inscriptions the *agammē* (swamps) and *apparāte* (reedlands) are often mentioned; cf. the quotations in Delitzsch, *Assyr. Handwörterb.*, p. 17, 115. At that period the whole district of Muḥammara in the south to above Ḳurna (Gorna) and eastwards as far as the other side of the river Kārīn must have been filled by a large swampy lake, into which the Euphrates and the Tigris (both had then separate mouths), Kerkhā and Kārūn poured their waters. A narrow tongue of land separated it from the Persian Gulf. From Ḳuyunlik comes an interesting bas-relief which represents king Sennacherib fighting with the inhabitants of these marshes amid high jungle: cf. the reproduction in Layard, *Monuments of Nineveh*, ii. 25—28.

The Assyrians usually call this swampy lake (*nār*)*marratu* = "bitter(water)" or *tāmdu ša mātu Kaldi* = "sea of the (land) of Kaldū", and also "swamp (*raḳḳatu*) of Bit-Ḥašmar" or "of the Tigrisbank"; on the latter name, cf. Delitzsch, *op. cit.*, p. 627. The Greek and Roman writers are likewise acquainted with it (as *λίμνη* or *Chaldaicus lacus*); Nearch's account is peculiarly instructive for he crossed this area of water and gives its breadth as 600 stadia (80 miles). The Tabula Peutingeriana also defines the Babylonian swamps; on it, besides *paludes*, is mentioned the name *Diotahi*, probably to be emended to *Biotahi* = Baṭā'ih. On the notices in cuneiform inscriptions and classical authors cf. Andreas in Pauly-Wissowa, *Realenzykl. d. klass. Altertums-*

wiss., i. 736, 815, 1878 *et seq.*; 2812; Weissbach, *ibid.*, iii. 2044; vi. 1201 *et seq.*; Streck, v. 1147 (s. v. Diotahi).

Since ancient times the great marshy lake has been gradually filled up by the depositing of sediment brought down by the rivers, except in a few places, and the modern delta has arisen. As isolated remnants of the original lake may be mentioned the *Khōr* (= swamp) *Abū Kelān* (west of *Ḳurna*), the *Khōr al-Djazzār* on the west bank of the upper *Shatt al-Arab* as well as the marshes in the neighbourhood of *Huwaiza* (the modern *Hawiza*) called the *Khōr al-Aʿzam* = "the great *Khōr*"; the latter is apparently identical with the *Aghmā rabtā* (Aramaic) = "the great swamp" (a reminiscence of former conditions), mentioned by *al-Balādhori* (293), and *Ḳudāma* (241).

The *Sāsānians* as a rule devoted a good deal of attention to draining the swamps of *Babylonia*. They instituted drainage and canal works to a great extent and transformed the ground regained from the water into gardens. Under the later kings of this dynasty however, large areas of flourishing country were swallowed up by the floods and the region of swamps grew to such an extent that the Arabs, as has already been mentioned, wrongly date the beginning of the *Batīḥa* to this period. The notices of the Arab authors, (cf. especially *Balādhori*, *Ḳudāma*, *Masʿūdī* and *Yāqūt*) which are on the whole quite in agreement, give the following account of the alteration in the hydrographic conditions brought about by the forces of nature. During the reign of *Ḳubādī* *Fairuz* (Pērōz, 457—484), a large dam burst in the lowlying country south of *Baṣra* and a large area of cultivated land was inundated. It was not till the reign of *Khusrāw I Anōsharwān* (531—578), that the damage was made good; this king soon after his accession was successful after using his utmost efforts in reclaiming the land for agriculture. His institution of new administrative districts in this area, mentioned by *Dīnawarī*, is no doubt connected with this; cf. *Nöldeke, Gesch. der Perser u. Araber zur Zeit der Sassaniden* (1879), p. 164. But in the last year of the reign of *Khusrāw II Aberwīz* (Parwēz), 627 = 6 or 7 A. H. the waters of the *Euphrates* and the *Tigris* swelled at the same time to such an unusual height that the dams burst and a large area was again transformed into lake and swamp. All *Parwēz's* efforts to drive back the devastating element proved in vain. During the confusion that followed during the Arab invasion the swamps continued to gain ground. In the first period after their occupation of the *ʿIrāk*, the Arabs likewise paid no attention to the *Batīḥa*. It was only in the Caliphate of *Muʿāwīya* and more particularly in that of *Walid I* and *Hishām* that they began to take an interest in the work of reclamation. *Muʿāwīya* sent his client, ʿAbd Allāh b. *Darrādī* as administrator of taxes to the *ʿIrāk* and he made 5,000,000 dirhems out of the swamp lands by cutting down the reeds and drying considerable portions of land, by making little channels through which the water could be drained off; these portions of land, reclaimed for cultivation again, were called *al-Djāwāmid* (Sg. *al-Djāwīda*) = "the dry strips". *Al-Ḥadjdjādī*, the vigorous governor of *Babylonia* under ʿAbd al-Malik and *Walid I* brought about a decided turn for the better.

Ḥadjdjādī built just above the *Batīḥa* the "central" town of *Wāṣīt* (= the middle"), which, built to command the *Batīḥa* as a new bulwark of Arab power in these lands, soon rose to prosperity. The restoration of the neglected system of canals, on the proper working of which alone the fertility of the lowlying plain on the lower *Euphrates* and *Tigris* depended, and the erection of dams and sluices were carefully attended to by him. He dug the two canals of *Nil* and *Zābi*, to lead away part of the superfluous water of these two large rivers before they flowed into the *Batīḥa*, and at the same time to water and fertilise dry areas; cf. Streck, *Babylonien*, i. 29—32; ii. 303—304. The engineer who carried out these works under *Ḥadjdjādī* and thus rendered great service to ʿIrāk was a native *Aramaean* (*Nabaṭi*) named *Hasan*. *Ḥadjdjādī* also settled in the marshes the *Zuṭṭī* [q. v.], an Indian people with their buffalo herds numbering thousands, who had been sent him by *Muḥammad b. al-Ḳāsim* the conqueror of *India*; his limited means prevented *Ḥadjdjādī* from doing still more for the cultivation of the *Batīḥa*. The sum of 3,000,000 dirhems, asked by him for the rebuilding of all the dams etc. was thought too high by *Walid*. *Maslama*, the Caliph's brother then offered to undertake the task at his own expense, and made it quite a good business financially. To lead away the water he made two new canals called *Sīb*. Cf. in particular *Ḳudāma*, 240—241. *Wellhausen, Das arab. Reich u. sein Sturz* (1902), p. 156—158.

Of the immediate successors of *Ḥadjdjādī* in his post of governor of ʿIrāk, *Khālīd al-Ḳasrī* was the most prominent in his zeal for agriculture. He energetically continued the work of drainage begun by *Ḥadjdjādī*, the engineering operations being still under the direction of the above mentioned *Hasan al-Nabaṭi* and obtained for himself considerable estates from the drained areas, from which he drew enormous revenues; he aroused great discontent in the province however by his arbitrary seizure of large tracts of virgin soil. Cf. *Wellhausen, op. cit.*, p. 207.

The area of the *Batīḥa* on the conclusion of these great drainage works by the Arabs is estimated by *Ibn Rosta* (c. 290 = 903) at 30 parasangs (each of 4 miles) in length and breadth. *Ḳudāma* (died 310 = 922) speaks of an area of more than 60 Arab miles (each 1½ English miles) which taken as square measure (although *Ḳudāma* says nothing about this) would give 5,184 square miles. In any case *Masʿūdī's* estimate of the swamp lands at 2,500 square parasangs used by *A. Sprenger (Babylonien, das reichste Land der Vorzeit, Heidelberg, 1886, p. 47 et seq.)* in his estimate, based on false premises, of the area of the cultivated land of *Babylonia*, is much too large and may be simply explained, as by *H. Wagner (op. cit.*, p. 239, see *Bibl.*) by substituting miles for parasangs; for according to *Masʿūdī* the swamps must have measured not less than 35,000 square miles while the whole of *Babylonia* only measured 45,000 square miles!

In the northwest the *Batīḥa* stretched nearly to *Kūfa* and *Niffar*, while it began farther to the east at a considerable distance from *Wāṣīt* and then extended to the southeast as far as the district of *Baṣra*. The banks of the modern course of the *Euphrates* as well as the greater part of the district between it and the modern (as well

as pre-Islāmic?) chief branch of the Tigris as well as the land for a considerable distance farther over were in the middle ages more or less marshes. The Euphrates, the principal branch of which then flowed past Kūfa and was much used for irrigation purposes in North and Central Babylonia, discharged the remainder of its volume into the Baṭīha some miles below the above-mentioned town. The Tigris from about the end of the Sāsānian period to the first half of the xviith century flowed in the western bed, the modern *Shatt al-Hay*, past Wāsiṭ (site of the modern Kut al-Hay) and then, Yāqūt tells us, flowed into the Baṭīha through five arms, which reunited again at Maṭāra, a day's journey from Baṣra. According to the older and more reliable account of Ibn Serapion (beginning of the ivth = xth century) the Tigris (*Shatt al-Hay*) reached the swamp area at the village of al-Kaṭr. It then took its course through four lakes, formed by inundations (*khawr*, also *hawr* and *hawī*, the modern *khōr*) which were connected with one another by navigable canals. The waters of the Baṭīha, the Nahr Abu 'l-Asad and the "one-eyed Tigris" (al-Didjla al-'awrā) flowing from Maḍhār (site of al-'Uzair) united to form one large river near Ḳurna.

The following brief account may be given of the modern divisions of the swamplands of Central and South Babylonia.

Of the two swampy lakes south of Kefil on both sides of the former bed of the Euphrates, only the longer on the west side now survives, the Baḥr Nadjaf, while the *Khōr Abū Nedj(e)m* east of the ruins of Kūfa has been almost entirely transformed into arable land (rice-fields). West of Niḡfar lies the *Khōr 'Afcū* ('Afek) and south of it extending towards Lamlūn is the *Khōr Khazā'il*, both called after the Arab tribes of the same name. The extensive marshes which lie along the Euphrates from Lamlūn to beyond Samāwa and stretch eastwards to the *Shatt al-Hay* are usually referred to collectively as the Lamlūn swamps. In the angle formed by the Euphrates and the Tigris before their junction, west of Ḳurna, lie the swamps of Abū Kelām and on the west bank of the upper *Shatt al-'Arab* the *Khōr al-Djaza'ir* (i. e. the *Khōr* of the islands). The banks of the *Shatt al-Kār* (Kehr) a branch of the Euphrates (between it and the *Shatt al-Hay*) are also, according to Loftus (*op. cit.*, p. 244 *et seq.*) hemmed in by almost impassable reed-beds.

On the Tigris, even below Imām 'Alī al-Gharbī, all the land on either side, particularly on the west, is full of stagnant water and morasses. The swamps increase as one goes down the river and on the east side have engulfed the whole country as far as beyond Kerkhā and up to the outlying spurs of the Pusht-i Kūh. The whole district is nothing but a sea of swamps stretching farther than the eye can reach, out of which there rise here and there only a few date groves and isolated reeds-huts on small islets. The northern part of these marshes of the Eastern Tigris is called the Swamp of Samargha and the much larger southern part, the district liable to inundation by the Kerkhā is known as al-*Khōr* al-A'zam (= the great or chief *Khōr*, cf. above) along with the Samida marshes in the centre.

Generally speaking the whole land of the Baṭīha, particularly the district between the Euphrates, Tigris and *Shatt al-Hay* has been as yet but little

explored; only the banks of the two large rivers are tolerably well known.

Seen from a distance, the marshes present the appearance of an immeasurable green plain, which owes its prairie-like appearance not to grass but to vast masses of reeds and rushes. These frequently form thickets, several feet in height pierced by labyrinths of larger and smaller channels in which the stranger is lost without a native guide. The watercourses themselves are usually so shallow that they can only be traversed by boats of very slight draught (*mashkūf*'s and *ṭarrāda*'s) which are propelled by reed poles (*murdi*, plur. *marādī*; cf. Abu 'l-Fidā 296, ¹³; Meissner, *op. cit.*, p. 9: *mārdī*). This style of locomotion (*shalaba*; cf. *Zeitschr. d. Deutsch. Morgenl. Ges.*, xvii. 224), is very ancient as the above mentioned Assyrian reliefs show (cf. e.g. Layard, *Monum.*, ii. 27, and *Orient. Liter. Zeit.*, ix. 190).

On account of their inaccessibility, the Baṭīha has always been a welcome hiding-place for all sorts of robbers and vagabonds, as well as for rebels. For the protection of travellers watches were therefore posted in the period of the Caliphate at various points here, who had to guarantee safe passage through the channels.

Most of the tribes at the present day still have the reputation of being feared as highwaymen; at an earlier period the Banī Lām and the Abū Muḥammad had a particularly bad name. They slip out in their small skiffs to the larger boats which use the main waterways, plunder them and conceal themselves in the innumerable small channels which are impassable to the larger craft.

The above mentioned Iḡadjjādī, in the reign of 'Abd al-Malik, transplanted hither to the marshes, the *Djaṭ* (Arab *Zutt*, q. v.) an Indian people, with their vast herds of buffalo. These *Zutt* repeatedly attracted attention in the early 'Abbāsid period, by making themselves a nuisance to the 'Irāk by robbing and plundering and it was only after strenuous efforts that the Caliph Ma'mūn succeeded in forcing them to capitulate.

Far more dangerous however proved the great rising of the *Zandj* [q. v.], another people settled on the edge of the Baṭīha. These were negro slaves, chiefly from the east coast of Africa (Arabic *Zindj*, name of the Zanzibar coast, Greek *Zingis*) who were employed on the hard task of obtaining the saltpetre from the saliferous ground, east of Baṣra. Under the leadership of 'Alī b. Muḥammad [q. v.], presumably an 'Alid, they stirred up a formidable rebellion, reinforced by all sorts of low characters (255—270 = 869—883). The Arab historians (Ṭabarī, Ibn al-Aṭhīr, Ibn Khaldūn) give detailed accounts of this servile war, which afford much valuable material for the study of the topography of the Baṭīha (cf. also Nöldeke, *Sketches from Eastern History*, p. 146—175). In the centuries following, the Banū Shāhin [see the article 'IMRAN B. SHAHIN] and after them the family of al-Muzaḡfar [q. v.] founded a more or less independent kingdom in the swamp lands, which they shared at a later period with the Mazyadites [q. v.], who ruled from 403 till 558 in al-Hilla. After the decline of the Mazyadites, the Banū Muntafik (see below) began to play their part, although the Caliph al-Nāṣir succeeded in destroying their leaders, the Banū Ma'rūf, in 657 (1220). The later history of these districts under the Mongols and Turks is not known in its details.

In the barren region of the Baṭīḥa, portions of the originally Aramaic (and Christian) population of Babylonia (the Nabataeans of Arab writers) found a temporary asylum after the Arab invasion, and their numbers must have been still so considerable there in the later middle ages that (Abu 'l-Fidā tells us) the "Swamps of the Nabataeans" were occasionally talked of. Their remnants, the Mandaean (Arabic Šubbā', the so called Christians of St. John the Baptist) still survive in a few places in the marshes, particularly around the Khōr al-A'zam, where the very unhealthy town of Huwaiza (the modern Hawiza, q. v.) is one of their chief centres.

The greater part of the modern inhabitants is composed of wild, barbaric, Arab tribes who lead a half amphibious life and according to the accounts of travellers are among the rudest people in the whole East. As to religion they have almost entirely adopted the Shī'a and are acquainted with some of the laws of the Bedouins but on the other hand they lack many of the virtues of the latter. Only their great hospitality is favourably emphasised.

The most important of these Arab tribes, which are themselves divided into a large number of subdivisions, are:

1. The Banī Lām, east of the Tigris, between Kūt al-'Amara in the north and 'Amara in the south. They wander eastwards as far as the outer spurs of the Puṣṭ-i Kuh and almost into the environs of Baghdad. Kūt al-'Amara was the residence of their Shāikh in the early decades of the 19th century. A von Kremer has given an account of this tribe in the *Sitz. Ber. der Wiener Akad.*, 1850, p. 251—254 (with specimens of their poetry).

2. The Abū Muḥammad, also called Ālbū (= Āl Abū i.e. family of Abū) Muḥammad, likewise east of the Tigris. They are the southern neighbours of the Banī Lām and their territory consists of the swamps south of 'Amara (Samarghā-swamp, Khōr al-A'zam).

3. The Zubaid (Zubēd), west of the Tigris. Their lands lie between Baghdad on the north and Kūt al-Hay in the south-east. In the south they adjoin the land of the Khazā'il.

4. The Khazā'il (Khuzā'il), south of the Zubaid. They dwell in the district between Kefl and the ruins of Niffar (and to the south-east of it). They extend along the Euphrates from Diwāniya to Lamlūn where they border on the Muntafiḥ. The wild 'Afeḥ ('Afeḥ, 'Afaidj) are a subdivision of them (according to the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xvii. 224), and dwell in the swamps that bear their name. Their chief place, the market for the products of their numerous buffalo herds, is Sūk al-'Afeḥ (south of Niffar). In Niebuhr's time (the middle of the 18th century) the residence of the chief of the Khazā'il was in Lamlūn.

5. The Muntafiḥ (Muntafiḥ, q. v.), now by far the most powerful tribe in Southern Babylonia, which exercises a sort of suzerainty over the smaller confederacies there. They are (according to Moritz, *op. cit.*, p. 200) not so much a tribe in the proper sense of the word, as rather the very numerous followers of a powerful chief's family. Their lands lie below Lamlūn and comprise the banks of the Euphrates, almost down to Kurna (with Sūk al-Shiyūkh as their centre). In the east they extend beyond the Shaṭṭ al-Hay

nearly to the Tigris and thus comprise the greater part of the Baṭīḥa proper.

6. The Ma'dān (Mu'dān, sing. Me'edi), who pitch their tents between Shaṭra and Kurna, are undoubtedly on the lowest level of culture of all the tribes of Babylonia. The chief authority on them is Loftus, *op. cit.*, p. 120 *et seq.*

There must also be mentioned the Khafādja-Arabs (cf. e.g. Weil, *Gesch. d. Chalifen*, iii. 92), who are known to have existed in mediaeval times and in Ibn Baṭūta's time commanded the road from Kūfa to Baṣra; see Ibn Baṭūta (ed. Paris), ii. 1, 94. At the present day on account of altered conditions of relationship or dependence they, like the above-mentioned Ālbū Muḥammad, sometimes appear as a family of the Banī Lām (cf. v. Kremer, *op. cit.*, 1850, p. 253) and sometimes as a branch of the Muntafiḥ (Chihā, *op. cit.*, p. 241).

On the Arab tribes of the portions of South and Central Babylonia dealt with in this article, cf. besides the travellers' accounts in Ritter, *op. cit.*, Vol. xi., Layard and Loftus, *op. cit.*, the list published by Sprenger, from an Arab MS. in the British Museum, in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xvii. 223 *et seq.*, as well as the lists given in Freiherr von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, ii. 67—76 and in Chihā, *La province de Bagdad* (Cairo, 1908), p. 239, 245 *et seq.*

The settlements of the inhabitants of the swamps are usually on terraces and islands, which are not entirely submerged by the annual inundations, and are sometimes collected in villages. They consist of long huts built of reeds and reed matting (*serifa's*, *ṣrifa's*); we find these rush houses mentioned under the same name as early as the Babylonian Talmud (cf. Nöldeke in the *Wien. Zeitschr. f. die Kunde des Morgenl.*, xvi. 198, note 1).

Ricefields alone are cultivated. A not inconsiderable source of revenue is the reed which is used for all household purposes and from ancient times has been much used for writing implements (see *Orient. Lit. Zeit.*, ix. 190); the reed pens which used to be made of this material in Wāsīt and are now manufactured in Dizfūl are considered the best in the east; cf. Cl. Huart, *Les calligraphes et les miniaturistes de l'Orient musulm.* (1908), p. 13; H. Petermann, *Reisen im Orient* (1861), ii. 134; Stolze-Andreas in *Petermann's Mitteilungen*, Erg. Heft. 77, p. 19. In addition there is a great abundance of fishes which not only afford a continual food supply to the natives but are salted and sent to the surrounding countries. Even in mediaeval times Ibn Rosta (*op. cit.*) says the Baṭīḥa as a producer of reeds and fish formed a real treasury for the people of Baṣra.

The chief wealth of the modern inhabitants of the marshes consists in their enormous herds of buffalo which yield great quantities of milk and butter; the latter is exported (particularly to Baghdad) and is an important article of commerce which brings in much profit. The buffalo, though originally imported from India (cf. above) thrive exceedingly in this land so suited to their requirements; some districts literally swarm with them. Sheep are also reared to a moderate extent. Camels naturally are not found at all.

As to the remaining fauna of the Baṭīḥa, water-

fowl of all sorts are of course innumerable: gulls, wild-duck, geese, swans etc.; there are flocks of cranes, pelicans, flamingoes, storks, bustards and bitterns. There is also no lack of carnivorous animals. The lion is still very frequently to be met with in the reed-beds, according to the accounts of modern travellers, just as it was in antiquity (cf. e.g. Streck, *Die Inschriften Assurbanipals*, p. 213, K. 2867, Rs. 3 *et seq.*; cf. Ritter, *op. cit.*, xi. 940, 941; Layard, *op. cit.*, 566, 567; Loftus, *op. cit.*, 242 *et seq.*, 259 *et seq.*; Moritz, *op. cit.*, p. 191. In addition, large numbers of leopards, jackals, wolves, lynxes and wild cats have their lairs here. Wild swine wallow in large herds in the marshes. The countless swarms of mosquitoes and midges form a terrible plague on the land. Some districts like that of Umm al-Baḳḳ (= "mother of bugs") south of Kūt al-'Amara on the *Shatt al-Hay* (cf. Ritter, x. 190; xi. 935, 1015) have an unenviable reputation far and wide for their intolerable numbers of these obnoxious little pests.

In conclusion we need hardly emphasise the fact that, chiefly on account of the dangerous fevers which are epidemic everywhere, the climatic conditions of the swamp areas of Babylonia are exceedingly unhealthy.

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BATĪN (A.) inner, in the esoteric sense in opposition to *Zāhir*, obvious, outer. In exegesis these conceptions play an important part, cf. the articles *Batīniya* and *Zāhiriya*. — With the article: *al-Batīn*, the "Hidden One" one of the names of God (*Sūra* 57, 3).

BĀṬINIYA. As the name, derived from *batīn*, inner, indicates, the Bāṭinites are those who seek the inner or hidden meaning of the Scriptures. Instead of taking the literal meaning of the revealed word, they interpret it; this interpretation is called *ta'wīl*.

The name Bāṭinites has been applied by Arab authors to several quite distinct sects, almost all of which have played a prominent part in history. The most important of these sects are the Khurramites, the Karmāṭians and the Isma'īlites [see those articles]. The application of the name has been extended beyond Islām; for among the Bāṭinites are reckoned the Mazdakites, a Manichean sect founded by Mazdak, who appeared in the reign of the Sāsānian king Kōbād, son of Firūz (Kawādh, son of Pērōz). *Shahrastānī* says that in the 'Irāk, the Bāṭinites are called Karmāṭians and Mazdakites, while in *Khorāsān* they are called Ta'limites and Malāhids. The epithet Bāṭinite is also applied to certain Sūfis.

There is then no general doctrine corresponding to this name, but each sect has a doctrine of its own. *Shahrastānī* however gives us under the title *Bāṭiniya* an exposition of a certain system which is fairly closely connected with that of the Isma'īlites. He points out rightly that this system borrows many features from that of the philosophers in the strict sense of the word. The following are some of the ideas which belong to it.

Every external has an internal: every revelation (*tanzīl*) has an interpretation (*ta'wīl*). — One cannot speak of the qualities of God as one speaks of those of men; one cannot say that he is wise or that he is ignorant, that he is, or that he is not, for that would be to fall into the error of likening him to his creatures (*tashbih*). This doctrine like the system of Avicenna and the philosophers admits of the procession of celestial spheres, distinction between the intelligence and the soul, the latter being inferior to the former, the existence in the upper world of a general or universal intelligence and of a soul equally universal. These two principles are represented in mankind by the *Nāṭiq* and the *Asās*, the prophet and his assistant who are entrusted with the duty of guiding the intelligences and the souls of men in the motion of the world. The end of this motion is to guide the soul to a degree of perfection where it attains the level of the intelligence and is confused with it. At the end of time all creatures are to be called upon to give an account of themselves.

All that proceeds from truth will be united in the universal soul and all that partakes of the nature of evil will return to Satan, that is to nothingness. This is what sectarians call the Resurrection. Here we have an example of the interpretation or investigation of the inner meaning of a dogma.

(B. CARRA DE VAUX.)

AL-BĀṬIYA (A.), the goblet (crater), the name of a constellation in the southern heavens, also called *al-Mis'laf*; cf. *Kāzwini* (ed. Wüstenfeld), i. 40; *Ideler*, *Untersuchungen über den Urspr. u. d. Bed. der Sternnamen*, p. 271.

BATJAN, a fertile, volcanic island 50 square miles in area, in the Moluccas and the centre of the Sultanate of Batjan; it is a mountainous land rising to a height of about 5000 feet. The Sultanate with those of Ternate and Tidore belongs to the Dutch residency of Ternate.

As a spice (cloves) island Batjan early attracted foreign traders and in consequence the population were converted in the xvth century from the island of Java and adopted Muḥammadanism. For the spice trade the Portuguese settled here in later times (about 1524) and the Spaniards and Dutch (about 1609) as merchants and allies of the prince, had children by native women and thereby spread Christianity, which is professed at the present day by that part of the inhabitants (about 350 in number) which is settled in the chief village, Labuha. The number of Muḥammadans in Batjan, who are of a very mixed stock does not exceed 3000 and they live in various settlements on the coast. The interior is uninhabited and entirely covered with forest.

The Sultanate of Batjan consists of this island and several smaller uninhabited islands in the neighbourhood; before the arrival of Europeans and during the first century after their coming, its power extended as far as Ceram; it gradually became less important than Ternate and Tidore. The clove-trade was the mainstay of its prosperity; Batjan became of no importance after the Dutch forced the princes of the Moluccas to give up the growing of this shrub on payment of an indemnity in the xviith century. Since the year 1780 it has been entirely subject to Holland. European exploitation of the island in recent times has not been successful; the principal products are copra and damar resin.

Bibliography: Wallace, *Malay Archipelago*; J. Bleeker, *Reis door de Molukken en den Molukschen Archipel* (Batavia, 1856); Boke-meyer, *Die Molukken* (Leipzig, 1888); K. Martin, *Reisen in den Molukken*, Geologischer Teil (Leiden, 1903); W. Kükenthal, *Im Malayischen Archipel* (Frankfurt a/M., 1896); do., *Ergebnisse einer zoolog. Forschungsreise in den Molukken und in Borneo* (Frf., 1897); *Tijdschrift v. h. Batav. Genootschap v. Kunsten en Wetenschappen*, v. 323; xiv. 401; *Natuurkundig Tijdschrift v. Ned. Indië*, iv. 204; vi. 163, 365, 538; viii. 191; xii. 324, 482; xxiii. 336; xxvi. 117; *Indische Gids*, ii.; *Tijdschrift van Nederlandsch Indië*, 1881; *Jaarboek van het Mijnwezen in Ned. Indië*, 1895, 115—118.

(A. W. NIEUWENHUIS.)

BATMAN, usually written BĀTMĀN or BĀTMĀN, in Kirghiz BATPAN, a Turkī word, applied to a "heavy weight" (*batpandai* = "weighing a hundredweight"); it is probably connected with the verbal root *bat* "to sink" although F. W. K. Müller (*Sitzungsberichte Preuss. Akad.*, 1907, p. 847) says that the word is Middle Persian and "like many other Iranian words has reached Mongolian through Uigur" (examples are not given). What weight was originally meant by this word, is unknown; at the present day in the Turkī dialects as elsewhere (cf. the European "pound", the Arabic "mann" and "riṭl" etc.), the same word is applied to measures of very different weight. The heaviest batman is that of Bukhārā (300 lbs.), the lightest, the Persian (two different batmans of 11½ and 5¾ lbs.). In Bukhārā the batman is considered a unit of weight. The different meanings of the word in the spoken dialects of the present day have been most thoroughly collected in Budagow's Turkī-Russian Dictionary (*Sravnitel'nyj slovar' turecko-tatarskich naričij*, i. 231); and in a more incomplete fashion in

Radloff's "*Versuch eines Wörterbuchs der Türk-Dialekte*" (iv. 1517). As is shown by the work of an unknown Arab philologist edited by Melioranskij (*Arab filolog o tureckom jazike*, St. Petersburg, 1900, p. 82, 10) the Turkī *batman* had been equated to the Arabic (really primitive Semitic) *mann* by mediaeval times; at the present day also in Bukhārā the Arabic word denotes the same weight as the Turkī. (W. BARTHOLD.)

BATŪN (A.), belly, trough, depression. In the last meaning the word is not uncommon in geographical names; cf. Yāqūt, *Mu'djam*, i. 665 *et seq.*

AL-BATRŪN, as it is now written, the *Botrys* of the Byzantine writers; Arab geographers prefer to omit the article and frequently write Bathrūn; it was a small fortress in Syria on the coast between Djubail and Tripolis. Under the Mamlūks of Egypt, the district gained importance from the *niyāba* of the latter town. The absence of a harbour and the proximity of the lofty summits of Lebanon did not allow it to develop. A modest village at the beginning of the xixth century, Batrūn has since the creation of the autonomous mutasarrifat of Lebanon become the chief place of the Ḳaima-ḳāmat of the same name. The town is increasing and has now about 6000 inhabitants, among them some Muḥammadan families.

Bibliography: Yāqūt, i. 494; Idrisi, *Syrie* (ed. Gildemeister), p. 17; H. Lammens, *Le Liban, notes archéologiques, historiques, ethnographiques et géographiques* (en arabe) i. 117—118; Ritter, *Erkunde*, xvii. 584—588; Renan, *Mission de Phénicie*, 249; E. G. Rey, *Familles d'Outremer*, 257—259; Dimashḳī, *Cosmographie*, 213. (H. LAMMENS.)

BATĀL, SAIIYID BATĀL GHĀZĪ is the name of a legendary Turkish national hero and warrior of the faith, whose presumed grave in the village of Saiyid Ghāzī south of Eski-Shehr (Dorylaeum) is held in great reverence. At the tomb is a monastery (Tekke) of Baktāshī dervishes with a mosque and Imāret. The historical original of this hero is a Muḥammadan warrior named 'Abd Allāh al-Batāl, who, according to Ṭabarī, ii. 1716, met his death in the year 122 (740) in battle with the Byzantines. According to later historians (al-Djannābī and Hazārfenn) his real name was Abū Muḥammad Dja'far b. Sulṭān Ḥuṣayn b. Rabi' b. 'Abbās al-Hāshimī, he was born in Malatia and flourished about the year 1000; these statements are of a legendary character as they are found in the well-known popular romance of Saiyid Batāl. This romance has been edited in various versions in prose and poetry, and fully discussed by Fleischer in the *Berichte der Kön. Sächs. Gesellsch.*, 1848, iii. 35 *et seq.*, 150 *et seq.* (*Kleine Schriften*, iii. 226 *et seq.*). Ethé has published a German translation entitled: *Die Fahrten des Saiyid Batthāl. Ein alttürkischer Volks- und Sittenroman*, Leipzig, 1871. The prose version has been several times printed under the title: *Manāḳib-i Ghazawāt-i Saiyid Batāl*; in the year 1287 (1870) for example.

Bibliography: Cf. besides the above mentioned works, *Zeitschr. der Deutsch. Morgenl. Gesellsch.* xxx. 408 *et seq.*

AL-BATTĀNĪ (his full name is ABU 'ARD ALLĀH MUḤAMMAD B. DJĀBIR B. SINĀN AL-BATTĀNĪ AL-ḤARRĀNĪ AL-ṢĀBĪ), the Albategni or Albatenius of our mediaeval authors, one of the greatest of Arab astronomers, was born before 244 (858) very probably at Ḥarrān or in its

neighbourhood; the origin of the *nisba* al-Battānī is quite uncertain. His family formerly professed the Sabian religion, whence the name al-Šābī² although our author was a Muslim. He spent almost his whole life at al-Raḡḡa on the left bank of the Euphrates, where several families from Ḥarrān had taken up their abode; from 264 (877) he devoted himself to astronomical observations which he regularly pursued for the rest of his life. Having had occasion to go on business to Baghdād he died on his return journey at ʔaṣr al-Djiss, a little to the east of the Tigris and not far from Sāmarrā in 317 (929).

He wrote: 1. *Kitāb maʾrifat maʾālī al-burūdī fi mā baina arbāʾ al-falak*, "the book of the science of the ascensions of the signs of the zodiac in the spaces between the quadrants of the celestial sphere"; i.e. of the ascensions of the points of the ecliptic which are not, at the given moment, one of the four "*awṭād*" or pivots [see the article ASTROLOGY]; it deals with the mathematical solution of the astrological problem of the "direction" of the significator. 2. *Risāla fi taḥḥīḡ aḡdār al-itti-ḡālāt*, "a letter on the exact determination of the quantities of the astrological applications", i.e. the rigorous trigonometrical solution of the astrological problem of the *projectio radiorum* [see the article ASTROLOGY] when the stars in question have latitude (i.e. lie outside the ecliptic). 3. *Sharḥ al-maḡālāt al-arbaʾ li Baḡlamiyūs*, "commentary on Ptolemy's Tetrabiblon". 4. *al-Zidj* "Astronomical treatise and tables", his principal work and the only one that has survived to us; it contains the results of his observations and had a considerable influence, not only on Arab astronomy but also on the development of astronomy and spherical trigonometry in Europe in the middle ages and beginning of the Renaissance. It was translated into Latin by Robertus Retinensis or Ketenensis (died at Pamplona in Spain after 1143 A.D.; the version is lost) and by Plato Tibastinus in the first half of the xiith century (an edition of the text without the mathematical tables was published at Nürnberg in 1537 and at Bologna in 1645). Alphonso X of Castile (1252—1282) had it translated directly from the Arabic into Spanish (incomplete MSS. in Paris). Three insignificant astrological pamphlets, of which a Latin version exists in several manuscripts, which give their author's name as Bethem, Boetem, Bereni, Barenī, have been wrongly attributed to al-Battānī.

Al-Battānī determined with great accuracy the obliquity of the ecliptic, the length of the tropic year and of the seasons and the true and mean orbit of the sun, he definitely exploded the Ptolemaic dogma of the immobility of the solar apogee by demonstrating that it is subject to the precession of the equinoxes and that in consequence the equation of time is subject to a slow secular variation; he proved, contrary to Ptolemy, the variation of the apparent angular diameter of the sun and the possibility of annular eclipses; he rectified several orbits of the moon and the planets; he propounded a new and very ingenious theory to determine the conditions of visibility of the new moon; he emended the Ptolemaic value of the precession of the equinoxes. His excellent observations of lunar and solar eclipses were used by Dunthorne in 1749 to determine the secular acceleration of motion of the moon. Finally he gave very neat solutions by means of orthographic

projection for some problems of spherical trigonometry; solutions which were known to and in part imitated by the celebrated Regiomontanus (1436—1476).

Bibliography: al-Battānī sive Albatennī *Opus astronomicum*.... Arabice editum, Latine versum, adnotationibus instructum a C. A. Nallino, Mediolani Insubrum, 1899—1907, 3 vols. in-4^o. (C. A. NALLINO.)

BĀTŪ-KHĀN, a Mongol prince, the conqueror of Russia and founder of the "Golden Horde" (1227—1255), born in the early years of the xiiith century, the second son of the chief Djūči. Čingiz Khān had, while still alive, granted separate portions of his vast empire to his three elder sons, Djūči, Čaghatai and Ügedei; the youngest son, Tului did not receive his share till the death of his father when he received the eastern part of Mongolia, the latter's ancestral country. According to the provisions of Mongol tribal law (still followed at the present day by some Turki nomads) the youngest son was regarded as heir to the paternal "house", and the father had to provide for his elder sons in his lifetime, which he did, it appears, by allowing the eldest son that part of his property which was most distant from his house and the others the nearer portions. This explains why, with the successes of Čingiz Khān's arms, the *Yurt* (estates) of his eldest son was continually being moved westwards. In the year of the conqueror's death (1227) the whole steppe country west of the Irīsh "as far as the land has been trampled under the foot of Mongol horse", with the adjoining arable lands like Khwārizm and the Persian provinces on the southern shores of the Caspian Sea were regarded as the property of Djūči and his descendants. Djūči himself had died six months before his father (about February 1227); of his fourteen sons, the second, Bātū was recognised by the hordes in the west as his father's successor and this choice was afterwards confirmed by Čingiz Khān or his successor Ügedei. The boundaries of his lands from those of Čaghatai and Ügedei were not defined by any agreements or arrangements; still less could the question be answered, what rights Bātū could claim against the other sons of Djūči or against the Great Khān ruling on the Orkhon (in Mongolia). In spite of the division carried out by Čingiz Khān, the empire founded by him continued to be regarded as a single state after his death as before. In accordance with the nomadic conceptions of the law of property the empire was regarded as the possession of the whole family of the ruler, whose individual members had certain portions of the common estate allotted to them for their own subsistence.

Of the first ten years of Bātū's reign we only know that he was present at the Kūrlutai (parliament) of the year 1229 (or 1228, as in the Mongol epic which dates back to about the year 1241), in Mongolia, at which Ügedei was chosen as Great Khān, probably also at the Kūrlutai of 1235 at which it was decided to renew the war against the Russians and neighbouring peoples; he was never in eastern Asia at a later period. In the army which set out in the spring of 1236, there were also sons of Čaghatai, Ügedei and Tului; like all enterprises of the period, this campaign was entered upon for its importance to the whole empire and not to any individual section of it;

the whole army, however, naturally was under the supreme command of Bātū. The army is said to have reached the land of the Volga Bulgars by the autumn of the same year; the destruction of the important commercial town of Bulghār is mentioned by Djuwainī and also in the Russian annals but according to Russian accounts it did not take place till the autumn of 1237. The campaigns of the following years are only known to us from the accounts by the historians of Russia and western Europe (most fully treated by O. Wolff, *Geschichte der Mongolen oder Tataren*, Breslau, 1872); the Muḥammadan chroniclers give but the scantiest accounts (cf. d'Ohsson, *Histoire des Mongols*, ii. 613 *et seq.*, and Hammer-Purgstall, *Geschichte der Goldenen Horde*, p. 102 *et seq.*). From 1237 (in November of this year the Tatars crossed the ice-covered Volga) till 1240 Russia, and in 1241-1242 Poland, Hungary and Dalmatia were ravaged; Bātū himself on Christmas Day 1241 crossed the Donau which was frozen on account of the unusually cold winter and soon afterwards took the town of Gran, turned in the spring of 1242 against Bulgaria and went from there in the winter of 1242-3 through Wallachia and Moldavia back to the Volga country again. His army was never defeated anywhere in Russia or Western Europe; the retreat of the Mongols was brought about partly by differences in their own camp (Guyūk son of Ügedei and Būri, grandson of Čaghatai had rebelled against Bātū and on this account are said to have been recalled by Ügedei) and partly the news of the death of the Great Khān which took place in December 1241.

After 1243 Bātū took no further part in warlike campaigns. Of the lands ravaged in the years 1237-1242 only Russia remained subject to the Tatars; even in 1243 the Grand Prince Jaroslaw presented himself in Bātū's camp and was confirmed by him in the rank of "Senior over all princes of the Russian people"; in 1250 the independent prince (king after 1255) Daniel of Galicia had to be confirmed in the same way and do homage to the Khān.

By the events of these years Bātū's attention was drawn to the east. Ügedei's eldest son Guyūk, a personal enemy of Bātū, had been chosen to succeed his father and raised to the throne by the Kurultai of 1246. Five brothers of Bātū had also appeared at this ceremony; Bātū himself had stayed away, pleading his physical infirmities (*dard-i pū* = pain in the foot, probably gout) as his excuse. In the next year the new Great Khān announced his intention of going to his ancestral estates on the Imil (a river in the modern district of Tarbagatai on the frontier between Russia and China) the climate of which was more beneficial to his health. Bātū had been informed that the Great Khān had hostile designs against him and therefore advanced against the latter at the head of an army. While still in Mongolia, five or six days' journey (apparently in a northerly direction) from Bishbalik (the modern Gučen) at a place which is called Kamastaki by Abu 'l-Faradj (ed. Pocock, p. 492), Samarḳand by Djuwainī and the writers who follow him (not, of course, identical with the famous town on the Zarafshān), and by the Chinese, Hongsiang-yi-eulh (apparently on the Urungu), Guyūk died suddenly (according to Abu 'l-Faradj on the 9th Rabi' II 647 = 22nd July 1240, according to the Chinese in the third month i.e. the spring of

1248). Bātū received this intelligence in Alā-Kamāk, seven days' journey from the town of Kayāligh (the Cailac of Rubruquis not far from the modern town of Kopal), probably at the mountain of Ala-tau south of the Ili.

Although his elder brother Orda was still alive, Bātū was looked upon as senior member of the ruling house; all the princes are said to have therefore paid homage to him and declared their readiness to submit the succession to his decision. The assembly which was to settle this question was summoned by Bātū to Alā-Kamāk; homage was there paid to prince Mōngke (Turkī Mängü), the eldest son of Tului, as Great Khān, on Bātū's proposal. The sons and grandson of Čaghatai and Ügedei either did not appear at all or had left Alā-Kamāk before the settlement of the question; when they heard what result had been come to, they resolutely declined to recognise the decision. The coronation ceremony had to take place at a Kurultai held in Mongolia; it was not till 1251 that Berke, brother of Bātū, at his brother's request, succeeded in assembling the Kurultai at which the ceremony was completed on the 9th Rabi' II 649 = 30th July 1251.

The princes of the houses of Čaghatai and Ügedei did not attend the coronation but appeared soon after it to pay homage to the new sovereign. The Great Khān was told that they had made preparations to take his camp by surprise and cut down him and his adherents; on this accusation they were arrested and on trial found guilty, whereupon a fearful punishment was meted out to them, their families and clients. Almost all the grown-up members of the two houses were either put to death or condemned to banishment; the prince Būri was also handed over to Bātū, whom he had injured, and executed by his orders.

After this event, the Mongol empire was practically divided between Mōngke and Bātū although only the name of the Great Khān appeared on the coins throughout the whole empire and in Bulghār also. The Franciscan Rubruquis (Ruysbroek) says that he heard the following words from Mōngke in 1254: "As the sun sends its rays everywhere, so extends my power and the power of Bātū over all lands". The boundary between the lands of Mōngke and Bātū was, according to the same Rubruquis, in the steppes between the rivers Talas and Ču. According to the same traveller's narrative, more respect was shown to Bātū's people in the Great Khān's kingdom than *vice versa*. It is certain that Bātū who was regarded as senior member of the ruling house and to whom the Great Khān owed his throne, then enjoyed considerable prestige. Even in such lands as, like Mā warā' al-nahr, did not belong to the ancestral territory of Djuči and his descendants, he exercised some sovereign rights; thus for example, according to Djuwainī (cf. the Persian text in Schefer, *Chrestomathie Persane*, II, 117) he confirmed the son of Timūr-Malik, the famous defender of Khodjend, as heir to the goods and estates of his father.

Rubruquis tells us that Bātū had twenty-six wives and Rashīd al-Dīn that he had four sons. According to the Russian annals the homage of the Russian princes was usually received after 1249 by his eldest son Sartāk, to whom his father appears to have handed over a share of his power in his life time. The year 650 (March 1252-1253)

is given by Rashīd al-Dīn as the year of Bātū's death (he is said to have then been 48 years old); but this date cannot be correct; for Rubruquis was received by Bātū as late as August 1253; on the same traveller's return journey (October—November 1254) also the Khān was still alive. We must therefore prefer Djuwainī's story according to which Sartāk was sent to Mongolia by Bātū in the year 653 (10th February 1255—29th January 1256) to the Great Khān and received news of his father's death while on the way thither. From Rubruquis's narrative, it is plain that Bātū lived during the latter years of his life on the left (eastern) bank of the Volga, going in the summer months as far up the river as Lat. 52° north, and spending the winter near the mouth of the river, where the town of Sarāi was founded by him on the Achtuba during this period.

Bātū, whom the Russians only know as a cruel conqueror, received the epithet of *Sayin-Khān* = "the good Khān" from his contemporaries of his own people. He is praised as a just, mild, and wise ruler even by such historians as the Persian Djūzjdjānī (*Tabakāt-i Nāsirī*, transl. Raverty, p. 1171 *et seq.*) and the Armenian Maghakiya (Russian translation by Patkanow, p. 18) who are by no means prejudiced in favour of the Mongols; according to the narrative of the Franciscan Johannes de Plano Carpino he was terrible in war but a gracious ruler to his subjects. According to a report, given by Djūzjdjānī, he was said to have secretly adopted Islām; Waṣṣāf (lithogr. edition, p. 579) says he was a Christian (this story may well have arisen through confusion with his son Sartāk); it is much more probable that, as Djuwainī tells us, he gave no preference to any one of the (revealed) religions and adhered to the ancestral faith of "knowledge of God" (*Yasdān-Shināsī*) i.e. to the worship of heaven.

Bibliography: The portions concerned of the most important original authorities, viz. the *Tārīkh-i Djihān-Kushāi* of Djuwainī and the *Djāmi' al-Tawārīkh* of Rashīd al-Dīn, are still only accessible in manuscript; cf. the digest of the original sources in d'Ohsson, *Histoire des Mongols*, ii. 120 *et seq.*, and (not always reliable) in Hammer-Purgstall, *Geschichte der Goldenen Horde*, p. 95 *et seq.* The Oriental sources were not directly accessible to the authors of the later works (among which may be mentioned Howorth, *History of the Mongols*, ii. 36 *et seq.*). The Russian annals (*Lietopis' po Lavrentievskomu spisku*) were published in 1872 by the Archaeographic Commission in St. Petersburg and the narratives of the two Franciscans Johannes de Plano Carpino and Rubruquis in the *Recueil de textes et de mémoires, publié par la Société de géographie* (Vol. iv.). The Mongol epic of the year 1241 has as yet only been published in a Russian translation (from the Chinese: *Trudi rossijskoi duchovnoi missii v Pekinie*, t. iv.). Cf. also K. Patkanow, *Istoriia mongolov inoka Magakii*, xiii v'eka, St. Petersburg, 1871.

(W. BARTHOLD.)

AL-BATŪL (A.) "the Virgin"; cf. the articles FĀṬĪMA and MARYAM.

BĀWAND, an Iranian dynasty which reigned in Ṭabaristān from 45 (665) to 750 (1349); it traced its origin from Bāw son of Shāpūr, son of Kayūs, a contemporary of Khuraw Parwiz (Chosroes II) and called by him *Ispahbed*. It comprised

three branches, the first of which had thirty princes (45—397 = 665—1006), the second, eight (466—606 = 1073—1210) and the third, eight also (635—750 = 1237—1349).

Bibliography: Fr. Justi, *Iranisches Namenbuch*, p. 431—432; *Tārīkh-i Munedjīmbāshi*, t. ii. p. 401 *et seq.*, Edw. G. Browne, *History of Tabaristān* (Gibb Memorial Series, t. ii.) by Muḥammad b. al-Ḥasan b. Isfandiyār, p. 58 *et seq.*; *Grundriss der iran. Philologie*, ii. 547—549; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xlix. 661.

(CL. HUART.)

BAWĀRDĪ, "musket bearers", the name "of the bodyguard composed of freemen and bondmen, armed with flintlocks, of the Great Shārif" of Mecca; cf. C. Snouck Hurgronje, *Mekka*, i. 197, note 3.

BAWĀZĪDJ, or BAWĀZĪDJ AL-MALIK, a former town in the province of Mawṣil on the west i.e. the right bank of the little Zāb, not far from its mouth.

The name is the Syriac Bēth Wazīk, "the house of the toll-collector". As the Sāsānian name there appears occasionally Khunya-Sābūr "Shāpūr's song" after the usual style of the poetical names of towns common in the Sāsānian period. In the older geographers and historians the place is only briefly mentioned along with Takrit, Tīrhān and Sinn. Some one with an accurate knowledge of the town has, however interpolated a detailed description in the text of Ibn Ḥawḳal (ed. de Goeje, p. 169, note 9). The place was notorious in the middle ages as the abode of the Khāridjites — the inhabitants say they are descended from the troops of 'Alī b. Abī Ṭālib — and as a nest of robbers. The town lived by receiving goods stolen by the Banū Shāibān Beduins from caravans. Yāqūt however also mentions some scholars who were born in Bawāzīdj. A portion of its inhabitants must have been Christian; the miracle-working bones of a Syrian martyr Bāboje were there. There was occasionally a Jacobite bishop of Bēth Remmān (i.e. the village of Bārimmā) and Bēth Wazīk, or a Nestorian of Shennā (i.e. Sinn) and Bēth Wazīk.

The ruins of the town have not yet been discovered. On my journey past its neighbourhood on the Tigris, in the winter of 1907—1908, a place called Mbāūsīye was mentioned to me, in which the name Bawāzīdj is possibly preserved. Another Bawāzīdj was at Anbār-Fairūzsābūr on the Euphrates, and a Mawāzīdj in Diyar Ḥudhail in South Arabia.

Bibliography: Ibn Khurdādhbeh (ed. de Goeje), p. 94; Ibn Ḥawḳal (ed. de Goeje), p. 169, Note g; Bakrī, p. 183; Yāqūt, s.v.; G. Hoffmann, *Syrische Akten Persischer Märtyrer*, p. 189; cf. his note on de Goeje, Ibn Khurdādhbeh, translation, p. 68; E. Herzfeld, *Untersuchungen zur historischen Topographie* etc. in *Memnon*, i. 1907, 1 and 2; F. Sarre and E. Herzfeld, *Archaeologische Reise im Euphrat- und Tigris-Gebiet* (1910-1911), chap. iii.; G. le Strange, *The Lands of the Eastern Caliphate*, p. 91 and 98. (E. IERZELD.)

BĀWĪĀN, a Kurd village of five or six huts, with the larger village of Hinnīš, half a mile distant, in the district of the Māzūriya Kurds, between the district of Nawkur in the Djebel Maqlūb near Mawṣil and the district of 'Amādiya, famous for the Assyrian sculptures which are found in the adjoining ravine of the Khāzīr. The

rock reliefs were first visited by M. Rouet, the French consul, Botta's predecessor, then by Mr. Ross, an English merchant in Mawsil, a friend of Sir Henry Layard's (not the well known M. D. Ross) whose account is given by Layard in his *Nineveh and its Remains*, ii. 142. They were afterwards drawn by V. Place, the excavator of Khorsābād and by Layard himself. Layard's companion, Mr. Bell was drowned while bathing there in 1851. Photographs and squeezes are still wanting; the inscription of the relief made by Sanherib (705—681) contains the so called Bāwīān date viz. the statement that Sanherib brought back the images of the gods of the town of Ekallātē, which had been carried off by Marduknādināḥē of Akkad (Babylon) in the time of Tiglath-pileser (I), from Babylon to their ancient resting-place after 418 years. This statement contains an important problem of Assyrian chronology.

Bibliography: H. Layard, *Nineveh and its Remains*, ii. 142; do., *Nineveh and Babylon*, p. 207 et seq.; V. Place, *Ninive et l'Assyrie*; G. Hoffmann, *Syrische Akten Persischer Märtyrer*, Index under Bavian and Hinnis; C. F. Lehmann Haupt, *Zwei Hauptprobleme der alt-oriental. Chronologie* (1878); P. Schnabel, *Studien zur babylon.-assyrl. Chronologie in den Mittheilungen der Vorderasiat. Ges.* 1908, i.

(E. HERZFELD.)

BAYĀN (A.), Lucidity, explanation. *ʿIlm al-Bayān* is often used synonymously with *ʿIlm al-Balāgha* [see BALĀGHA] although strictly it only denotes a subsection of it. (A. SCHAADE.)

BAYĀN B. SAMʿĀN AL-TAMIMĪ, Shīʿa sectarian, who was burned along with al-Mughīra b. Saʿd [q. v.] and a few adherents by command of Khālīd b. ʿAbd Allāh al-Kasrī, governor of Kūfa in 119 (737). He believed that the words of the Korʾān (Sūra 3, 132): "this is an explanation (*bayān*) for mankind etc." — referred to him and was therefore regarded by his followers as a prophet and incarnation of the divine. He taught by a false explanation of Sūra 55, 26—27 and 28, 88 that the King of Light (God) is subject to dissolution with the exception of his face and revealed himself in the Prophet and afterwards in the ʿAlid Imāms (down to Abū Hāshim b. Muḥammad Ibn al-Ḥanafīya) and again in him himself. His doctrine was apparently based on older conceptions such as we already find among the Mandaean.

Bibliography: Ṭabarī (ed. de Goeje), ii. 1619 et seq.; al-Shahrastānī, ed. Cureton, 113 (Haarbrücker, 171); al-Baghdādī (ed. Muḥam. Badr), 227 et seq.; Friedländer in the *Journal of the Americ. Orient. Soc.*, xxix, 88.

BAYĀS, usually written BAYĀS, also BĀYĀS, the modern PAYĀS, the ancient BAIAE, a coast village on the Gulf of Issus at the foot of the Djebel al-Lukkām, a station on the road from al-Maṣṣīṣa to al-Iskandarūna. In the ʿAbbāsid period, Bayās belonged to the Syrian Thughūr [see ʿAWĀ-ṢIM]; it shared the vicissitudes of that land, so often fought for, without itself playing any important part. After the revival of the town in the beginning of the xixth century, it was still described by recent travellers as a miserable village inhabited by Turks; nevertheless Sāmī-Bey gives the number of its inhabitants at about 5000 and Cuinet at 6325. It is the centre of a Qazā in the Wilāyet of Adana.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), i. 63; ii. 125, 127; iii. 154; vi. 253; Yākūt, *Muʿdjam*, i. 772 et seq.; Abu l-Fidā (ed. Reinaud), p. 29; le Strange, *Palestine under the Moslems*, p. 422; v. Kremer, *Reiträge zur Geographie des nördl. Syrien*, p. 21; Ritter, *Erdkunde*, xvii. 1830, 1840 et seq.; Tomaschek in *Sitzungsber. der Wiener Akad.*, 1891, ix. 71; Humann and Puchstein, *Reisen in Kleinasien*, p. 160—163; M. Hartmann in the *Zeitschr. der Ges. für Erdkunde*, xxix. 174; Cuinet, *La Turquie d'Asie*, ii. 105 et seq.

(R. HARTMANN.)

BĀYAZĪD, a town in Turkey in Asia, capital of a Sanjak of the province of Erzerūm, 108 miles from this town and 17 from the Persian frontier, at the foot of Mount Ararat; it has about 2000 inhabitants mostly Armenians. Founded by Sultān Bāyazīd I Yıldırım to serve as a post of observation against Timūr's designs, it has an old fortress dating from this period, enclosing a beautiful mosque built by Behlül Pasha in the xviiith century. In 1805 Amédée Jaubert, entrusted by Napoleon with a secret mission, spent six months here in confinement (*Voyage en Arménie*, p. 29 et seq.). The town which commands the road to Aḡharbaidjān, was taken by the Russians in 1828 (the inhabitants were taken to Eriwan and Alexandropole which ruined it), 1854 and 1877. The Qazā of which it is the largest place comprises 110 villages of which 78 belong to the town, regarded as centre of a nāhiye; the total population is 7,785 inhabitants. It manufactures Kurdistān carpets and cattle are reared on the prairies.

Bibliography: ʿAlī Dīewād, *Djoḡhrāfiyā lughātī*, p. 153; *Sālnāme* 1325, p. 860; V. Cuinet, *Turquie d'Asie*, i. 228; Sāmī-bey, *Kāmūs al-ʿAlām*, ii. 1234.

(CL. HUART.)

BĀYAZĪD (Turkish pronunciation of the Arabic Abū Yazīd) I, surnamed YILDIRIM, "the lighting", Ottoman Sultān, son and successor of Murād I Khudāwendīgīār, married the daughter of the prince of Germiyan who brought him as her dowry the town of Kutāhīa and three other smaller towns and succeeded his father, who was assassinated on the battlefield of Kōsovo (791 = 1387); his first act was to order the execution of his only brother Yaʿkūb whose popularity he feared, a crime which was regularly enacted by the Ottoman Sultāns down to the period of reform. He completed the conquest of Servia and concluded a treaty with Etienne, son of Lazar which placed this prince under the suzerainty of Turkey. He placed John VII, one of the sons of Andronicus IV, on the throne of Constantinople in place of the Emperor John V Palaeologus, and then dethroned him to replace him by Manuel II, son of John V, as co-regent (1390). The Greek auxiliaries furnished by Manuel conquered for him Alā Shehīr (Philadelphia) which its commander had refused to surrender; the prince of Aidin submitted; the principalities of Sārūkhan and Monteshe were incorporated in the empire: ʿAlā al-Dīn, of the dynasty of Karamān, conceded Aḡ-Shehīr, Nigde and Aḡ-Serai (793 = 1391) to him. He sent razzias to ravage the island of Chios, Euboea and Attica, and blockaded Constantinople which John Palaeologus had hurriedly fortified and Manuel had again entered secretly for seven years. The prince of Karamān having rebelled, was defeated and the towns of Konia and Larenda, again incorporated

in the empire; Tokāt, Sivās and Kaṣariya preferred to offer themselves to him rather than be given back to the son of the Kāḍi Burhān al-Dīn (795 = 1392). Kötürüm Bāyazīd, of the dynasty of the Banū-İsfendiyār at Sinope, having taken to flight, all the province of Kārastamūnī fell into his hands.

Sigismund, king of Hungary, disturbed by the progress of Bāyazīd on his frontiers declared war against him, after interesting the sovereigns of Europe in his cause, including Charles VI, king of France, who sent him a body of troops commanded by the Comte de Nevers, son of the Duc de Bourgogne, who afterwards was called Jean-sans-Peur. The Grand Prior of the Teutonic Order, Frederick, Count of Hohenzollern and Philibert de Naillac, Grand Master of the Chevaliers of Rhodes all joined in the Crusade. The allies besieged Nicopolis but were completely defeated before its walls (798 = 1396). Following up this victory the Ottomans invaded Styria, Syrmia and Bosnia; in Asia, their territories were increased by the addition of Karghri, Divrigi, Behesni, Malatya and Kemākh; in Europe by Yeni-Shehr (Larissa) and Tırhāla: their incursions brought them as far as Athens and into the Peloponnese.

Bāyazīd was rejoicing in his successes at Brusa when the capture of Erzingān and Sivās by Timūr turned his attention from Constantinople, the conquest of which he was planning, and forced him to march against the invaders, around whom gathered the princes dispossessed of their territories by the Ottomans. The siege of Angora by Timūr brought him up to the walls of this town; the battle took place to the northeast in the plain of Çibuḡ Ābād. The auxiliary troops, formed of contingents levied from the ancient principalities of Şārūkhān, Menteshe and Germiyan, went over to the enemy with whom were their former masters; the Servs remained faithful and Bāyazīd fought till nightfall surrounded by his Janissaries almost all of whom were slain. The Sultān attempted to escape but his horse fell and he was taken prisoner (19th Dhū l-Hiǧǧja 804 = 20th July 1402). Bāyazīd was treated with consideration by the victor; nevertheless as he attempted to escape, they took the precaution of putting him in chains during the night and making him travel in a litter surrounded by a grille (*Kafas*) carried by two horses. It is this word *Kafas* which has given rise to the belief, supported by a misunderstood passage in Ibn ʿArabshāh that Bāyazīd was shut up in an iron cage, as well as the word *Κουβούκλιον* used by Phrantzes (i. 26). While accompanying Timūr who returned to Samarkand after the capture of Smyrna from the Chevaliers of Rhodes, Bāyazīd died at Aḡ-Shehr from an attack of gout (14th Shaʿbān 805 = 8th March 1403); he was buried at Brusa by his son Mūsā. The Ottoman Empire was no longer in existence; it was not reconstituted till ten years later by the energy of Sultān Muḥammad I.

Bibliography: Hammer Purgstall, *Histoire de l'empire ottoman*, i. 292—356; ii. 1—120; Jouannin et Van Gaver, *Turquie*, p. 38—46; N. Jorga, *Geschichte des osmanischen Reiches*, i. 266—323; A. Müller, *Islam*, ii. 202—308; Saʿd al-Dīn, *Tāǧ al-tawāriḡh*, i. 125—208.

(CL. HUART.)

BĀYAZĪD II, Ottoman Sultān, son of Muḥammad II, was governor of Amasia at the

time of his father's death; a revolt of the Janissaries assured him the throne by foiling the intrigues of the Grand Vizier Nishānī Muḥammad who favoured Djem, his younger brother; he rewarded their services by making them a gift on his accession which became a regular custom after him (21st Rabiʿ I 886 = 20th May 1481). Djem seized Brusa but being beaten on the field of Yeni-Shehr (26th Rabiʿ II = 20th June) he fled to Kōnia and then to Syria and Egypt; after a pilgrimage to the holy towns he tried his fortune again and advanced from Aleppo on Kōnia and Angora where, abandoned by his troops he had to flee for refuge to the Knights of Rhodes. Bāyazīd induced Pope Alexander VI Borgia to put out of the way his unfortunate brother, whom he caused to be buried after his death (29th Djumādā II 900 = 24th February 1495) in the tomb of Murād II at Brusa. In Italy Khair al-Dīn the defender of Otranto had to capitulate (10th September 1481); the raids into Bosnia, Dalmatia and Hungary were continued; Herzegovina was entirely subdued. Bāyazīd directed the Moldavian campaign in person and took Kilia and Aḡ-Kermān with the help of the Tatars of the Crimea (Djumādā II 889 = July 1484). In Asia Hersek Aḡmad Paṣha was entrusted by him with the direction of the campaign against the Egyptian Mamlūks but on this general's defeat Bāyazīd lost Adana and Tarsūs (891 = 1486), which were regained two years later only to be lost again after the battle with the Egyptians in the field of Aḡha Čairi (8th Ramaḡān 893 = 17th August 1488); peace was not brought about till 1491. Having given up the siege of Belgrade in consequence of the Hungarian victories, Bāyazīd turned his attention to Albania, ravaged Styria, Carinthia and Carniola; the Turks were defeated near Villach and their leader Mikhal Oghlu ʿAlī Paṣha shot; the Hungarians in their turn were defeated at Abdera (9th September 1493). Āin-Bakhti (Naupactus, Lepanto) abandoned by the Venetian fleet had to capitulate (26th August 1499) and became the Ottoman arsenal for that neighbourhood. In the following year the Sultān conquered Modoni, Navarino and Coron but failed before Nauplia. A coalition of the Venetian, Papal and Hungarian forces, with the addition of the French and Spanish fleets swept the Archipelago and threatened the islands; Santa Maura (Leucadia) surrendered to the allies but was restored on the conclusion of peace (14th December 1522).

To all these troubles abroad civil war was added. Bāyazīd had nominated his son Aḡmad as his successor. Selim, supported by the Janissaries, left his governorship in Asia and fought against his father at Corlu, where he was totally defeated (8th Djumādā I 917 = 3rd August 1511) and had to take refuge with his father-in-law, the Kḡn of the Crimea, but he was restored to favour the following year, went to Constantinople and with the support of the army constrained his father to abdicate in his favour (8th Şafar 918 = 25th April 1512). The latter wished to retire to Demotika, his native town, but died three days later on the way, at Aya near Hafsa (10th Rabiʿ I = 26th Mai).

Bāyazīd was a mystic, devoted to Şūfi doctrine, which earned him the title of Walī (saint). He built a mosque in Constantinople in which he is buried, with an *imāret* (hospice, kitchen for the poor), another in Adrianople, and various dervish monasteries, in the capital and in the provinces as

well as bridges over the Kizil-Irmāk and the Šakaria.

Bibliography: Ša'd al-Dīn, *Tādī al-tawāriḫ*, ii. 2—215; *Gulshenī ma'ārif*, i. 527—536; *Rawḍat al-abrār*, p. 388—398; Hammer-Purgstall, *Histoire de l'empire ottoman*, iii. 337—374; iv. 1—135; Jouannin et Van Gaver, *Turquie*, p. 93—106; N. Jorga, *Geschichte des osmanischen Reiches*, ii. 231—315; Hādjī Ismā'il Iwānseraili, *Hadīkat al-djawnānī*², i. 14.

(CL. HUART.)

BĀYAZĪD ANŠĀRĪ PĪR RŪSHĀN, son of Shaikh 'Abdullāh and his wife Banīn, born at Djalāndhar in the Pandjāb about 1525. His parents were Afghāns, and when Bābur defeated Ibrāhīm Lōdī and destroyed the Afghān dynasty, they removed to Kānigūram in the hill-country near Kandahār. Bāyazīd was descended from the saint Sirādj al-Dīn Anšārī and early showed a tendency to religion and mysticism. He is said in his youth to have rigidly conformed to the ordinances of orthodox Islām, but later on his theology became more and more pantheistic until he asserted that nothing existed except God, and set little value on the observance of the precepts of the Muslim law. He announced that he was a perfect Pīr and promised salvation to all who followed him. He instituted an active propaganda, which met with considerable success among the Afghāns.

It appears from a passage in the Dabistān, (p. 387), incorrectly translated by Leyden, that early in 994 = 1585, a report of the death of Bāyazīd was sent to Akbar. But if Niẓām al-Dīn Aḥmad is correct (see Elliot-Dowson, v. 450), Bāyazīd was dead in or before 1581, for he says under the account of Akbar's 31st year, that Bāyazīd "had gone to hell" when his son Djalāl al-Dīn at the age of 14, appeared before Akbar in 989 A. H. Djalāl al-Dīn was the fifth son of Bāyazīd and succeeded to his influence. He was kindly received by Akbar, but soon afterwards deserted his camp, and was for many years a religious leader and a disturber of the public peace. He was killed in 1600-1601. He was succeeded by his nephew Aḥdād, who was slain in 1625-1626.

According to Akhūnd Darwiza, Bāyazīd was a highway robber, and an infidel, and was twice defeated by one Muhsin Khān Ghāzī, who was perhaps a servant of Akbar's half-brother Mīrzā Muḥammad Ḥakīm. But Akhūnd's account must be received with caution for he was a fanatical opponent of Bāyazīd's teaching, and he is a rather late authority, for he wrote his book in 1021 A. H. (1612). If, as he says, Bāyazīd was born some years after 900 A. H., he cannot have known him personally. According to the Dabistān, Bāyazīd became prominent in 949 (1542).

Bāyazīd composed an account of his doctrines, entitled *Hāl-nāma*, and a work called *Khair al-Bayān*, besides numerous others; but none of them is known to be extant. According to his great opponent Akhūnd Darwiza (whose real name was 'Abd al-Karīm), the principal doctrines of Bāyazīd were that all existing objects are manifestations of God, the highest of which are Pīrs or religious teachers; the sole test of right and wrong is obedience to the Pīr, and all who disobey the Pīr may lawfully be put to death; the Kor'ān and Ḥadīth are not to be interpreted literally but in a mystical sense, which can only be learned from a Pīr, who is thus the source of all highest knowledge.

Bibliography: *Makhzan al-Islām* by Akhūnd Darwiza (Ethé's *Cat. of Persian MSS. in the Library of the Indian Office*, Nos. 2632—8); *Dabistān*, ii. 380 (ed. Calcutta); *Ma'āthir al-'Umarā*, ii. 242 (*Bibl. Ind.*); Leyden, *On the Roshenian Sect and its founder, Bayezid Ansari (Asiatic Researches*, xi. 363 sqq.); Graf Noer, *Kaiser Akbar*, ii. 180 sqq. There is in the British Museum a MS. (Or. 222, Rieu's Catalogue I, 28), which appears to be the Persian edition of the Pushtū work of Akhūnd Darwiza described by Leyden. It is called *Tadhkirat al-Abrār*. The account of Bāyazīd will be found at folio 114 *et seq.* (H. BEVERIDGE).

BĀYAZĪD AL-BIṢTĀMĪ, his real name was ABŪ YAZĪD ṬAIFŪR B. 'ISĀ B. ĀDAM B. SURŪSHĀN, a famous Šūfī, who died in 261 (875) or 264 (877-878). His grandfather was a Magi; of the circumstances of his own life, little is known except that he led an ascetic life. Legend has therefore adorned his biography all the more richly, and deduced from certain misunderstood Šūfī utterances that he ascended to heaven (*Mī'rāqī*). His doctrine is only known to us from occasional utterances handed down by 'Aṭṭār amongst others. From these it is clear that he was a convinced pantheist and very probably the first to introduce the doctrine of *Fanā* (Nirvana). His followers are called Ṭaifūriya or Biṣtāmiya. His tomb in Biṣtām is still held in great reverence by pious Šūfis; the Kubba on it was erected in 700 (1300-1301) by Uldjaitu.

Bibliography: Ibn Khallikān, *Wafayāt*, s. v. Ṭaifūr; al-Kushairī, *Risāla* (ed. 1287), 16; Farīd al-Dīn 'Aṭṭār, *Tadhkirat al-Awliyā* (ed. Nicholson), i. 134 *et seq.*; Djāmi, *Nafahāt al-Uns*, 62; Sha'rānī, *Ṭabaqāt al-Kubrā*, i. 61; Nicholson in *Journal Royal Asiat. Soc.* 1906, 325 *et seq.*; al-Hudjwiri, *Kashf al-Mahdījūb* (translated by Nicholson), 106 *et seq.*, 184 *et seq.*

BĀZ BAHĀDUR, or BĀYAZĪD, ruler of Mālwa, Central India, in the 16th cent. He was the son of Shudjā' Khān, who had been appointed governor of Mālwa by the Afghān emperor, Shēr Shāh. On his father's death in 1554, he assumed independence, with his capital at Sārangpur, and coined money in his own name. In 1560 Mālwa was conquered by the Mughal emperor, Akbar, and Bāz Bahādur after struggling ineffectually for some years, surrendered in 1570 to the emperor by whom he was taken into favour. He died at Udjdjain in 1588. Bāz Bahādur is known in legend for his romantic attachment to his Hindu wife, Rūpmatī, herself the composer of songs that are sung to this day throughout Mālwa.

Bibliography: *Ṭabaqāt-i Akbarī* (Elliot-Dowson, *History of India*, v.); Blochmann, *Translation of the Ain-i Akbarī*, i. 428-9.

BĀZĀR, market (Pahlavi *vačār*, Persian *abā-čāsī*, J. Darmesteter, *Etudes Iraniques*, ii. 129; P. Horn in the *Grundriss der Iranischen Philologie*, Vol. i., Part 2, p. 11), strictly a row of shops in a street covered in by a wooden or stone roof and closed by doors at each end; when this street crosses another like it, forming a crossroad, this is called in Arabic *murabba'*, a translation of the Pahlavi *čahār-sūg*, Persian, *čār-sū*, Turkish, *čarshy* (four-sided, cf. Latin *quadrivium*). Caravanserais usually have their doors opening into the middle of the bazaar. At Teheran there

is for example the *bāzār Emīr*, built by the minister Mirzā Takī-Khān in the 19th century. There are also smaller markets in the various quarters of the town called *bāzārīa*. Idlers spend hours talking in the bazaars, they are called *bāzārī* and *bāzār-gard*.

Bibliography: J. E. Polak, *Persien*, i. 81. (CL. HUART.)

BEDEL-I 'ASKERĪ (the erroneous form BEDEL-I 'ASKERİYE is also often used) means in Turkey the taxes which are paid by non-Muslims for exemption from military service and have taken the place of the ancient *Kharādj*. The latter appellation survived into the middle of last century. Under pressure from foreign powers, particularly England, after the abolition of the *Kharādj* and the enrolment of non-Muslims as soldiers in the Turkish army, a decree was promulgated on the 10th May 1855, after long resistance by the government, which promised non-Muslims conscription and the abolition of the *Kharādj*. In the *Khaṭṭ-i humāyūn* of the year 1856, the decree was confirmed but at the same time exemption was allowed by providing a substitute or buying oneself off. As the resentment at this innovation was equally great among Muslims and non-Muslims and the latter were not inclined to serve, the practical result was that the only difference was the change of the name from *Kharādj* to *Bedel-i 'askerī*. The amount paid also was the same as the *Kharādj* (cf. Morawitz, *Les finances de la Turquie*, p. 76 note 1). The taxes were paid *en bloc* by the communities and shared by them among the individual members according to their means and income. At first the payment was 5000 piastres (about £45) for 180 persons and later for 135. The total revenue to the state from this source is given by Morawitz (p. 76) at £800,000 Turkish in round numbers. Clergymen, women, children under 15, old men over 75, the poor and the inhabitants of the privileged districts and of Constantinople were exempted from the tax. The collection was first made by officers of the state, after the reforms of 1257 (1841) by the spiritual heads of the communities, and again since 1902 by the government tax-collectors. (The Turkish text of the law is given in *Lāhika-i Kawānin*, ii. 347, and the French in Young, *Corps de droit ottoman*, v. 276).

After the revolution of 1908 the *bedel-i 'askerī* was abolished by a provisional law of the 20th Radjab 1327 (25th Tamūz 1325, published in the *Djريدة-i 'askeriye* of the 2nd Sha'bān 1327 = 16th Aug. 1325 and also in the *Medjma'a-i Kawānin-i djedide-i othmāniye*, Const. 1327 Vol. i.) and in its place universal military service for non-Muslims also, introduced.

Bibliography: Young, *Corps de droit ottoman* (Oxford, 1906), v. 275 *et seq.*; Rosen, *Geschichte der Türkei* (Leipzig, 1866), ii. 235 *et seq.*; Morawitz, *Les finances de la Turquie* (Paris, 1902), p. 76; Ubicini, *État présent de l'empire ottoman* (Paris, 1876), p. 127. (F. GIESE.)

BEDEL-I NAKDĪ, a tax paid by Muhammadans liable to bear arms, who wish to buy exemption for the rest of their period of service after serving three months. It amounts to £50 Turkish and is allowed on condition the man liable can pay it without having to sell his agricultural implements. For further information see the article BEDEL-I 'ASKERĪ.

Bibliography: Young, *Corps de droit ottoman* (Oxford, 1906), ii. 399; Morawitz, *Les finances de la Turquie* (Paris, 1902), p. 125. (F. GIESE.)

BEDJA. The name BEDJA or BODJA — more correctly pronounced BEGA or BOGA — is applied to a group of Hamitic tribes, who live between the Nile and the Red Sea, and whose influence was formerly felt from as far north as Cairo to the Abyssinian frontier. The name Bega is met with in pre-Muhammadan times in the Aizanās inscription (E. Littmann and D. Krencker, *Vorbericht der Deutschen Aksum-expedition*, Berlin, 1906, p. 6 *et seq.*) between 300 and 500 A.D.; in the Greek text King of the *Bouyazitūn* corresponds to the "King of the Bega" (D. H. Müller, *Epigraphische Denkmäler in Denkschr. Ak. Wiss., phil. hist. Kl.*, Vol. 43, Wien, 1894, p. 16), both of which are here titles of the prince of Axum. To the Bedja of the Arab geographers corresponds the name, still in use at the present day, applied collectively to these tribes "Beḍā'iye, Beja'iye", from which their language is called "to-Beḍā'iye" (Leo Reinisch, *Wörterbuch der Beḍā'iye-Sprache*, Vienna, 1895).

The Bedja have often been identified with the Blemmyes. The latter however certainly did not belong to this group of tribes; the ancient name has survived not in the Bedja but in the Bāliyūn whom de Goeje (Edrisi, p. 26, note 3) has already identified with the Blemmyes. In the beginnings of Islām the Bedja were considered by the Muslims as rude heathen unworthy of a treaty. It was not till the beginning of the second century that negotiations were entered into when 'Ubaidallāh b. al-Ḥabḥāb made an agreement with them, which was renewed under the Caliph Ma'mūn. Their land offered great attractions to the Arabs by its rich stones of gold (al-'Allākī) and jewels (emeralds). The Rabi'a and the Djuhaina, more particularly the former, settled in Bedjaland but gradually blended with its natives. From ancient times the names of two subdivisions of the Bedja have been known. According to Maḳrīzī the Ḥadārib are the ruling part of the nation and the Zanāfidj or Ranāfidj a sort of helots. Ibn Baṭūṭa says (i. 110) that the king of 'Aidḥāb was called "al-Hadrabi". The relationship is said to have formerly been the opposite. The Ḥadārib early became converts to Islām, most probably direct from paganism and not from Christianity as some authorities state. As to their Islām, we can only add to the full account given by Vollers [see the article 'ADĀBDE] that daughters among them did not inherit (Ibn Baṭūṭa, i. 110) and that therefore contrary to ancient popular law the prescription of the *Shari'a* on this point could not be put into force. In spite of the strong influx of Arab blood the Bedja have preserved their individuality to the present day. Their chief divisions are the 'Abābde [q. v.] and the Bisharīn [q. v.].

Bibliography: Besides the references under 'ABĀBDE and BISHARĪN cf. Schweinfurth, "Bega-Gräber" in the *Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte*, 1899, p. 538 *et seq.*; W. Münzinger, *Sitten und Recht der Bogos*, Winterthur, 1859; Maḳrīzī, *Khiṭāṭ*, i. 194 *et seq.*; Idriṣi (ed. de Goeje and Dozy), p. 21 *et seq.*, 26 *et seq.*; Ibn Baṭūṭa, Index sub Bodjah; 'Alī Mubārak, *Khiṭāṭ Djādida*, ix. 8 *et seq.* (C. H. BECKER.)

BEDJKEM, an Amīr al-Umarā'. Bedjkem was a manumitted slave of Turkish origin. He first attached himself to the prince of Gilān, Mardāwīdj b. Ziyār, and then deserted him because his countrymen had been slighted by Mardāwīdj. In 323 (935) the latter was slain and, as Bedjkem had been the leader of the assassins, he had to flee from fear of vengeance. He then betook himself to the Caliph, was appointed commander of the troops accompanying him by the Amīr al-Umarā' Muhammad b. Rā'īk and received the name al-Rā'īkī. In 325 (936-937) he twice defeated an army of the rebel governor of al-Ahwāz, Abū 'Abd Allāh al-Barīdī; when the latter sought the help of the Būyids, his luck turned. Bedjkem was put to flight and had to retire to Wāsīt. Here he began to cherish the plan of making himself Amīr al-Umarā'. The vizier Abū 'Alī b. Mukla wished to bring about the fall of Ibn Rā'īk and to this end entered into negotiations with Bedjkem. When the chief Emir heard of this he had Ibn Mukla thrown into prison where the unfortunate vizier soon died. Ibn Rā'īk then sought to win over his erstwhile enemy al-Barīdī but the latter was defeated by Bedjkem and forced to take his side. All Ibn Rā'īk's efforts were of no avail. In Dhū 'l-Ḳa'da 326 (September 938) Bedjkem entered the capital and was appointed Amīr al-Umarā' in place of Ibn Rā'īk by the Caliph. His first task now was to bring the recalcitrant Ḥamdānids to a fulfilment of their pledges. These were refusing to pay the tribute due, but when Bedjkem had gone to Mosul against the Ḥamdānīd Hasan, Ibn Rā'īk suddenly appeared in Baghdād at the head of two thousand men. Bedjkem had to make peace with Hasan in 327 (938) and to return to the capital. A peaceful settlement was soon reached with Ibn Rā'īk by the terms of which the latter received the governorship of Ḥarrān, Edessa and Ḳinnesrīn with the districts on the Upper Euphrates and the frontier fortresses. Only the Būyids now remained to be dealt with. Al-Barīdī therefore sent an army corps against Sūs. Mu'izz al-Dawla, the Būyid lieutenant, was not able to defeat it but his brother Rukn al-Dawla came to his assistance, advanced against Wāsīt and occupied a part of the town. Bedjkem arrived with reinforcements however, and Rukn al-Dawla had to retire. While Bedjkem and al-Barīdī were drawing up common plans for the prosecution of the campaign, the latter began to intrigue with a view to securing power for himself and was therefore deprived of his office. The Caliph al-Rāḍī died soon afterwards. His successor al-Muttaḳī confirmed Bedjkem as Amīr al-Umarā' and the latter now sent an army against al-Barīdī. His lieutenant was defeated however and Bedjkem had to take the field himself. Before he reached the scene of operations however, al-Barīdī was completely defeated and soon afterwards in Radjab 329 (April 941), Bedjkem was surprised and slain on an expedition by some Kurds. The highest praise is bestowed on him by Oriental historians not only for his military ability but also for his talents in other directions.

Bibliography: Ibn al-Aṯīr, *Chronicon* (ed. Tornberg), viii. 225 *et seq.*; Ibn Khaldūn, *Ibar*, iv. 432 *et seq.*; Abū 'l-Fida' (ed. Reiske), ii. 400 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 664 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 566. (K. V. ZETTERSTÉEN.)

BEDR. [See BADR, p. 559.]

BEDUINS. [See ARABIA, p. 372 *et seq.*]

BEG, a Turkish title, Ottoman *bey*, Kirghiz *bī* or *biy*. The various meanings, which are given in the dictionaries (cf. in particular *Sravničel'nij slovar' tureckich narječij*, i. 263 *et seq.* and W. Radloff, *Versuch eines Wörterbuches der Türk-Dialecte*, iv. 1568 and 1580), may be traced back to three fundamental notions: 1) a *beg* is any noble, in opposition to the common people, and usually also to the princes of the ruling house (the term is however also occasionally applied to the latter); 2) the "prince" of a small tribe or community is called *beg* in opposition to the *kağan* or *khān*, the ruler of a larger domain; 3) finally the word *beg* is applied to any "position of authority" in the widest sense whether it has been obtained from a ruler, by election or by usurpation: the commanders of divisions of armies from the largest to the smallest (cf. in particular the expressions *ulus-begī*, *tümān-begī*, *miñ-begī*, *jüz-begī* and *on-begī* in the sources for the history of the "Golden Horde"), the holders of administrative offices from the headman of a village to the governor of a province, civil officers and judges. The word appears to be found in all three meanings in the very earliest monuments of the Turkish language, the inscriptions of the viiith century A. D. *Begler* is there the noble in opposition to the people (*budun*); the prince of the Kirghiz, Bars-beg is given the title of *kağan* by the ruler of the Turki kingdom; the "wise and valiant" *buyuruḳ* who rule the kingdom with the *kağan* are in some places distinguished from the main body of the people as well as from the nobles; the expression *buyuruḳ-begler* also appears however. Cf. the glossary to the inscriptions in W. Radloff, *Die alt-türkischen Inschriften der Mongolei*, St. Petersburg, 1895, p. 138 and 143. In the mediaeval glossary published by Melioranskij (*Arab filolog o tureckom jazyke*, St. Petersburg, 1900, see Index) the word *Beg* is translated by the Arabic Amīr.

(W. BARTHOLD.)

Among the Ottoman Turks every son of a Pasha is entitled to bear the title *beg*; in addition the title is granted to military officers of the 5th and 6th rank (*Mir Alāi*, *Ḳāim maḳām*) as well as by courtesy to the *personnel* of the foreign diplomatic missions (whence *Bey oḡlu*, the Turkish name of Pera where the Ambassadors reside). In former times the chief governors of Roumelia, Anatolia and Syria bore the title *bezler beg* (*beyler beyi*) = Arabic *Amīr al-Umarā'*, Persian *Mir Mirān*, but now these are merely titles of honour. — *Begrāde* (p.) hence means in general a distinguished man of noble rank. — Further derivatives: *Beylik* the rank of a *Beg*, any office the tenant of which holds the rank of *Beg*. — *Beylikdāji*, prime minister, president of the Sultān's chancellory (*Diwān-i Humāyūn*). Cf. S. Kekule, *Über Titel, Ämter, Rangstufen und Anreden in der offiziellen osmanischen Sprache*.

BEGA. [See BEDJA.]

BEGTEGINIDS, the name of a dynasty in Arbela (Irbil), founded by Zain al-Dīn 'Alī Kūčūk b. Begtegin. The latter was one of Zangī's [q. v.] Emirs and was sent by him (539 = 1144) as governor to al-Mawṣil. On Zangī's death, he retained not only this office but also became lord of Shehrzūr, Hekkāriye, Tekrit, Sīndjār, Ḥarrān etc. The real seat of the family however was Irbil; 'Alī had his ḥarem and his treasures there

and he retained this town for himself when in 563 (1167) on account of advancing years he abandoned his other lands and towns in favour of Kutb al-Dīn Mawdūd [q. v.]. After his death in the same year, Irbil fell to his son Zain al-Dīn Yūsuf, who was still very young, while an elder son, Muẓaffar al-Dīn Kökbürī [q. v.], afterwards received the town of Harrān from the then lord of al-Mawsil, ʿIzz al-Dīn Masʿūd, son of Mawdūd. In the struggle which took place some years later between Ṣalāḥ al-Dīn and the Zangids, both took the side of Ṣalāḥ al-Dīn. On the death of Yūsuf in 586 (1167) his brother Kökbürī became lord of Irbil also and bequeathed his lands to the ʿAbbāsīd Caliph when he died childless in 630 (1242).

Bibliography: Ibn al-Athīr (ed. Tornberg), xi. and xii.

BEGTIMUR, Lord of Khilāt from 581—589 (118—1193). Begtimur Saif al-Dīn was originally a slave of Shāh-i Arman Ẓaḥr al-Dīn and played a prominent part in the reign of his son Sukmān II. As the latter, as Ibn al-Athīr states, was childless, the neighbouring princes hoped to be able to seize Khilāt on his death. Sukmān therefore in his lifetime ordered the chief men of his domain to pay homage to Kutb al-Dīn Ilghāzi, Urtukid of Māridin, who was his sister's son, but as the latter died before him in 580 (1184) and his successor was still a child, there was no one on Sukmān's death, which took place soon after, who had a legitimate claim to the throne. Begtimur took advantage of the situation to make himself lord of Khilāt, after putting Shāhī Arman's vizier Madjd al-Dīn Ibn Rashīk out of the way. He did not succeed without opposition however, for at this time the renowned Ṣalāḥ al-Dīn was preparing to subdue Khilāt and other towns in that district. Taḳī al-Dīn ʿOmar, a nephew of Ṣalāḥ al-Dīn, put Begtimur's troops to flight, released Ibn Rashīk from his imprisonment and was on the point of taking Khilāt when death carried him off and left Begtimur master of the field. When his dangerous enemy Ṣalāḥ al-Dīn died in the beginning of 589 (1193) Begtimur showed an almost insane joy. He took the title from this period of al-Sultān al-Muʿazzam Ṣalāḥ al-Dīn ʿAbd al-ʿAzīz, and was planning the siege of Maiyafārīkīn when his son-in-law Hazār Dīnārī had him murdered. The latter thereupon seized the throne of Khilāt, but some years later we again find a son of Begtimur mentioned as lord of the town.

Bibliography: Ibn al-Athīr (ed. Tornberg), xi. 322 *et seq.*; *Kitāb al-Rawḍatāin* (ed. Cairo, 1288), ii. 63 = *Rec. des Histor. des Crois.*, Orient., v. 78 and 107.

BEGUM (T.), the English way of writing *Bigam*, *Bigim* "Queen-Mother, widow of a prominent man, lady".

BEHĀR. [See BĪHĀR.]

BEHAR-I DĀNESH. [See BAHĀR-I DĀNESH, p. 575.]

BEHĀRISTĀN. [See BAHĀRISTĀN, p. 575.]

BEHESNĪ, derived from the Syriac BĒT HESNĀ, the BEHESNĀ of the Arabs, a Qazā and town in the Sandjak Malaṭya of the Wilāyet of Ma'mūret al-ʿAzīz. The population of the whole Qazā amounts according to Cuinet to 45,120, including 23,600 Muḥammadans, 5500 Kurds, 13,191 Kizilbashis, 2829 Gregorian Armenians and the town itself — again following Cuinet — has 1500

inhabitants. This figure is probably an error. Balhassanoghlu (see below), apparently following Sāmi's *Ḳāmūs* gives the number at 12,000 of whom 1500 are Armenians. This would rather agree with the statements of Ritter and Ainsworth, who estimate the number of houses at 2500 of which 250 were Armenian. The town has a few relics of the past, among them a fortress which was once famed for its strength. Under the Mamlūks of Egypt, it was one of the chief frontier-fortresses against the *Bilād al-durūb*, "the land of the great passes" through the Taurus. It was taken as early as 1396 by Timurtāsh for the Ottomans (Hammer, i. 204) but it was not till the reign of Selīm I in 1576 that it finally became a permanent Ottoman possession, when by the occupation of Halab all the other Syrian border fortresses of the Mamlūks fell into the hands of the Turks. After the battle of Nizib (1839) in which Ḥāfīz Pasha was defeated by Ibrāhīm, son of Mehmed ʿAlī, the Ottoman army after its flight reassembled here before its retreat over the Taurus.

Balhassanoghlu gives some specimens of the Turkish dialect spoken there in *Kelci Semele*, 1903, p. 125 (he is wrongly called Balkanoghlu here; Nedjib ʿAsim is meant).

Bibliography: G. le Strange, *Palestine under the Moslems*, p. 408; do., *The Lands of the Eastern Caliphate*, p. 123, 128; v. Kremer, *Nördl. Syrien*, p. 37; Sāmi, *Ḳāmūs*; Cuinet, *La Turquie d'Asie* (Paris, 1891—1895), ii. 376; Ritter, *Erdkunde*, x. 895; Ainsworth, *Travels and Researches in Asia Minor* (London, 1842), i. 265. (F. GIESE.)

BEHISHT. [See BAHISHT, p. 577.]

BEHISTÜN. [See BISUTÜN.]

BEHMAN. [See BAHMAN, p. 577.]

BEHNESĀ. [See BAHNASĀ, p. 578.]

BEHRĀM. [See BAHRĀM, p. 585.]

BEI. [See BEG, p. 688.]

BEI OGLU. [See PERA.]

BEILĀN (BAILĀN, BELĀN, BELEŇ), a village in the Amanus Mountains (Alma-Dagh, see above, p. 312) in North Syria situated in 36° 16' East Long. (Greenw.) and 36° 30' N. Lat. It is the capital of a Qazā (and therefore the residence of a Kā'immaḳām) belonging to the Wilāyet of Halab (Aleppo) with an area of 600 square miles and 10,800 inhabitants; cf. Supan in *Petermann's Geogr. Mitt.*, Erg. Heft 135 (1901), p. 15. Beilān possesses a picturesque situation and an excellent climate. It fills a deep valley, stretching from east to west between the Qara-Dagh and Djebel Mūsā ranges, so that its houses of wood stand partly on the banks of the Nahr Beilān (also called Derebaghsche) and partly rise in terraces up the northern face of the hill. The fact that Beilān is situated on a slope accounts to a certain extent for the differences in the estimates of the height above sea-level: Schaffer and Baedeker 1400 feet; M. Hartmann and Janke: 1580 feet; Cuinet: 1650 feet; Ainsworth: 1760 feet; Oberhummer-Zimmerer: 2325 feet. The vegetation (including many fruit-trees and vines) is exuberant here as the land is well watered by numerous mountain streams; the air is very healthy on account of the high situation, and the high cliffs running along the sides of the valley protect it from the oppressive heat; Beilān is therefore a favourite country resort of the fever-stricken merchants of Alexandretta (Iskanderūn) and is also much visited by the inhabitants of the

more distant Ḥalab. The figures given for the number of inhabitants (which is higher in summer) have varied since the middle of the 19th century from 2000 to 4000; Neale (1850): 3500 inhabitants, Kotschy (1862) and Czernik (1875): 2000 inhabitants, Oberhummer-Zimmerer (1896): 2100 inhabitants, Schaffer (1902): 4000 inhabitants, Janke (1902): 2000—3000 inhabitants, Supan, *op. cit.*, p. 26: 4200 inhabitants. The latest estimate, in Baedeker (1910), 7500 inhabitants, if correct, implies a considerable increase in the town in the last decade. Its present inhabitants are according to Baedeker mostly Muslims; earlier travellers e.g. Eli Smith (1848), H. Petermann (1853), and Oberhummer-Zimmerer say that two thirds of the population are Turks and one third Armenian.

Oriental authors of the middle ages never, as far as I am aware, mention Beilān. The statement of the *Sālnāme* of the Wilāyet of Ḥalab (year 1300 = 1882, p. 88) and of *Adhāna* (year 1308 = 1890, p. 188) that Beilān was first founded by the Ottoman Sultān Sulaimān II (1520—1566) is therefore quite credible. This new foundation is said to have filled a previously unoccupied area

called *ʿAin Nil*. The emendation of Nil (نیل) to Bail (بیل) and the derivation of the word Beilān from the earlier name of the *Bail*-spring (*ʿAin*) seems quite obvious. In this case the explanation, quite satisfactory in itself, of the word Beilān from the Turkish "pass" (Turk. *bel*, *beil*), which is proposed e.g. by Sachau (*Sitz. Ber. der Berl. Akad.*, 1892, p. 322) would be quite unnecessary. The conjecture put forth by Leake and H. Petermann that Beilān (or the above *Bail*) represents a corruption of the Greek *πύλαι* (cf. *Σύριαι πύλαι* below) is not to be entirely despised.

Beilān owes its importance entirely to its favourable situation on the most important route over the Amanus, which attains its highest ridge a short distance from the town ($1\frac{1}{2}$ miles to the south, $\frac{3}{4}$ hour). It was naturally fitted to be the halting station for all caravans from the Syrian-Mesopotamian hinterland (in particular from Ḥalab, Antākiya and Aintāb) journeying to the sea, usually to Alexandretta (Iskanderūn); there is therefore a large *Khān* here. The various estimates of the height of the pass differ in a rather remarkable degree; the figures given vary from 1980 feet (Murray) and 1996 feet (Baedeker) as minimum to 2900 feet (Oberhummer-Zimmerer) as maximum; most authorities give it as between 2220 and 2290 feet; cf. Janke, *op. cit.*, p. 158, note 96.

The pass of Beilān is by no means the only pass over the Amanus; there are, for example two other routes over the mountain from the 'Amk [q. v., p. 331], the plain of Antioch to Iskanderūn; cf. M. Hartmann, *op. cit.*, p. 10. But these and all the other passes (cf. Janke, *op. cit.*, p. 34 *et seq.*) are in the main mere footpaths and cannot in any way be compared in comfort with the Beilān pass, which is suitable for vehicular traffic. Trade and commerce between Syria and Cilicia have therefore from the earliest times been carried on over the Beilān pass and even armies have crossed it. *Σύριαι πύλαι* (Ptolemy, Strabo) or *Portae Syriae* (Pliny) also *Ἀμανίδες πύλαι* (*Portae Amanī* cf. Pauly, *Realenzykl. der klass. Altertumswiss.*, vi. 1547; Pauly-Wissowa, *op. cit.*, i. 1723). Alexander the Great marched through these "Syrian Gates" to his victory at Issus 333)

B. b.) and Roman armies in later times frequently used them.

In antiquity and the middle ages the principal place nearest the ridge of the Beilān pass was Pagrae (Πάγραι), Arabic Baghrās [q. v., p. 570]. The pass seems usually to have been called after Baghrās in mediaeval times; cf. Balādhori (ed. de Goeje, p. 164, 167), and the passages mentioned by M. Hartmann, *op. cit.*, p. 88, note 1. The name *ʿaḡabat al-nisāʾ* = "Pass of the Women" is also given (Balādhori, p. 167 = Yakūt's *Muʿdjam*, ed. Wüstenfeld, iii. 692, p. 12), the origin of which is ascribed to a tragic incident. When Maslama, son of the Caliph 'Abd al-Malik, was traversing the Beilān road on his expedition against 'Ammūriya (Amorium), one of his wives is said to have fallen into a ravine there. The Beilān pass was included in the area of the Syrian military frontier instituted against Byzantium, cf. G. le Strange, *Palestine under the Moslems* (1890), p. 37; the Caliph al-Muʿtaṣim (218—227 = 833—842) further strengthened the road over the pass, as Balādhori tells us (p. 167), by a specially built stone wall.

The name *Baghrās belī* (for *bel* see above) appears occasionally at the present day (cf. Ritter, *op. cit.*, p. 1829) but the usual name now is, since the rise of Beilān, *Beilān bel(i)* or *gedik(i)* (a synonym of *bel*).

In military history this mountain pass last figured in the struggle between Turkey and Muḥammad 'Alī as the scene of a decisive battle (30th July 1832) in which the Egyptian Crown Prince Ibrāhīm Pāshā utterly defeated the Turkish forces who were posted in positions easily defended on the height which dominate the valley, and by this victory became the undisputed lord of all Syria. Since that time the Beilān pass has also been called *Top-Yol* = "Cannon road" or *Top-Boghāz* = "Cannon-pass".

That part of the Amanus range which is traversed by the Beilān pass bears the name of Beilān-Dagh; the names Nawlu-Dagh and Gāwūr (Djāwūr-Dagh) are also applied to it, however; cf. thereon M. Hartmann, *op. cit.*, p. 36-37 and above p. 312.

Bibliography: R. Pococke, *Beschreib. des Morgenlandes*, ii. (1791), p. 252—253; Chesney in *Journ. of the Roy. Geogr. Soc.*, 1837, p. 414—415; Ritter, *Erdkunde*, xvii. 1607, 1785—1788, 1795, 1802, 1811, 1826, 1847—1849; H. Petermann, *Reisen im Orient* (Leipzig, 1861), p. 4—5; Th. Kotschy in *Petermann's Geogr. Mitteil.*, 1865, p. 340 *et seq.*; Czernik, *ibid.*, *Erg.-Heft* N^o. 45 (1873), p. 33—34; Sachau, *Reise in Syrien u. Mesopotam.* (1883), p. 464; do., *Am Euphrat und Tigris* (Leipzig, 1900), p. 149 and in the *Sitz.-Ber. der Berlin. Akad.*, 1892, p. 322; M. Hartmann, *Das Liwa Haleb* (in the *Zeitschr. des Ges. f. Erdk.*, 1894, Vol. 29), p. 7, 10, 11, 26, 32—37, 87—88; R. Oberhummer und Zimmerer, *Durch Syrien und Kleinasien* (Berlin, 1896), p. 102 *et seq.*, 328 (Geological section); Schaffer, *Cilicia* = *Petermann's Mitteil.*, *Erg.-Heft* N^o. 141 (1903), p. 96; Janke, *Auf Alexanders des Grossen Pfaden* (Berlin, 1904), p. 6. 32—34, 158—160; Baedeker's *Syrien u. Palästina*¹ (1910), p. 337—308, 362. (M. STRECK.)

BEIRAMĪYA. [See BAIRAMĪYA, p. 595.]

BEISHEHR, pronounced Bēshehri by the Turks, a *Ḳazā* and small country-town in the Sandjak of

Çoniya of the Wilāyet of the same name. The place at the present day has 2000 inhabitants, who are all Muslims, and is situated on the lake of the same name. According to Ramsay, *Historical Geography of Asia Minor*, p. 390 the town is built on the site of the ancient Karallia. The lake is the Karalis of the ancients and not the Trogitis as Hammer (*Gesch. des osmanischen Reiches*, i. 160) supposes. The Turkish town was founded by the Seldjüks, apparently by 'Alā al-Dīn I and was one of the six chief towns of Hamid in the xivth century. It was acquired in 1381 by purchase by Murād I when his son Bāyazīd was married to the daughter of the prince of Kermiyan, and it became definitely an Ottoman possession in 1443 under Mehmed I. Even at the present day the town enjoys a certain importance for the surrounding country on account of its fertile soil and the richness of the lake in fishes, which are sent to Çoniya and Nigde, as well as for its weekly market on the Saturday. The population suffers much from fever.

Bibliography: 'Alī Djewād, *Memālik-i 'othmāniyyih ta'rikh ve djagرافیati* (Stambul, 1314); Ramsay, *Historical Geography of Asia Minor* (London, 1890), p. 390; Sāmi, *Ḳāmūs-i a'lām*; Sarre, *Reise in Kleinasien* (Berlin, 1896), in particular, p. 118 *et seq.* (F. GIESE.)

BEIYŪMIYA. [See BAIYŪMIYA, p. 599.]

BEKR. [See BAKR, p. 604.]

BEKRİ MUŞTAFĀ AGHA, the name of a drunkard, who lived in the reign of the Sultān Murād IV (1623-1640) and is said to have led him into habits of drunkenness; the name *bekrī* therefore in Turkish still commonly means a drunkard. In the popular literature the drunkard Bekrī Muştafā Agha is a favourite character. Ewliya even gives the title of a Taklid: *Bekrī Muştafā and the Blind Arab Beggar*. Jacob who has collected the material referring to him, recently published a Karagöz play from Brusa in the *Zeitschr. der Deutschen Morgenl. Ges.*, liii. (1899), p. 621.

Bibliography: Jacob, *Traditionen über Bekrī Mustafa Āga in Keleti Sazmle*, v. (1904), 271; Menzel, *Bekrī Mustafa bei Mehmed Tewfik*, *ibid.*, iii. (1906), 83. (F. GIESE.)

BEKTĀSH, an Islāmic saint who has given his name to the Derwīsh order of the Bektāshīya. The accounts of Hādjdjī Bektāsh Wali are quite legendary. He is said to have belonged to Nishāpūr and to have been a pupil of Aḥmad Yesewī. The date 738 A.H. (1337 A.D.) given as the year of his death is merely the numerical value of the word Bektāshīya. On the *Maḳālāt* (sayings) ascribed to Hādjdjī Bektāsh and the *Wilāyat-nāma's* which relate his miracles cf. Jacob, *Bektaschijje*, p. 4, 7 *et seq.* The tradition that Bektāsh blessed the Janissaries under Orkhan appears to be a story based on the later connection of the Bektāshīs with the Janissaries.

The story that Bektāsh himself founded the Derwīsh order which bears his name is equally unworthy of credence. Jacob (*Bektaschijje*, p. 24) has advanced the supposition that the real founder was the Bālim Bāba (died 922 A.H. = 1516 A.D.) mentioned in the list of Grand Masters as "second Pir", and that he has been connected with a mythical Bektāsh Wali. At any rate we can certainly prove the existence of the Bektāshī order under this name only from the beginning of the xvth century. The religious movement which has

been organised by the order in the west of Turkey, is however older and even after the foundation of the order has spread far and wide beyond its limits. The Kizil-bāsh ("Red-heads") in the east of Asia Minor and in Kurdistan and the 'Alī-llāhīs (those who deify 'Alī) in Persia agree in their main doctrines with the Bektāshīs; they lack only the rigid organisation of the order. In some districts, particularly in Albania and in the Sandjak Tekke in Lycia (Jacob, *Türkische Bibl.*, ix. 13 *et seq.* has shown that the Takhtadjis discussed by Luschan in the *Archiv f. Anthropologie*, xix. are Bektāshīs) the Bektāshīs are a sect rather than an order, for almost the whole population belongs to them.

In the doctrines of the Bektāshīs the Šūfī ideas of the original equality of all religions and of the worthlessness of external ceremonies play an important part. Many Christian, Gnostic and pagan elements have remained incorporated in Derwīsh doctrines.

Although they for the most part profess to be Sunnīs and some few indeed possess Sunnī characteristics (on their illogical attitude to Abū Bakr, cf. Jacob, *Bektaschijje*, p. 42), the Bektāshīs are, as far as one may reckon them adherents to Islām, extreme Šhrītes and revere 'Alī, while the names of the first three Caliphs are tabooed. They recognise the twelve Imāms and among them particularly revere Dja'far al-Šādiq. The fourteen *Ma'sūm-i-pāk* ("the pure, innocent children") mostly 'Alid martyrs also enjoy the highest esteem. Graves of saints are held in such honour that prayers offered at them may take the place of ritual worship. The Bektāshīs have often settled at old and famous places of pilgrimage and thereby made them their own.

The important Christian elements which are found among the Bektāshīs, give rise to the hypothesis that they were originally Christians who have only adopted the external ceremonies of Islām. They have the doctrine of the Trinity, in which 'Alī has taken the place of Jesus (Allāh-Muḥammad-'Alī). At their meetings in the *Maidān odasy*, the hall of assembly in the monastery (*Tekkiye*; these correspond to the *Zikr* of other Derwīsh orders, although the Bektāshīs themselves deny that they have *Zikr*), they celebrate a sort of communion with the sharing of wine, bread and cheese. This particularly recalls the Artotyrites who are connected with the Montanists (cf. Jacob, *Fortleben von antiken Mysterien und Alt-Christlichem im Islam: Der Islam*, ii. p. 232 *et seq.*). They also confess their sins to their *Bābās* (chiefs) and receive absolution. The drinking of wine is not forbidden on account of the importance of the vine in the cult. Their women also do not wear veils. One section of the Bektāshīs lives in a state of celibacy. This was probably originally the rule; a particularly strong testimony to the non-Islāmic origin of the sect. The ascetic tendencies were chiefly manifested in the Kizil-Deli Sultān Monastery, at Dimeṭōka which was very powerful in the most flourishing period of the order and was broken up in 1826.

The Bektāshīs have adopted the mystic doctrine of numbers (for the most part Pythagorean) from Fazl Hūrūfī, whose *Qāwīdān* in the Persian text and in the Turkish edition by Ferishteoghlu, called *'Ashk-nāma* is held in high esteem by them, particularly the cult of the number four

and they have further developed the system independently. They also believe in the transmigration of souls.

The whole order is governed by the Grand Master (*Çelebi*) who resides in the mother-monastery (*Pir ewi*) at Hādījī Bektāsh (between Kirshehr and Kaşariye; cf. the picture in Jacob's *Bektaschije* and the description in Edmund Naumann's *Vom Goldenen Horn zu den Quellen des Euphrat*, p. 193 *et seq.*). This office is not necessarily hereditary but it has been transmitted from father to son for the last 150 years. The narrower circle of celibate Derwishes has since the middle of the xviith century had a head of its own, the *Müdjerred babasy*, who also resides in the mother-monastery. The head of a single monastery (*Tekkīye*) is called *Bābā*, the ordinary Derwish *Mürīd*, a layman attached to the *Tekkīye*, *Müntesib*.

The dress of the order of Bektāshī's consists of a white cloak and a white cap (*sikke*), composed of several, usually twelve triangular pieces (corresponding to the number of the Imāms), around which the Bābās wear the green turban (cf. the pictures in Jacob, *Bektaschije* and *Türk. Bibl.*, ix.). The amulet of stone called *Teslim Taş* is usually worn round the neck. The double axe and long staff complete the full dress. Those Bektāshīs who practice celibacy wear earrings as a distinguishing mark.

The political importance of the Bektāshīs depended on their close connection with the Janissaries, whose chaplains they were. The Janissaries are often actually called Bektāshīs or sons of H. B. (*Hādījī Bektāsh oghulları*). An official representative (*wakil*) of Hādījī Bektāsh lived in the barracks of the 94th Orta. The Bektāshīs were accessory to many of the Janissary revolts. Therefore when Mahmūd II annihilated the Janissaries in 1826, the blow also fell on the order allied to them. Many monasteries, especially those in the neighbourhood of Constantinople, were destroyed and their occupants for the most part banished, although some of their heads, e. g. of the monastery of Merdivenkjōj, were executed (cf. Es'ad Effendi, *Uss-i Zafer*, Constantinople 1243).

Although the order has never regained its former powerful position, it has again become more and more flourishing and at the present day is much stronger and more widely diffused than is generally supposed. On the monasteries in the neighbourhood of Constantinople see the appendix to Jacob's *Bektaschije*. In Asia Minor besides the "mother monastery", 'Osmandjyk in the north and in the west the Tekkīye at the grave of Baṭṭāl at Eski-shehr are important centres. There are a few isolated monasteries outside of Turkey e. g. on the Muḳattam in Cairo.

Bibliography: The chief work is Georg Jacob, *Die Bektaschije in ihrem Verhältnis zu verwandten Erscheinungen: Abhandl. der K. Bayer. Akad. der Wissensch.*, i. Kl., xxiv. Part iii. (München, 1900) — cf. the authorities given there p. 4—12; do. *Beiträge zur Kenntnis des Derwischordens der Bektaschis: Türkische Bibliothek*, ix. (Berlin, 1908). To the Oriental literature given by Jacob, *loc. cit.*, should be added the recent apologetic work *Bektāshī Sirri* by Rifkī (Constantinople, 1326 *et seq.*) (Tschudi.)

BEL (τ.), the "saddle of a mountain", "pass", occasionally appears in place-names.

AL-BELĀDHORĪ. [See **AL-BALĀDHORĪ**, p. 611.]

BELBIS. [See **BILBIS**.]

BELFORT. [See **KAŁ'AT AL-SHAḲIF**.]

BELGRADE (Slav: "white town"), the capital of Servia. The possession of Belgrade was often fought for by the Ottomans and the Holy Roman Empire. It was first besieged in 845 (1441) in the reign of Sultān Murād II by 'Alī Beg, son of Ewrenos, and hemmed in by land and water but supported by the Hungarians and defended by Prior Zowan of Ragusa, it was able to hold out for six months, till it was relieved by the intervention of Wladislaus, king of Poland. Muḥammad II (860 = 1456) made great preparations for the capture of the town; he had collected over 300 cannon. Nevertheless the attempt to storm the town, led by the Sultān himself, was brought to naught by the bravery of Hunyadi and Capistrane (21st July). — The fortress was not won for the Turks till the reign of Sultān Sulaimān on the 25th Ramaḍān 927 (29th August 1521). Belgrade had to surrender, for its supplies were exhausted. The Bulgarians who belonged to the garrison were allowed to found a village in the forest to the north of Constantinople; they called it Belgrade and it bears this name to the present day. The older Belgrade was besieged in 1099 (1688) by the Imperial troops and given up by the Ottoman governor Yegen 'Othmān without a fight. Two years later the Grand Vizier Kīōprülü Muṣṭafā Paşa regained it. Laṭīfī who was present on this occasion jocosely calls the town *Bi'r al-Aghrād*: "spring of bad intentions" (Seybold, *Tübinger Arab. Handschriften*, p. 70 *et seq.*). The imperial forces attempted in vain to recover it in 1105 (1693). Five years later, Belgrade was destroyed by a great conflagration (5th Djumādā I, 1110 = 9th November 1698). After Prince Eugene had won the battle of Peterwardein (5th August 1716), the Imperial troops appeared before the town. An attempt by the Turks to dislodge them led to a great battle under the walls of the town in which they were utterly routed (16th August, 1717). On the second day after this battle the fortress surrendered on being granted honourable terms. On the Peace of Passarowicz (21st July 1718) it passed to Austria. In 1152 (1739) the Ottomans again undertook a siege of the town and by the Treaty which bears its name, it was ceded to them (27th Djumādā I, = 1st September). In the beginning of the reign of Selīm III, the Austrians recaptured Belgrade after the battle of Fakshānī (1203 = 1789) and held it till the Treaty of Szistow (4th August 1391). The mutiny of the Janissaries of the garrison (1803) facilitated the revolt of the Servians (1806). They made Belgrade, which had been captured by Kara-Georg, their capital, till they were defeated in 1813, by Redjeb, Paşa of Widdin. Belgrade received a Turkish garrison, which only vacated the citadel in 1867, after bombarding the town (which had again been the capital since 1832) in 1862.

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, see Index; Jouannin, *Turquie*, p. 362, 366, 390. (CL. HUART.)

BELİĞ, the name of two Turkish poets, who are often — even by Turks — confused or mistaken for one another, viz:

1. ISMA'IL BELİĞ of Brusa. Little is known of his life. Like his father he was an Imām in Brusa, where he was born and died. Accounts differ as

to the year of his death. Sāmi gives 1140, Hādījī Khalfa, 1143, and once by a slip 1133, and the biography at the end of his printed works (see below), 1142 or 1143 A. H. The latter = 1730 or 1731 A. D. is the most likely. Of his poetical works which are said to be in Brusa, are there mentioned: 1. *Gül-i şadberk*, a commentary on a hundred Hadiths; 2. *Sergüesht-nāme*; 3. *Sev'a-i seiyāre*, according to Hādījī Khalfa composed about 1125. A *Shehrensiz* is attributed to him by Hādījī Khalfa, but this is probably a confusion with the other Belig. He is said in addition to have written a biography of poets. His chief work however is the *güldeste-i riyā-i 'irfān we wafiyāt-i dānish-weran-i nādiredān*, printed in Brusa in 1302. It consists of five parts (*gülbun*) in which the most prominent people of Brusa (Sultāns, princes, scholars, poets, musicians etc.), are dealt with. At the end of the printed work is a biography of the poet.

Bibliography: Hādījī Khalfa; Sāmi, *Kāmis* and the above mentioned biography.

2. MEHMED EMİN BELİĞ of Larissa (Turkish Yenışehir). Little is known of his life either. He belonged to the 'Ulemā and on his death in 1172 = 1758-1759 held the office of Kādi in Eski Zaghra. He was not a great celebrity, and the verdict of Turkish critics on him varies. Hammer does not mention him, but Gibb rightly emphasises his importance. His *Kasidas*, *Ghazels* and his *Sakīnāme* are of mediocre quality. His most original work is his four poems: *Hamam-nāme*, *Keshghernāme*, *Khaiyān-nāme* and *Herbernāme*. In these, influenced by Mesihi's *Shehrensiz*, he describes the beautiful youths engaged in the trades mentioned in the bazaar and at the same time gives us very interesting glimpses of the life of the time. In these he writes relatively pure Turkish. Unfortunately his fondness for archaic expressions renders his style cumbrous.

Bibliography: Gibb, *A History of Ottoman Poetry*, iv. 117 et seq. In the Index he is confused with the preceding. (F. GIESE.)

BELVOIR, a fortress of the Crusaders in South East Galilee, high above the valley of the Jordan, called KAWKAB by the Arabs, the modern KAWKAB AL-HAWA'. The castle, built by King Fulko about 1140, passed in 1168 into the possession of the order of Knights-Hospitaller. In 584 (1188) it fell into the hands of Salāh al-Dīn after a long resistance. Al-Mu'azzam 'Isā of Damascus demolished the fortress in 615 = 1219, as he did not feel strong enough to hold it against the Franks. It thus ceased to play an active part in history although it is still occasionally mentioned in later documents. In its considerable ruins there is a village at the present day.

Bibliography: Yākut, *Mu'djam*, iv. 328; *Recueil des Historiens des Croisades*, Orient., iv. 344-349, 386-389; Ibn Shaddād (Leiden, Manuscript 1644), p. 227; E. Rey, *Les colonies Franques de Syrie*, p. 436 et seq.; Guérin, *Galilée*, i. 129-132; *Survey of Western Palestine*, *Memoirs*, ii. 85, 117-119.

(R. HARTMANN.)

BENARES, or BANĀRAS (also called KĀSĪ), a holy city of the Hindus, United Provinces, on the r. bank of the Ganges: pop. (1901) 209, 331, including 53,566 Muḥammadans, of whom many belong to the Djulāhā or weaving class. Some descendants of the Mughal Emperors of Dihli reside here. Benares is not prominent in Muḥam-

madan history, except for Awrangzēb, who razed to the ground the most sacred Hindu temple and built on its site a mosque, whose white domes and minarets are still the most conspicuous object from the river. He also changed the name of the city to Muḥammadābād, in which style it appears on his coins. There are other mosques and *dargahs*, constructed from Hindu or Buddhist materials, which date back to the 14th cent.

Bibliography: M. A. Sherring, *The Sacred City of the Hindus* (1868); E. B. Havell, *Benares* (Calcutta, 1906); *Benares Gazetteer* (Allahabad, 1909). (J. S. COTTON.)

BENDE, the Persian word for slave. The number of slaves still in existence in Persia is gradually decreasing. The black slaves come from Africa and are introduced while still young, usually via Maskat and Būshire, more rarely via Arabia and Baghdad. A distinction is made between Abyssinians (*Ḥabashī*) and negroes (*Zandjī*); the former are preferred for their beauty and intelligence. The few white slaves are Turkomans or Balōchis. Some Kurdish tribes sell their daughters to Persian families, but these girls are usually afterwards married to a member of the family and therefore cease to be slaves. This formerly was also the case with Circassians. The Russian occupation of the Caucasus and the English cruisers in the Indian Ocean have now put an end to this trade. Besides, the climate of Persia is not fitted for negroes, who cannot rear their children there and certain illnesses carry off half-breeds in the second or third generation. — The eunuchs also are slaves or freedmen. They are all black, the last white eunuch, who had been taken in the Caucasus wars, having died in 1856. — The word *bende* has having taken the meaning of "servant" and is used as a polite way of referring to oneself: *bende* = "your servant", i. e. "I", similarly in Turkish *bende-niz*.

Bende is also the *Takhallus* or penname adopted by Mirzā Muḥammad Rādi of Tabriz, a Persian poet who was employed as calligrapher and secretary in the government offices in the reign of Fāth 'Alī Shāh. He died in 1222 (1807) and was buried at Nedjef. He has left poems in Arabic, Persian and Turkish, as well as some writings in prose (*Zinat al-tawārīkh*) dedicated to the Shāh.

Bibliography: J. E. Polak, *Persien*, Vol. i. p. 247. — Ridā-Kulī-Khān, *Madjma' al-Fuṣṣahā'*, Vol. ii. p. 80. (CL. HUART.)

BENDER, the chief town in Bessarabia, on the right bank of the Dniester. This town was built on the site of a Genoese fortress dating back to the viith century. It belonged to the princes of Moldavia, then to the Turks, who changed its old name of Tigin to its present one. The Swedish king Charles XII (called *Demir-bash*, "Iron Head" by the Turks) fell back here after the battle of Pultawa (8th July 1709). He had a house built outside the walls and it was in it that he was besieged and taken prisoner (12th February 1713) when he declined to leave Bender. It was taken by assault after a two months' siege by the Russians on the 27th September 1770; occupied again in 1789 and in 1806, it was definitely ceded to Russia by the treaty of Bucharest (28th May 1812).

Bibliography: J. de Hammer, *Histoire de l'Empire ottoman*, xiii. 208, 248; xvi. 266; Jouannin et Van Gaver, *Turquie*, p. 323, 363; Wāṣif, *Maḥāsīn al-Āthār*, Vol. ii. p. 66.

(CL. HUART.)

BENDER, in Persian, a harbour on the sea or on a large river; it has passed into the Arabic of Syria and Egypt with the sense of place of trade or exchange of moneys (Boethor, Vollers) and even workshop (Cuche); *Shāh-bender* is the Syndic of the merchants; the Ottomans use the word to designate their consuls abroad. *Bender-i Gaz* is the name of the harbour of Astarābād on the Caspian Sea. (CL. HUART.)

BENDER-‘ABBĀS, a Persian seaport situated in 56° 20' East L. (Greenw.) and about 27° North Lat. in the south-east of the province of Fārs, near the Kermān frontier. From its geographical position it is the most advantageous point on the whole Persian coast; for, built on the northern bend of the strait of Hurmūz (Ormūz) the town with the islands in front of it, commands the entrance to the Persian Gulf as well as to the Gulf of ‘Omān. Just opposite is the long island of Kishm (Arabic *Tawila* = the “long”) which is only separated from the continent by a narrow channel, called Clarence Strait on the maps. To the east of Kishm are two small islands, the southern of which is called Lārek and the northern Hurmūz [q. v.].

In antiquity and during the greater part of the middle ages, the capital of this district was the town of Hurmūz (in the classics: Ἀρμόζεια, Armysia etc.; Arabic Hurmūz) half a day’s journey distant from the shore. On account of the constant raids of robber nomadic tribes, the then prince of the town transported the inhabitants in the beginning of the viiith (xivth) century to the adjacent island of Djarūn, which has since then generally been known by the name of Hurmūz (Ormūz). The abandoned settlement on the mainland (Old-Hurmūz) soon fell into decay (its ruins still exist at the modern Mināb), while the newly founded town on the island (New-Hurmūz) quickly attained considerable importance and became the chief emporium on the Persian Gulf and an international harbour for the wares of the Orient. When at the time of the decline of the rule of the Aḡ-Ḳoyūnlū [see above, p. 225, 441] and the rise of the Ṣafāwis, there was no strong authority in South Persia, the Portuguese under Albuquerque seized the island of Hurmūz in 920 (1514) and were left in undisturbed possession of this valuable island for over a century. When the English appeared in the Indian Ocean, they, being jealous of the influence of Portugal, supported the efforts of Shāh ‘Abbās I, to whom this flourishing European colony at the gates of his kingdom was a thorn in the flesh. With the help of a fleet of the East India Company he took the island from the Portuguese and utterly destroyed the town in 1301 = 1622; cf. above p. 8a. The successor of New Hurmūz was the already very old settlement of Gumrūn (Gomron), directly opposite the island which had been used by the Portuguese as an occasional landing-place on the mainland, where English, French and Dutch factories had recently been built.

The older Arab geographers mention a fishing village on this site, called Sūrū (Shārū) whose inhabitants, as Muḳaddasī tells us, carried on commerce with the opposite coast of ‘Omān. Mustawfī in 740 (1340) calls this place Tūsar (?). As to the name Gumrūn or Gombron, which with many variants (Gambron, Komron, Komoran, Combarao etc.) was the usual one among Portuguese and European travellers of the xvith and xviith

centuries, it can hardly be explained, as has often been done, as derived from the Turkish as meaning Custom House (corruption of the Turkish *güm-rük* = toll) but is rather connected with the earlier name of the island of Hurmūz, Djarūn or perhaps better Djarūn; according to the latter reading of the name, Gamrūn (Gumrūn) would have to be regarded as a form of the name in which nasalisation has taken place in compensation for the loss of the double consonant (a phonetic change for which other examples could be quoted). Just as the name of the Hurmūz on the mainland had been transferred to the island of Djarūn, the latter older name seems to have been transferred to the town on the neighbouring coast.

Shāh ‘Abbās gave to the village of Gumrūn which soon became prosperous on the fall of New Hurmūz, the name of Bender-‘Abbās = “Harbour of ‘Abbās”, which it still bears. But the plan of the Persian king to make his foundation the centre of a foreign trade which was to be gradually developed, could not be fulfilled on account of the disinclination of his subjects for nautical affairs. As the successor of Hurmūz, Bender-‘Abbās inherited and filled for over a century its role of a maritime commercial centre, though in a much more modest degree. A dangerous rival arose to it in the harbour of Bushīr (Bushehr, q. v.) called into being by Nādir Shāh, which soon obtained the commercial supremacy of the Persian Gulf.

In 1793 Saiyid Sulṭān, the ruler (Imām) of Maṣḳat (in ‘Omān) received Bender-‘Abbās with the adjoining lands along the coast (from Lingah to Yashk) on lease, and it was retained till 1854 when the Persians again occupied the town. Saiyid Sa‘īd, the then prince of Maṣḳat was able in 1856 to obtain an extension of the terms of the lease for a further 20 years but under much less favourable conditions. The town and district is now ruled by a Persian governor of its own. The importance of Bender-‘Abbās has increased again considerably in the last decades so that it now ranks as the second commercial town on the Persian Gulf immediately next to Bushīr. The revival of Yazd and Kirmān and the cultivation of opium, which is being constantly extended, has contributed much to the continual increase in the volume of trade there. The commerce is almost entirely in the hands of native and Indian merchants. On the amount and development of exports and imports cf. the statistical tables given in Stolze-Andreas, *op. cit.*, p. 76, 77 and M. v. Oppenheim, *op. cit.*, p. 321, note 2, which are based on material from English official sources. Almost all the eastern provinces of Persia as well as eastern Fārs send their products to Bender-‘Abbās; traffic by land is rendered possible by three roads of which two run in a north-westerly direction from Shīrāz (the one viā Lār and the other viā Ṭarūm) while the other runs north in a fairly straight line to Kirmān.

The harbour of Bender-‘Abbās is the next best to that of Bushīr; it is on the whole well sheltered, being only open to the winds from the south-east; but the flatness of the coast makes the landing of large ships difficult. The passage through the above mentioned Clarence Strait is rendered difficult by shoals and by the mangrove islands which are submerged at flood-tide. The anchorage at 3 fathoms deep is one mile from land and at 4 or 5 fathoms, two miles.

As to the modern town, its appearance, with its low mud houses, many of them in ruins, suggests a village rather than a town. Only fragments remain of the earlier fort and the European factories. The custom house (*gümriük*) dates from the Portuguese period. The Serāi, the residence of the governor is a modern building of one story. Gardens surround the town on both sides; the coast is in part overgrown with mangrove bushes which afford a welcome fuel supply. In the background rises a high mountain wall with peaks rising to about 10,000 feet.

The climate of Bender-^cAbbās is usually described as very unfavourable. The heat of the sun in summer is terrific; to escape the burning heat, the population for the most part migrate in the hot season to Mināb lying just at the foot of the mountains (near the ruins of Old Hurmūz) or to other high lying places in the neighbourhood. For purposes of ventilation the houses are usually furnished with towers. The supply of drinking water is also bad; the large cisterns built by Shāh 'Abbās I are still pointed out.

The inhabitants are for the most part Arabs. They have a reputation for being unruly, and in conjunction with the Arab tribes of the hinterland, give much trouble to the Persian government by their unrest. Under 'Abbās I the population is said to have risen to 20,000 souls; even in 1674 Chardin numbered the houses at 1400—1500, which would give 15,000—20,000 inhabitants. Since the middle of the xviiith century the number has declined, a fact which is partly to be explained by the dangerous competition of Bushir, which began at that time. Dupré's estimate of 20,000 (in 1808) is certainly much too high, Fraser (1820) estimated the number at 3000—4000, Pelly (1864) 500 houses (about 4000—5000 inhabitants), Stolze-Andreas: 8000 inhabitants; the latest figures of Lovini (7000 inhabitants) and Curzon (5000 inhabitants) seem to show a recent increase in the population there; on the last two estimates see Supan in *Petermann's Geogr. Mitteil.*, Erg. Heft, n^o. 35 (1901), p. 26. The already mentioned unhealthy condition of the town forms a serious obstacle to its ever attaining any great prosperity.

Bibliography: W. Ouseley, *Travels in Various Countries of the East* (London, 1819 *et seq.*), i. 81, 154—162, 165, Note 33; Ritter, *Erdkunde*, viii. 739—749; Polak, *Persien* (Leipzig, 1865), ii. p. 12 *et seq.*; Fr. Spiegel, *Iranische Altertumskunde*, i. (Leipzig, 1871), p. 87; L. Pelly in the *Journ. of Roy. Geogr. Soc.*, 1864, p. 251 *et seq.*; F. J. Goldsmid, *ibid.*, 1873, p. 65 *et seq.*; E. Reclus, *Nouv. géogr. univers.*, ix. (1884), p. 276, 279 *et seq.*; Stolze-Andreas in *Petermann's Geogr. Mitteil.*, Erg.-H. N^o. 77 (1885), p. 15, Note 2, p. 7, 47, 76—77; A. Müller, *Der Islam im Morgen- und Abendlande*, ii. (1887), p. 367; Tomaschek in the *Sitz.-Ber. der Wien. Akad. der Wissensch.*, Vol. 121, N^o. viii. (1890), p. 42 *et seq.*; Prellberg, *Persien, eine histor. Landschaft* (Leipzig, 1891), p. 52—54; M. v. Oppenheim, *Vom Mittelmeer zum persischen Golf* (Berlin, 1900), ii. 320—322, 343, 355; de Morgan, *Mission scientif. en Perse, étud. géograph.*, Vol. ii.; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 261, 292, 295, 318—319.

(M. STRECK.)

BENG (Sansk. *bhaṅgā*, Avest. *baṇha*, Pahl. *mang*, *bang*, hemp), strictly the name of various

kinds of hemp (*Hyoscyamus niger*), is in Persia however the popular name for the *Hashish* (*Cannabis Indica*). It is sold in the form of leaves or pills (*čers*). Such pills are also pounded up and placed in fresh milk from which "Beng-butter" (*rawghan-i beng*) is prepared. A tea-like infusion (*beng-āb*) is also prepared from the Beng (1—3 grammes a dose), which is regarded as an excellent remedy for acute urethritis. — The Arabs have borrowed the word in the form *bendj*.

Bibliography: J. E. Polak, *Persien*, ii. 224; Edw. G. Browne, *Literary History of Persia*, ii. 205; *A Chapter from the History of Cannabis Indica* (St. Bartholomew's Hospital Journal, March 1897); E. Quatremère, *Histoire des Mongols*, i. p. 126 n.; Schlimmer, *Terminologie pharmaceutique*, p. 102. (CL. HUART.)

BENGAL, the largest and most populous province of British India, comprising the lower courses of the Ganges and Brahmaputra rivers, together with their joint delta. The name does not appear in any Muḥammadan writer before the end of the 13th cent. As a Muḥammadan province, its area and limits were practically the same (though there were frequent changes on the frontier, especially on the W. and the N. E.), from that period until the end of the 16th cent., when it was regularly assessed by the orders of the Emperor Akbar. "On the south the province was bounded by the swamps of the Sundarbans and by the dense forests which then made Orissa practically inaccessible: the eastern frontier followed the river Megna northward, and then turned eastward to include Silhat: thence it passed along the lower slopes of the hill country of southern Assam to a point on the Brahmaputra near Dhūbri. The northern boundary extended from this point westward along the south of the Kuč Bihār state, and thence along the Terai to the river Kosi. To the west and north-west the frontier extended little beyond that river, but under some of the earlier Sultans the kingdom of Bengal included North Bihār as far as the river Gandak. South Bihār belonged to Bengal only for a short time, and the more permanent boundary line of Bengal to the south of the Ganges started from Colgong, including Rājāmahāl, passed to the confluence of the Barākar and Damūdar rivers, and then followed the western boundaries of the modern districts of Hūghli and Howrah down to the point where the Rūpnarāyan river runs into the Hūghli. Speaking generally, therefore, the dominions of the Sultans of Bengal included most of the present districts of the Bardwān, Presidency, Dhākā, Rājshāhi, Bhāgalpur and Patna (north) Divisions, and embraced an area of about 75,000 square miles." (H. N. Wright, *Catalogue of Coins in the Indian Museum*, Calcutta, ii., 140).

In English official usage the word Bengal has borne many significations. At first it was applied to the area ceded in 1765 by the *diwāni* grant of Bengal, Bihār, and Orissa, forming the original Bengal Presidency. Then it was extended to the acquisitions gradually made in Northern India, until it came to be coextensive with all British territory that was not included in one of the other two Presidencies of Madras and Bombay. This signification lasted until quite recent times for the Bengal army and the Bengal civil service. In 1854 a lieutenant-governor was appointed to the province of Bengal in its original sense, which

had hitherto been administered by the Governor-General in person, or in his absence by a deputy governor. Finally, in 1895, the eastern portion with Assam was constituted a new lieutenant-governorship, leaving the old name for the portion round Calcutta, together with the sub-provinces of Bihār, Orissa, and Čhoṭā Nāgpur. In this official sense, the area of Bengal is 148,592 sq. m.; pop. (1901), 54,662,529. But, for the purposes of the present article, Eastern Bengal may be included, adding 50,000 sq. m. to the area and 25 millions to the population.

At the time of the Muḥammadan conquest, the greater part of Bengal was ruled by a Hindu dynasty of the Sen family, with its capital at Nadiya, while Bihār was under a Buddhist dynasty of the Pāl family, who had been driven from Bengal by the Sens. The Muḥammadan conquest of Bengal was almost contemporary with their conquest of Hindustan, being accomplished during the lifetime of Mu'izz al-Din Muḥammad Ghōrī. About 1197, one of his generals, Muḥammad Bakhtiyār Khildjī, conquered Bihār, and two years later advanced into Bengal with a small body of horse. The last Sen king, named Lakṣman, fled ignominiously from his capital, and thenceforth all Hindu resistance seems to have ceased. For more than a century (1202—1339) Bengal was ruled by a succession of 25 Muḥammadan governors, more or less subordinate to the Dihlī emperors, with their local capital at Gaur (or Lakṣnauti), while for the later portion of this period Eastern Bengal revolted against Dihlī; and for a second period of two centuries (1338—1537) there are reckoned 24 independent Muḥammadan kings, who mostly also had their capital at Gaur, or at the neighbouring cities of Pandua and Tāndā, now all alike in ruins. In 1537 Humāyūn conquered Bengal, only to be driven out shortly afterwards by his rival, Shēr Shāh. In 1576 Bengal was finally annexed to the Mughal empire by Akbar; and then follows a third period of nearly two centuries (1576—1757) during which about 30 governors each acknowledged his appointment from Dihlī, though latterly such recognition was only nominal and the office tended to become hereditary. Akbar's Rājapūt governor, Mān Singh, fixed the capital at Rājīmāhāl on the Ganges, not far from Gaur, whence it was soon removed to Dacca (then on the Brahmaputra), for convenience in dealing with Portuguese and Arakanese pirates. In 1704, Murshid Kuli Khān transferred it again to Murshidābād, on a branch of the Ganges then frequented by European traders. After the battle of Plassey (1757), the Nawwābs of Bengal became dependent on the British, without any express surrender of sovereignty other than contained in the *dīwānī* grant from Shāh 'Ālam. Their descendant now ranks as the first nobleman in Bengal, with the title of Nawwāb Bahādūr of Murshidābād.

In 1901, before the division of the province, the number of Muḥammadans in Bengal was 25½ millions, being two-fifths of the number in all India. The proportion to the total population was 33%, though in some districts of eastern and northern Bengal the proportion rises above 75%, and in the new province of Eastern Bengal and Assam the proportion is 56%, compared with 10% in Western Bengal and only 1% in South Bihār. This irregular distribution can best be ex-

plained by assuming that the inhabitants of the delta belong to aboriginal races, who were never admitted into the higher castes of Hinduism and therefore received Islām readily from their conquerors. It has been proved by anthropometric evidence that the vast majority of the Muḥammadans in Eastern Bengal cannot be distinguished physically from their Hindu fellows; and it is also true that they preserve to this day many Hindu observances and superstitions. It may be added that, apart from some slight amount of conversion, they certainly increase at a quicker rate than the Hindus, which is attributed to their occupation of a more fertile region, their use of a more nourishing diet, and their permission of widow marriage. Almost without exception they belong to the Sunnī sect, and describe themselves as *Shāikh*s, which is the usual name throughout India for the descendants of converts. The number of Saiyids in 1901 was 236,468, of Pāthāns or Afghāns 423,740, and of Mughals only 18,678. The doctrines of the Wahhābī sect were introduced into Bengal early in the 19th cent. by two separate movements. One of them, derived from Saiyid Aḥmad Shāh of Rāē Barēli and subsequently headed by Mawlānā Karāmāt 'Alī [q. v.] of Djaupūr, had its headquarters at Patna. The other, which was mainly local in Eastern Bengal and confined to the lower classes, is associated with the name of Dudhu Miyaṇ, a weaver of Faridpur district. Their followers are generally known as Farāzī [q. v.] or followers of the *farāzī* or obligatory ordinances of the religious law. Apart from Hindu superstitions, certain forms of worship not based on the Korān are common among the Muḥammadans of Bengal. Such are the adoration paid to departed *pīrs*, often of local origin, and the homage of certain mythical personages, among whom Khwādja Khizr stands pre-eminent as the saviour of seamen from shipwreck.

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(J. S. COTTON.)

BENGHĀZĪ (so called after a Marabout whose grave is farther to the north on the sea shore) is the economic capital of Cyrenaica and the seat of the government of the Turkish province of Benghazi. It lies at the north end of a bay open to the west, not more than 10 feet deep and badly protected by a dilapidated breakwater (the

larger vessels have to anchor at a considerable distance out and in winter cannot unload in rough seas) and is enclosed on the east by a salt bed dry in summer, on the southeast by a sand-flat which is often inundated, so that it is only on the north that there is good ground communicating with the continent through a palm-grove. The surrounding country is very fertile, but is not yet cultivated very intensively and so appears desert and dreary. There are no ancient ruins, with the possible exception of some foundations of a quay but the soil is rich in sculptures, vases, inscriptions and coins. The simply built mosques, synagogues, churches and one or two-storied dwelling houses call for no remark. In the west of the town is a large *Ḳaṣr*, in which the *Mutaṣarrif* lives and the military also are quartered. There are Turkish and Italian Post Offices, an Italian school, and branches of the *Banco di Roma*. From its situation — although the harbour which year by year becomes more silted up and the lack of drinking water which has to be brought in from the country, are grave disadvantages — *Benghāzī* commands on the one side the trade of the eastern part of the Gulf of Sidra and the northern coast, on the other the commerce of the western two thirds of Cyrenaica and the caravan routes by the *Awdjila* where the roads branch, *a.* to *Kufra*, the oasis south east to *Tibesti* and *Wadāi*, *b.* to *Murzūk*. Through political changes in the central *Sūdān* it temporarily attained (to the detriment of *Tripolis*) a larger sphere of commerce but soon gradually sank again to its former insignificant position so that at the present day its inhabitants may be estimated at from 12,000—15,000, of whom the greater part are *Muḥammadan Libu Berbers*, strongly mixed with negro blood, 1200 *Maltese*, *Greeks* and *Italians* as well as a few other Europeans and 2500 *Jews*. The imports comprise cotton stuffs, linen, olive oil, soap, candles, petroleum, sugar, coffee, rice, tea, wood, and charcoal; the exports consist mainly of cattle and corn to *Malta* and *Crete*, wool to *Marseilles*, and sponges. Large quantities of salt have been obtained by the government from the *Sebkhas*. The exports averaged for the years 1902—1906: £ 455,700 in value annually and the imports only £ 214,000. There is a regular fortnightly service of steamboats from *Malta* via *Tripoli* to *Alexandria* and from *Alexandria* to *Malta* four times a month. The settlement of *Euhesperides* founded about 500 B. C., by the king's (*Arkesilaos IV*) party, probably on an older native site, was called *Berenice* after the occupation of *Cyrenaica* by the *Ptolemies of Egypt* in honour of the wife of *Ptolemy III*. Its temporary prosperity, largely due to the large number of *Jews* there, gradually declined as the land became desert, and did not revive till the middle ages during the period of *Genoa's* supremacy in the *Mediterranean*, when it was known by the name of *Bernik* (*Yākūt, Mu'djam*, i. 595; *Idrisi*, ed. *Dozy* and *de Goeje*, 132 *et seq.*). With the decline of the *Italian republics*, *Benghāzī* also began to sink from its prosperity; the stirring times of the *Corsairs* did not help it either and in 1820 the town now called *Benghāzī* had only 2000 inhabitants.

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(EWALD BANSE.)

BENĪKA, the government offices of the *Makhzen* in *Marocco*. The *Benika* are large rooms in one of the courts of the *Dār al-Makhzen* in *Fās* (*Fez*) or wherever the *Sultān* is for the time. The viziers reside there with their secretaries and see that business is dispatched. The following nine officials are each entitled to a "benika": the *Wazīr* (Minister for the Interior), the *Wazīr al-Bahr* (Foreign Minister), the *Amin al-Umanā* (Minister of Finance), the *Amin al-Dakhal* (in charge of the revenues), the *Amin al-Shkara* (entrusted with the expenditure), the *Amin al-Hisāb* (Accountant-General), the *Wazīr al-Shikāyat* (Minister of Justice) and the *Hādjiib* (Chamberlain, who has control of the *Sharif's* household). Each *benika* therefore has a minister in the European sense of the word at its head (*Aubin, Le Maroc d'aujourd'hui*, Chap. xi.).

(G. YVER.)

BENJAMIN. [See *BNYĀMIN*.]

BERĀR, a province in *India*, lying between 19° 35' and 21° 47' N. and 75° 59' and 79° 11' E., bounded on the north by the *Sātpurā* hills, on the east by the river *Wardhā* and on the south by the river *Pengangā*. The population (in 1901) was 2,754,016, of whom 212,040 were *Musalmauns*. *Berār* was first invaded by the *Muḥammadans* in 1294 but was not permanently occupied until 1318, when it became part of the *Dihli* empire. It formed one of the provinces of the kingdom of the *Bahmani Shāhs* [q. v.], and constituted the dominions of the 'Imād Shāhs [q. v.] when 'Imād al-Mulk, governor of *Berār*, proclaimed his independence in 1490, in the reign of the *Bahmani* king *Maḥmūd Shāh II*. When the 'Imād Shāhī dynasty came to an end in 1575, *Berār* passed under the sway of the *Nizām Shāhī* kings of *Aḥmadnagar*, and in 1596 was annexed to the *Mughal* empire. When in 1724 *Aṣaf Dīsh*, who had been appointed viceroy of the *Dakhin* with the title of *Nizām al-Mulk*, made himself independent, *Berār* ceased to be a province of the *Mughal* empire and from that time has been nominally subject to the *Nizāms* of *Ḥaidarābād*. By the treaty of 1853 *Berār*, together with some other districts, was assigned to the *East India Company*, its revenues being employed partly in the payment of debts contracted by the *Ḥaidarābād State* and partly in maintaining the *Ḥaidarābād* contingent. In 1902 the *British Government* entered into a fresh agreement with the *Nizām*, whereby the rights of the *Nizām* over *Berār* were reaffirmed and the province was leased to the *Government of India* at an annual rental of 25 lakhs of rupees (£ 166,666).

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BERĀT. [See BARĀ'A, p. 651.]

BERBER, a town in the Anglo-Egyptian Sūdān, lying on the Nile in 18° 1' North Lat. and 33° 59' East Long. (Greenw.). The town which as "the key of the Sūdān" formed the starting point for the roads to Assouan and Sawākin, was the seat of a *Mek* nominally dependent on the Fundj kingdom of Sennār, till it was forced to recognise the suzerainty of Egypt in 1821. In 1884 it fell into the hands of the Mahdī Muḥammad Aḥmad and Gordon became completely invested. In 1897 it was abandoned by the Mahdists and occupied by Kitchener. It became the centre of the *Mudiriya* of the same name. In 1905 however the seat of government was transferred to al-Dāmer. The railway from 'Atbara to Port Sūdān and Sawākin (Suakim), opened in 1906 seriously affected the caravan traffic from Berber and destroyed the importance of the town.

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BERBERĀ, the chief town and harbour of British Somaliland, lying in 10° 26' North Lat. and 45° 4' East Long. (Greenw.). The *Periplus maris Erythraei*, as well as Ptolemy and Cosmas give the name Βαρβαρικὴ ὕπειρος or Βαρβαρία to the coast of the Land of Frankincense; the town itself is probably identical with Μαλλά ἐμπόριον. The older Arab geographers know only a land of the name of Berberā, after which the Gulf of 'Aden is called *Baḥr Berberā* or *al-Khalidj al-Berberi*. The land owes its name to the natives who are called Βάρβαροι, *Berbera* or *Berābir*. The people whom Yāḳūt (iv. 602), describes as being between the Zandj and the Habash are apparently the ancestors of the modern Somalis. Whether the Berberā ever were Christians is doubtful, although the Christian Abyssinians extended their power for a period over a part of the Berbera coast. In Yāḳūt's time Islām had already penetrated among them, although he describes the Berberā as negroes with barbarous customs (poisoned arrows, castration of prisoners). Ibn Sa'īd (died 1286) says that they had adopted Islām for the most part and Ibn Baṭūṭa describes them as *Shāfi'is* which they are to-day.

Ibn Sa'īd seems to be the first to mention the town of Berberā. Little is known of its history. Native tradition tells of numerous arrivals of missionaries of Islām. The stories are to be connected with the great advance of Islām which had been going on since the xiiith century and the striving for independence in the outer Abyssinian provinces. Berberā must have been a part of the kingdom of Adal-Zaila' [q. v.] in the xivth century. Varthema who travelled in the beginning of the xvth century speaks of a Muḥammadan prince of the "Island" of Barbarā. Presumably the reference is to the kingdom of Harar under Aḥmad Grañ, who fought against the Abyssinians, who were supported by the Portuguese with the help of the Turks, who had been ruling in Yaman since the time of Selīm I. The claims of the Turks as lords of South Arabia to suzerainty scarcely appear to have affected the independence of the Somali coast in later times. The town of Berberā, which on account of internal disturbance gradually declined, acquired an evil reputation through the

massacre of the crew of the *Mary Ann* in 1825 and the attack on Burton in 1855. In 1855 the Egyptians occupied Berberā but they had to retire in 1884 on account of the Mahdist rising whereupon England occupied Zaila' and Berberā. In recent times, particularly in 1902, the hinterland of Berberā has been disturbed by the "Mad Mulla".

Travellers in the middle of the xixth century describe Berberā as a poverty-stricken settlement of miserable huts, the population of which was considerably multiplied however during the period of the great markets from November to April. Ships from the Arabian coasts, the Persian Gulf, and from India trafficked in slaves and cattle. In the Egyptian period a new town was founded at a little distance from the native one; it was burnt down however in 1888 and rebuilt by the English in European fashion. The market, which had sunk into insignificance, is beginning to regain its importance and the town the ordinary population of which is from 10,000—20,000, numbers 30,000 inhabitants during the market. The not inconsiderable foreign trade (the chief exports are hides) is chiefly carried on by English steamers.

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(R. HARTMANN.)

BERBERS.**HISTORY.**

The Berbers have been settled in North Africa since remote antiquity. The ancient historians and geographers mention them under various names; the Nasamones and Psylli in Cyrenaica and Tripolitania; the Garamantes leading a nomadic life in the Sahara; the Makyles and Maxices in the Tunisian Ṣāḥel, the Musulani and the Numidians in the eastern Maghrib, the Gaetuli on the borders of the desert and the high tablelands and lastly the Mauri occupying central and western Maghrib. The establishment of foreign colonies, Phoenician, Carthaginian, and Greek exercised but a slight influence on all these peoples except perhaps in the immediate neighbourhood of Carthage. Divided into numerous rival tribes, although sometimes capable of uniting at once against a foreign foe, they were never able to form powerful or permanent states. At the period of the Punic wars, although the east remained in a state of anarchy, in the centre and the west the beginnings of political organisation may be traced in the formation of the Massyli, Massaesili, and of Mauretania. The genius of Masinissa, aided by the support of Rome, enabled this prince to reunite under his sway all Numidia, and in the space of a few years to create a kingdom comprising all the Berber tribes from the Mulūya to the Gulfs of Syrtis. This kingdom had but an ephemeral duration however. It disappeared in 46 B.C. and Eastern Numidia became a Roman province. When reconstituted some years later, the kingdom of Numidia was merely a Roman protectorate. The duration of the Mauretanian kingdom created by Augustus in 17 B.C. for Juba II was still briefer, for it became a Roman province again in 42 A.D.

The domination of Rome in Africa lasted till the 7th century of our era. During this period the Berbers were assimilated in the province of Africa and in Numidia but they were hardly affected in the great mountains and high tablelands on the borders of the Sahara and in Mauretania. The Romans were at most satisfied with compelling the Berbers to pay tribute and furnish auxiliaries and left the government of the tribes to the local chiefs (*reguli*). The spirit of independence among the Berbers was not stifled however. It manifested itself sometimes in rebellions, led by natives more or less Romanised such as Tacfarinas (17—29 A.D.) and sometimes in inroads by the peoples of the desert or the hardly civilised tribes of the interior. Such were the raids led by the Nasamones and Garamantes in the reigns of Augustus and Domitian; the insurrections of the Mauri in the reigns of Hadrian, Antoninus and Commodus; of the Gaetuli during the period of military anarchy; the rising of the Quinquegentes (Kabili of the Djurdjura at the end of the third century A.D.). The gradual weakening of Roman authority is marked by a more and more energetic reaction on the part of the Berbers. The natives asserted their individuality by the adoption of heterodox doctrines such as Donatism, so that the religious disputes which desolated Africa in the 4th century are in many respects a war of races. The rising of the "Circumcelliones" appears to have been a kind of Berber "Jacquerie". Revolts like those of Firmas (372—375) and of Gildon (398) give another example of the hot-bloodedness of the Berbers. But the Berbers were no more able now than they had been in ancient times to unite against the common enemy and displace him. Their hostility to the Romans only facilitated the Vandal conquest. The Germanic conquerors, like the Romans, had to reckon with the Berbers. Although Geiseric succeeded in restraining them by enrolling them in his armies, his successor had to carry on a perpetual warfare with them. Mauretania, Kabyliya, the Awrās, and Tripolitania remained independent. The Byzantines who held Africa for over a century (531—542) after their conquest of the Vandals, were not more fortunate. Native chiefs, Antalas in Byzacene, Yabdas in the Awrās, Massinas in Mauretania, resisted Solomon, the governor sent by Justinian and he had great difficulty in overcoming them. After the death of this general, who was slain in an expedition against the Levates (Lowāta in Tripolitania), the situation in Byzantine Africa became very critical. It was only with the assistance of the Berbers of the Awrās that John Troglita was able to repel the invasion of the Lowāta. But Byzantine authority was not recognised by all the native peoples. With the exception of Byzacene, the former province of Africa (Tunisia), and the northern part of the modern province of Constantine, the towns on the coast and some strongholds in the interior, the Berbers were everywhere independent. At this time they formed three main groups: 1. in the east, the Lowāta (Howāra, Awriḡha, Nefzāwa, Awraba) occupying Tripolitania, Cyrenaica, the Djerid and the Awrās; 2. in the west the Ṣanhādja scattered through central and western Maghrib (Ketāma in Little Kabyliya, Zwāwa in great Kabyliya), Zenāta on the Algerian coast between Kabyliya and Shelif, Benū Ifrīn from Shelif to Mulūya, Ghumara in the Rif, Berghawāta, Maṣmūda on the Atlantic coast of Morocco, Gezūla on

the Great Atlas, Lemṭa in the south of Morocco, Ṣanhādja "wearers of the *lithām*", nomads in the Eastern Sahara; 3. the Zenāta in parallel divisions on the borders of the plateaux from Tripolitania to the Djebel 'Amūr, and gradually advancing towards central and western Maghrib.

The arrival of the Arabs scarcely affected this state of affairs. Their first expeditions were merely raids and left no trace other than the devastation caused by marauding bands of Muḥammadans. The foundation of Kairawān (670) gave the Muḥammadans a permanent base for operations but 'Oḳba's expeditions through the Maghrib were merely raids rather than a real conquest. The towns still occupied by the Byzantines did not fall to the Moslem leader, nor did the mountain fastnesses, the natives of which he could not overcome. The latter were so far from being subdued that one of their chiefs, Kusaila, was able to surprise and kill 'Oḳba at Tebūdha, to drive the Arabs out of Ifrīkiya and found a Berber kingdom comprising the Awrās, the south of the department of Constantine, and the greater part of Tunisia (687—690). Kusaila could not hold out for long, however, and in spite of the resistance offered by the Berbers in the Awrās, which has been embodied in the legendary figure of *Kāhina*, the Moslems were finally victorious by the end of the first century A.H. The conversion of the Berbers to Islām, begun with no great success by 'Oḳba, was carried out in the century following. It was effected less by conviction than by self-interest, as the Arab generals hit on the plan of enlisting the Berbers in their armies and thus winning them to their religion by the hope of booty. The Berbers formed the nucleus of the armies which, under the leadership of Arab generals or even Berbers like Ṭarīk, completed the conquest of the Maghrib in a few years and in less than half a century effected the conquest of Spain.

These friendly relations did not long subsist however between the Arabs and the Berbers. The latter complained that their services were poorly recompensed and that, although Muslims, they were treated more like inferiors than equals. They also left the paths of orthodoxy and adopted Khārījī (Abaḏī, and Ṣufrī) doctrines, which indeed appealed more to their democratic sentiments; then they rose in revolt against the Arabs. The movement began in the west, led by Maisara a water-carrier in Tangier, in 122 (740). In spite of a victory by the Emīr Khālīd over the rebels and the death of their leader they swept through the whole of the Maghrib and even crossed into Spain. The Arabs suffered momentous defeats such as that of Kulthūm at Bagdūra in 123 (741). They were driven out of Kairawān which was plundered by the Warfadjūma, who were followers of Ṣufrī doctrines, in 139 (756). The Abaḏī Howāra under Abu 'l-Khaṭṭāb [q. v.] were victorious over the Warfadjūma and became masters of Tunisia and Tripolitania. The authority of the 'Abbāsīd Caliph was for the moment of no avail in Africa.

But the Berbers, divided against themselves, were not capable of taking advantage of the situation and following up their success. The destruction of Abu 'l-Khaṭṭāb's army by Syrian troops, gave Ifrīkiya back to the Arabs in 144 (761). Forty years of bloody fighting and numberless battles (300 according to Ibn Khaldūn) were required before they could again assert their sway in the

eastern Maghrib. The remaining lands were quite lost to them; states with a Berber population under leaders of Arab descent were set up in various places, quite independent of the 'Abbāsīd Caliph; for example, the kingdom of Tāhart (Tagdemt) founded by the Imān Ibn Rustam with the survivors of the Abadīs, who had fled from the eastern to the central Maghrib; that of Sijilmāsa under the Banū Midrār, that of Tlemcen, founded by Abū Karra, the leader of the Banū Ifren, that of Nukūr in the Rif; that of the Berghawāta on the shores of the Atlantic Ocean and lastly the kingdom of Fās founded at the beginning of the ixth century by the 'Alid Idrīs II with the help of Berber tribes, the Miknāsa, Sedrāta and Zwāgha. Only the semi-independent dynasty of the Aghlabids (802—908) recognised the suzerainty of the 'Abbāsids. They raised from the Berbers their troops for the conquest of Sicily, but they had, on the other hand, to put down frequent rebellions by the natives in Tripolitania, Southern Tunisia and in the Zāb and Hodna territory.

The resistance of the Berbers to the Arabs really was quite as keen as before. It was strong enough to assure the supremacy of Shī'ite doctrines in the Maghrib, although these were radically opposed to the Khāridjī doctrines adopted by the Berbers only the century previous. The Ketāma furnished the *Dā'i* Abū 'Abd Allāh with the troops who fought the Aghlabids and laid the basis of the Fātimid power for the *Mahdi* 'Ubad Allāh. The Fātimids were never able however to subdue all the Berbers. Although they succeeded in suppressing the Imāmate of Tāhart, they could not prevent the Idrīsids from retaining their power in the western Maghrib; they were unable to make vassals of the Maghrawa and Zenāta, who out of hatred for the Fātimids placed themselves under the Omayyads of Spain; and lastly they had to put down the revolt of the Khāridjīs led by Abū Yazid "the man with the ass", (942—944), a revolt which endangered their power and from which they only emerged victorious with the help of the Ṣanhādja of the Central Maghrib. Besides, the Fātimids soon turned their attention to the east and as soon as the Caliph al-Mu'izz was firmly established in Egypt they lost interest in the Maghrib. North Africa again fell a prey to various Berber tribes, no one of which was able to overcome the others. In the east the Ṣanhādja displaced the Ketāma and supported the Zirids, who were governors of Ifrikiya and Tripolitania. In the west, since the Idrīsids had fallen, the power passed into the hands of the Zenāta, who were at first only governors for the Spanish Omayyads but became independent princes. In the beginning of the xth century the Zirid kingdom broke up; the Hammādid kingdom was formed in the centre of the Maghrib the rulers of which recognised the authority of the Caliph of Baghdad and first made their capital at Kal'a, then at Bidjāya (Bougie). The state of anarchy, resulting from the quarrels of the Berbers among themselves, was complicated in the middle of the xth century by the invasion of the Hilālī tribes, the immediate results of which were the devastation of Ifrikiya and a part of the Maghrib and the ultimate consequences a radical modification of the ethnography of Northern Africa.

Just when the confusion had reached its height, two Berber dynasties, the Almoravids and the

Almoḥads, each proclaiming different reformed religious doctrines, succeeded in establishing their preponderance for a time in Northern Africa. The triumph of the Almoravids was that of the Lemtūna, who had up till then led a nomadic life between Southern Morocco and the banks of the Senegal and Niger. Though converted to Islām in the third century of the Hijra, they had for long been Muḥammadans only in name. They were taught the true doctrine and orthodox practices by the Marabout Ibn Yāsīn and resolved to carry the true faith to the negroes of the Sūdān and the untutored peoples of Southern Morocco. Their conquests soon stretched beyond those limits. Their chief Yūsuf b. Tāshfīn founded Marrākush in 1062, subdued all Morocco and central Maghrib up to the Hammādid frontier in a few years, drove back the advancing Christians in the Iberian peninsula by the victory of Zallāka in 1086, deposed the Andalusian Emīrs and became sole master of Muḥammadan Spain. The decline of the Almoravids was as rapid as their rise. Exhausted by their own victories and vitiated by contact with a superior civilisation, these Berbers from the Sahara rapidly disappeared. In their place the Caliphs had to employ Christian mercenaries, while they themselves, heedless of orthodoxy, scandalised good Muḥammadans by their conduct. The Maṣmūda of Deren, converted to Unitarianism (*Tawḥīd*, whence the name Almoḥads) by the preaching of Ibn Tūmart, rose against them. Led by a Kūmiya Berber, of great ability, named 'Abd al-Mu'min they soon put an end to the Almoravid rule, without much difficulty. The empire founded by the Almoḥads was even larger than that of their predecessors. Although 'Abd al-Mu'min was not actually able to conquer all Spain, he destroyed the Hammādid kingdom of Bidjāya, the Zirid kingdom of Ifrikiya, drove the Christians out of the ports they had seized and made himself lord of all the country between the Gulf of Sidra and the Atlantic. A great Berber empire thus extended over the whole of northern Africa, though it was likewise soon to crumble away. The Almoḥad Caliphs were no more able than the Almoravids to keep to the paths of orthodoxy; one of them, Ibn Ma'mūn, went so far as openly to curse the memory of Ibn Tūmart and raged against true believers. The rivalry of the diverse Berber factions also hastened the break up of the empire founded by al-Ma'mūn. The quarrels of the Maṣmūda and the Kūmiya bathed the Moroccan court in blood; the tribes of the Maghrib favoured the efforts of the Banū Ghāniya or attempted to make themselves independent. A century after the death of 'Abd al-Mu'min, the last of his descendants, Abū Dabbūs came to an inglorious end as leader, of a robber band in 1279. By this time the Maghrib was partitioned among new powers, the Marinids in Fās, the 'Abd al-Wādīs at Tlemcen, and the Hafsids in Tunis. None of these dynasties was able to impose its authority on the others, nor even to make itself respected by its own subjects. In Morocco the tribes of the mountain regions were in a constant state of revolt against the Marinids; in central Maghrib, the Banū Wemannū of Warsenis (*Wānsherish*), the Zwāwa of the Djurdjura, the Qāblys of the province of Constantine, the peoples of the Zāb and the Djarid threw off the yoke of the princes of Constantine, Bidjāya and Tunis. The same thing happened at

the oases of the *Djebel Nefūsa* and the *Awrās*. The inability of the Berbers to unite to form a great empire was once more clearly demonstrated. The only way to trace their history from this period is to write the history of the various tribes. The task is still farther complicated by the changes brought about by the *Hilālī* invasion. In the plains and plateaux the Berber population has been mingled with the Arabs; they have gradually abandoned their language and customs; they have even lost their ancient name which has been replaced by that of some individual from whom they trace their descent; they have become quite arabicised. Other groups have escaped this transformation, owing to the difficulty of access to their abodes such as those of the *Awrās*, of *Kabylia* and the *Rif*; they have been augmented by fugitives of all sorts, who have taken refuge with them; some have even gone down to the *Sahara* so that since the *xivth* century "the Berbers form a cordon on the frontier of the land of the negroes parallel to that formed by the Arabs on the borders of the two *Maghrib*s and *Isfīkiya*" (*Ibn Khaldūn, Histoire des Berbères*, transl. de Slane, ii. p. 104). This disintegration was accompanied by the retreat of *Muḥammadan* civilisation. It is no exaggeration to say that many Berber groups returned to a semi-savage state and only retained the most rudimentary notions of *Islām*. Their reconversion to *Islām* was the work of *Marabouts* in the *xvth* and *xviith* century, who very often claimed to come from the south of *Morocco*, from the legendary *Sākiyat al-Ḥamrā*, which popular imagination believed to be a regular nursery of missionaries and saints. The influence of these pious individuals was so great that whole tribes at the present day regard them as their ancestors. Some few groups escaped their attention; such perhaps are the *Zekkāra* whose religious customs and beliefs, so different from those of the *Islām* of the *Maghrib*, have given rise to the strangest and most far-fetched hypotheses.

GEOGRAPHICAL DIVISIONS.

At the present day the Berbers are no more a homogeneous mass than they were in the first centuries of the *Hidjra*. Their descendants still form the basis of the population of North Africa but they have been so greatly modified by the Arab element that it is often impossible to recognise them. They have lost all memory of their real origin, as well as their language and customs. Some considerable groups have however persisted in the mountains and in the desert, that is to say, in those regions into which the Arabs could not penetrate or which they did not succeed in retaining. They are linked up by smaller groups more or less related which are rapidly disappearing and survive as evidence of the ancient ethnographic conditions. It is besides, very difficult to give an exact list of these tribes. The retention of the Berber dialect appears to be the most reliable criterion, although some tribes which claim to be of Berber origin have ceased to speak the language of their ancestors.

Speaking generally, it may be said that the density of the Berber communities increases from east to west and from north to south. They are scattered over an immense area, bounded on the east by the oases of *Siwah*, the desert of *Libya*, and the mountains of *Tibesti*, on the west by the

Atlantic, on the south by the *Hausa* countries, the middle course of the *Niger* and the *Senegal*.

Tripolitania and *Cyrenaica*. There are some Berber tribes in the mountains of the land of *Barka*, in the *Ḡhūryān* and the *Djebel Ifren* and in the *Djebel Nefūsa*, the religious stronghold of the *Abādī*s. They are also met with in the oases of *Siwah*, *Awdjila*, *Sakna*, *Timissā* and in the *Fezzān*. We may also mention the *Modjabra* of *Awdjila* and the *Ufella* of the environs of *Tripoli* who, although they speak Arabic, say they are of Berber stock.

Tunisia. Berber dialects are spoken among the *Djerbi* (island of *Djerba*), who, like the *Nefūsī*, belong to the *Abādī* sect, among the *Troglydites* of the *Maṭmāṭa* and amongst some of the inhabitants of the *Djebel (Sened)*. The other Berber tribes of the protectorate, such as the *Khūmīr* have been arabicised.

Algeria. *Kabylia* in the north, the *Awrās* in the south-east have been the great centres of resistance of the Berbers. Although Little *Kabylia* was more affected by the Arabs than Great *Kabylia*, Berber dialects are still spoken in the neighbourhood of *Burdj bū 'Araridj*, in the *Baburs* and among the *Telāghma*, 'Abd al-Nūr and the *Zwāgha* of the district of *Setif*. In the *Djurdjura* *Kabylia* the *Zwāwa* have preserved a dialect which is regarded as the purest of all those in the north; they are connected with the tribes of the *Wādī Sāhil (Wed Saḥel)* in the east, the *Banū Khalfūn* in the west. In the south and east of the department of *Constantine*, the *Ulād Khīar (Sūkh Ahrās)*, the *Harakta ('Ain Baidā)*, the *Nemensha (Tebessa)* are allied to the *Shāwiya* of the *Awrās*. In the *Tell* of *Algiers* and *Oran*, some insignificant groups, which are rapidly disappearing, found in parallel lines from east to west, such as the *Ūzara*, the *Za'atit*, the *Banū bū Ya'qūb*, and the *Merāshda* of the *Blida Atlas*. The *Beni Menāser* between *Miliana*, *Cherchell* and *Tenes*; the *Harāwa* of *Teniet al-Hād (Thaniyat al-Aḥad)*, the *Banū bū Khannūs* of the *Warsenis*, the *A'shāsha* of the *Ḍahra*, the *Bel Ḥalima* of *Frenda*, the *Banū Snūs* and the *Banū bū Sa'id* of the *Algero-Moroccan* frontier. In the *Algerian Sahara*, the oases of *Wed Righ* and *Warglā*, the oases of the *Mzāb* peopled by *Abādī* Berbers, the *Qšūrs* of *Moghar*, of *Bū Semghūn* of 'Ain *Sfisifa* mark the road between *South Constantine* and *South-east Morocco*.

Morocco. Of all the parts of North Africa *Morocco* is the one in the which the Berber element is the most important. It predominates in the *Rif*, in the various ranges of the *Atlas*, in the *Sūs*, in the valleys of the *Wād Nūn* and of the *Drā'a* and in the oases. All the Berber tribes are not yet known however. A certain number of principal groups may nevertheless be distinguished.

1. The peoples of the lower *Mulūya* territory (the *Banū bū Zeggū* and *Banū Iznāsen*, who form a connecting link between the Berbers of *Algeria* and those of *Morocco*).
2. The tribes of the *Rif (Guel'ia [Kulai'a], Temsaman, Boṭiwa, Banū Uriaghen, B. Sa'id)*.
3. The *Berāber*, occupying, in the centre of *Morocco*, the lands round the sources of the *Mulūya*, the *Sebū*, the *Wād Drā'a (Dar'a)* and scattered between *Fās* and *Miknāsa* to the north and the *Tafilelt* to the south-east, with a few outposts as far away as the *Atlantic* coast area near *Rbāt* and *Slā' (Sale)*. The *Zayan*, *Banū*

Mtir, Banū Mguild, Ait *Sherroshen*, Ait Atta and Ait Yafelman (a confederacy of the Berāber) also belong to this group. 4. The *Shilḥa*, occupying the land to the south of Mogador and Marrākush, the valleys of the Great Atlas Range and of the Anti-Atlas, the Atlantic coast, the valleys of the Sūs, and Wād Nūn and the upper course of the Wād Tansift and the Wād Drā'a (Dar'a). (To this group otherwise but little known, belong the Ihalen of the Hāḥa country, the Gundafa, the Guezūle, Glawa of the Great Atlas, the Huwāra, Ait Yahyā of the Sūs, the *Shrūka*, Ait Iklef, Ait Issimūr of the Sāhil etc.). 5. The inhabitants of the oases (Tafīlet, Figuig and Twāt). In these oases, alongside of a Berber population in the strict sense of the world, there lives a dark skinned people, the *Ḥaratin*, whose origin has given rise to controversies, some writers regarding them as black Berbers, and others as a cross between Berbers and negroes, analogous to the Melanogaetuli of the ancients, while others again say they are the last representatives of a negroid race called the "Garamantic". 6. The Berbers of the Sahara. The ancient tribes of the Zenāta and Zenāga who ruled in the western Sahara in the early centuries of the Hijra, were overcome by and made tributary to the Arab element so that the word Zenāga has become almost a synonym for "slave". Some tribes have nevertheless retained their independence; the *Ulād Dalīm*, descendants of the Almoravids, the *Duīsh* (*Idā ū 'Aīsh*) and the *Meshduf* of Tagant. Lastly a certain number of sections of the large tribe of Trārza in the north of Senegal, notably the *Ulād Daimān* and the *Tendagha* still speak Berber. In the Central Sahara, the Tuāregs preserve one of the most characteristic of Berber types. They class themselves into two great groups; the Northern Tuāregs (the Azdjier of Tassili and Ahaggar, occupying the massive mountains of the same name), and the Southern Tuāregs (Awellimids, *Kēl Wi* (Kel Wi) of the Air); the latter are already mixed with negro elements.

MANNERS AND CUSTOMS.

Their manners and customs are with their language the distinguishing mark of the Berber tribes. Although we possess but scanty notices of certain Berber groups which have as yet been little studied, such as those of Morocco, the information available is sufficient to prove the identity of their customs with those of groups which are well known such as the *Qābils*, the *Shāwiya* of the Awrās and the Tuāregs. The most striking characteristic is the part played by custom in legislation. Among the Berbers the source of their laws is not, as with the Arabs, the *Qor'ān*. Although they have adopted Islām, they have sharply separated dogma from law. The *Qor'ān* is the undisputed authority on all that pertains to faith or religious hygiene but only affects civil and criminal law in so far as it does not come into contact with the law of custom. The proportion in which the two elements combine varies according as the tribes have been more or less deeply affected by Arab influence. This statement of Hanoteau's with reference to Kabylean law, is apparently true for other Berber groups also. One result of the profane origin of Berber law is that it may be modified, while Muhammadan law, taken from the *Qor'ān*, a divine and immutable book, is essen-

tially unalterable. As to the customs themselves, they fall into two classes: a) *āda* or general usages transmitted from generation to generation by oral tradition; it is applied in Kabylia to all that concerns individual rights and the transference of property; and b) the *urf* or local usage. The modification of principles consecrated by the *āda* requires the consent of the tribes; the alteration of prescriptions sanctioned by the *urf* requires only the approval of the village assembly. The Morocco Berbers likewise have a particular code (*issurf*) for each tribe or each locality, whose prescriptions, almost always in accord with ancient tradition, are settled by the *anfāliz* or assembly of the elders. Infractions of civil and criminal law have given rise to a regular system of fines called *kānūn*, which varies in the different villages; it is sometimes written down but as a rule is committed to memory by the elders. Tariffs of the same kind appear to exist among some of the Berāber tribes of Morocco, the Ait Atta and the Ait bū Zid, for example. Many ordinances consecrated by custom, go back to a very ancient period, anterior even to Islām, for example the application of the *talio* in criminal law; the right of *reḡba* or private vengeance allowed to the family of a murdered man; the institution of the *anāya*, which is the safeguard granted to an individual or body of strangers; and that of the *dehiba*, the immunity, sometimes hereditary, of an individual or body of people. There is however one Berber group whose laws present striking differences to those we have just mentioned, that is the Abādī group of the Mzāb, whose laws are of religious origin and are distinguished from the orthodox laws by their exceeding severity.

The social life of the Berbers likewise differs in many respects from that of the Arabs. One of the most striking features is the place of woman amongst them. She enjoys greater consideration and influence than among the Arabs; for example, she is not forced to wear the veil; monogamy is the rule among Berber families; and lastly among the tribes which have best preserved the original such as the Tuāregs traces are found of an organisation of the family based on matriarchy.

The political organisation of the Berbers varies in the various districts. Two principal types may be distinguished however: 1. The aristocratic type: a noble and warlike class under whom is a class of vassals and serfs, sometimes with a marabout class intermediary. 2. The democratic type: a municipal republic making its own laws and governing itself, for example the villages in Kabylia, the Awrās and the Moroccan Atlas. In these latter public business is carried on and magistrates elected by the general assembly of the people (*qjaniā'a*, *anfāliz*). This form of government however looks more democratic than it really is for the influence in the assembly is in the hands of the old men and powerful individuals. In the Mzāb country power was in the hands of a clerical aristocracy (*fazzaben*). Each of these little republics, divided by the rivalries of its "sofs" (*suff*), or parties grouped round an important individual is very jealous of its independence. In former times in Kabylia there was a practically permanent state of war between the various villages and tribes; in Morocco this is still the case. The individualistic spirit of the Berbers prevent them at the present day as in the past

from forming political groups of any importance; although they are capable of forming temporary or permanent confederacies they never rise to the conception of any more complete organisations. (G. YVER.)

RELIGION.

In ancient times the religion of the Berbers appears to have consisted of a number of local cults corresponding to the division into tribes. The objects of their worship, about which we have only sparse and incomplete details were undoubtedly natural objects: caves, rocks, springs, rivers and mountains (e.g. the Atlas) to which should be added the celestial bodies, at least the sun, the moon and certain stars. The veneration in which these objects were held may still be traced in certain superstitions. It is certain that since the Punic epoch, there has not only been a borrowing of foreign divinities but also an assimilation of the latter to the native deities. Judaism also made numerous converts and if it did not play the role which some have tried to credit it with, it was certainly disseminated throughout the whole of North Africa; indeed with the exception of the descendants of the Jews, who were banished from Spain in the xvth century, the greater part of the indigenous followers of Judaism, are descended from converts made before the introduction of Islām. Judaism paved the way for Christianity which soon, as elsewhere broke off from it, and flourished in spite of the strenuous struggle it had to wage with paganism, and the internal dissensions which rent it within. This is not the place to write its history (cf. Dom Leclercq, *L'Afrique chrétienne*, Paris, 1904, 2 Vols.; Monceaux, *Histoire littéraire de l'Afrique chrétienne*, Paris, 1901—1909, 3 Vols., in course of publication); it will be sufficient to note that it gave the Berbers an opportunity to unite against Roman rule and that they eagerly adopted the heresies opposed to the doctrine of the Church of Rome. The same thing happened after the Muhammadan conquest, only the name of their adversaries was changed. We do not exactly know the details of the conversion of the Berbers to Islām; we only know that they renounced it twelve times and that had they found stronger support than the Byzantine or the ephemeral Visigothic kingdom, their resistance would have had quite another result. Islām did not finally triumph till the xiiith century of our era; it was at this date that the last of the native Christians disappeared.

At the beginning of the conquest, the Berbers professed the orthodox doctrine, the only one they knew; but their spirit of independence soon showed itself in the adoption of Khāridjī doctrines, which laid the most emphasis on the conception of universal equality. That at heart they were really little concerned with religious dogma, is clearly shown by the fact that one section of them took the side of the Shīrites, not only on behalf of the Idrisids of Fās but of those who, steeped in Persian doctrines, saw in the Imām an incarnation of the Deity. This also explains why we have the Fātimids beside the Khāridjīs, Šufrīs and Abādīs and the Ketāma the principal supporters of the Mahdī 'Ubaid Allah. A reaction brought the triumph of Sunni doctrines with the Lamtūna (Almoravids) of the Sahara who had only been converted in the xth century; it was

further emphasised by the Mašmūda of the Atlas who founded the Almohad empire and exterminated those who still professed other faiths, Christians and Shīrites except a few Khāridjī communities who were protected by the mountains, desert or sea. [See the articles KHĀRADJIS, ŠUFRIŠ, ABĀDIS, NOŖKARIS, NEFUSA, ROSTAMIDS.]

From the point of view of religion, the Berbers, without distinction of sects, have only produced theologians with a fondness for disputation; they have produced no great original thinkers, whether orthodox or heterodox. It was the narrowest and least liberal of the four Musulman sects (next to that of Ibn Hanbal), that of Mālik b. Anas that became the most wide spread amongst them: this has remained the case to the present day. Sunna doctrines now reign supreme, more or less mixed with local superstitions, in particular the cult of marabouts, many of whom have replaced obscure indigenous divinities, except in a few Abādī communities which have survived in the Mzāb, in Djerba, and in the Djebel Nefusa and who keep up a connection with their co-religionists in Zan-zibar. In addition to official Islām, two attempts to found in Morocco a religion which was to bear the same relation to Islām as the latter professes to bear to Christianity, must be mentioned; in the Rif the attempt of Hā-Mim al-Moftari (the "forger", q. v.) in the ivth century A.H. and in Tāmesnā, the modern Shawiyā, the religion founded by a former Khāridjī, Šāliḥ ibn Tarīf, among the Berghawāta [q. v.] which lasted from the second to the fifth centuries A.H.

LANGUAGE AND LITERATURE.

In spite of the impossibility of proving their common origin, there is a linguistic unity among the Berber languages and although we know but little of the ancient language it may be presumed that its dialects did not differ from one another more than the modern dialects. Inscriptions alone could give us the key; but unfortunately they have not yet yielded up their secrets and the attempts that have been made to decipher them have not given satisfactory results. They were collected by Faidherbe in 1870 (*Collection complète des Inscriptions numidiques*, Lille, 1870; cf. also J. Halévy, *Essai d'épigraphie libyque*, Paris, 1879); since then however not a year has passed without new ones being discovered (see the collections in the *Recueil de la société archéologique de Constantine*, in the *Revue africaine*, in the *Comptes de l'Académie des Inscriptions* etc.). The Lybian alphabet has hitherto been thought to be of Phoenician origin (cf. Halévy, *op. cit.*, p. 13—16); an attempt to connect it with one of the South Semitic alphabets, more particularly the Thamudian has not been successful (E. Littmann, *L'origine de l'alphabet libyque: Journ. As.*, x. Series, iv. p. 422—440); but the proposal to connect it with the Aegean alphabet still requires to be examined (cf. also Ph. Berger, *Histoire de l'écriture dans l'antiquité*, Paris, 1891, p. 324—332). It ceased to be used in the north after the Arab conquest and it is represented at the present day only by the Tuāreg alphabet. Besides the inscriptions the only materials we have for the study of ancient Berber language are a certain number of words preserved in a more or less corrupt form by the writers of antiquity, they are only of importance from the lexicographic point of view.

The same remark applies to those which have been handed down to us by Arab writers. One point may be confidently asserted however namely that the great invasion of the Banū Hilāl, which definitely established Arab power in the xith century in the north-west of Africa, had a considerable influence on the Berber language: some dialects disappeared; others were invaded by numerous words which may be easily distinguished from those which had been borrowed in previous centuries (cf. R. Basset, *Les mots arabes passés en berbère: Oriental. Studien, Th. Nöldeke gewidmet*, i. 429—443). A knowledge of the Guanche dialect, which was not exposed to the Arab invasion, would have to a certain extent made up for our ignorance of ancient Berber: unfortunately, all that we now possess of this dialect, spoken in the Canary Islands down to the xviith century, exists only in the corrupt form in which it has been transmitted by Spanish writers: all that remains has been collected by S. Berthelot (Parker Webb and Sabin Berthelot, *Histoire naturelle des Iles Canaries*, Vol. i. Part 1, Paris, 1832).

The Berber language, which belongs to the Kūshite or Hamitic family of language which is related to the Semitic group, is still spoken from the oases of Siwa to the Atlantic Ocean and from the northern Niger to the Mediterranean but it is far from being the predominant language in this vast area. Only a provisional classification of its dialects has as yet been made: when each of them has been completely studied it will be possible to settle their inter-relations, and connect them with the Libyan inscriptions when these have been deciphered. The principal dialects, going from east to west are the Zenāga, spoken in the north of Senegal, the Tuāreg of the Awe-limids, the Ahaggars (Taitok) and the Azgers; the Shilhā of Sūs and the Tamazight of the Atlas, the Rif language in the north of Morocco, the Berāber in the south-east, the Zenātia of the east of Morocco and the west of Algeria, the dialect of the Kṣūr, that of the oases (Tidikelt, Twāt and Gūrārā) the Zenātia of central Algeria (Wārsenis, Aṣṣhāsha, and Harāwa) which is closely connected with the dialect of the B. Menāser and through the mountains of the Atlas links up with the Zwāwa of Great Kabylia (one of the best preserved) and the dialects of Biḍjāya and the Wādi Sāhel (Wed Sahel); in the south the dialects of the Mzāb, Wārglā and the Wādi Righ; the Shāwiya of the Awrās and that of the tribes from Saṭif to Suḵ-Ahrās. In Tunisia, Berber only survives in the extreme south; at Sened, among the Maṭmāta, at Djerba and up to the frontiers of Tripolitania where it passes into the dialect of the Djebel Nefūsa. The only other areas in which it is found are the oases such as Ghādāmes, Ghāt, Awḍjila and lastly in Siwa. The study of these dialects has been begun but has not been advanced in the same degree for each.

Religious literature must have been well developed among the Berbers, particularly among the Khāridjis as we may gather from the scattered notices in chroniclers and biographers. Although we have lost the Qurāns of Hā-Mīm and Šāliḥ (except a few scarce fragments) there still remains, out of all the Abādī literature Ibn Ghānim's treatise entitled *Mu'awana* (cf. de Motylinski, *Le manuscrit arabo-berbère de Zouagha: Actes du XIVe Congrès des Orientalistes*, Algiers, 1909, ii.

64—78). As to Sunnī literature, we have lost the translation of the Qur'an and the Berber text of three treatises in the Shilhā dialect composed in the XIth century of our era by the Mahdi Ibn Tūmart, founder of the Almohad empire, but we have two works dating from the XVIIIth century and composed in the same dialect by Muḥammad b. 'Alī b. Brahīm; the *Hawḍ* (a treatise on religious duties) after the *Mukhtasar* of Sidi Khalil (published and translated by M. Luciani, Algiers 1897) and the *Bahr al-dum'ā* a complement to the preceding (manuscripts in Algiers and Paris); the two first chapters were published with a translation by de Slane, *Appendices à l'Histoire des Berbères*, Vol. iv. pp. 552—562. With this class of literature are connected certain religious poems, all in Shilhā, like that of Šabī which tells of the descent into hell of a young man in search of his parents (R. Basset, *Le Poème de Šabī*, Paris, 1879; 8vo.); the poems of Sidi Hammū (Stumme, *Dichtkunst und Gedichte der Schluḥ*, Leipzig, 1895; Johnston, *Fadma Tagurramt: Actes du XIVe Congrès des Orientalistes*, Vol. II, p. 100-101), an account of the Ascension of the Prophet and a version of the *Burda*.

Works of profane literature are rare and have only been published by Europeans e. g. Sidi Brahīm's account (in Shilhā) of West Africa (published by Newman in the *Journ. of the Roy. As. Soc.* 1848 p. 215—260, transl. by R. Basset, Paris, 1882) and the account of the Djebel Nefūsa in the Nefūsī dialect by Brahīm b. Slīmān al-Shammākhī (edit. and transl. by de Motylinski, text Algiers, 1885); transcription and translation, Paris, 1898). We may also mention here a collection of tales entitled *Kitāb al-Shilh* (Ms. in the Bibl. Nat. Paris), which is largely borrowed from the *Bakhtiyār-nāma* and the *Hundred Nights*; extracts have been edited and translated by de Slane, Basset and Rochemonteix.

The popular literature (stories, poems and riddles) is more important than all these texts which are so strongly mixed with Arabic. These are to be found in almost all the above mentioned dialects and will be found detailed in the particular articles concerning them. General collections (translations only) have been published by R. Basset (*Contes berbères*, Paris, 1897; *Nouveaux contes berbères*, Paris, 1897; *Contes populaires de l'Afrique*, Paris, 1903). Of collections in particular dialects one may mention; for the Shilhā of Tazerwalt: Stumme, *Elf Stücke im Silha-Dialekt*, extract from the *Zeitschr. der Deutsch. Morgenl. Ges.*, 1894; do., *Märchen der Schluḥ von Tazerwalt*, Leipzig, 1895 (Texts and translation); de Rochemonteix, *Contes du Sous et des Oasis de la Tafila: Journ. As.*, xi (1889), p. 198—225; for the dialect of the Kṣūr: R. Basset, *Recueil de textes et de documents pour la philologie berbère*, Algiers, 1887; for the dialect of the Banī Menāser: R. Basset, *Textes berbères dans le dialecte des B. Menacer*, Rome, 1892; for the Zwāwa: Hanoteau, *Poésies populaires de la Kabylie du Jurjura*, Paris, 1882 (translation only); Mouliéras, *Légendes et contes merveilleux de la Grande Kabylie*, Paris, 1882 (translation only); Ben Sedira, *Cours de langue Kabyle*, Algiers, 1887 (text only); Mouliéras, *Légendes et contes merveilleux de la Grande Kabylie*, Paris, 1893—1897 (8 parts, text only, unfinished); Le Blanc de Prébois, *Essai de Contes Kabyles*, Batna, 1897

(2 parts, unfinished); Luciani, *Chansons Kabyles de Smaïl Azikhiou*, Algiers, 1899; Boulifa, *Recueil de poésies Kabyles*, Algiers, 1904; for the dialect of Wādī Sāhil: R. Basset, *L'insurrection algérienne de 1871 dans les chansons populaires Kabyles*, Louvain, 1892; for the Shāwīya: G. Mercier, *Cinq textes berbères en dialecte chaouia*, extract from the *Journ. As.* 1900; for the Djerid: Stumme, *Märchen der Berbern von Tamazratt*, Leipzig, 1900; for the Taitok: Masqueray, *Observations grammaticales et textes de la temahag des Taitok*, Paris, 1897.

We may also mention the *Kānūns* or collections on customary law, which are still used among certain Berber tribes. These only exist in oral tradition but some of those of Great Kabylia have been taken down and published; by Hanoteau (*Essai de grammaire Kabyle*, Alger, n. d., p. 313—324; *La Kabylie et les coutumes Kabyles*, Paris, 1873, Vol. III, Appendix, p. 327—443, translation only, reprinted partly in Masqueray, *Formation des cités chez les populations sédentaires de l'Algérie*, Paris, 1886, p. 263—324, translation only); by Ben Sedira (*Cours de langue kabyle*, p. 205—355 text only); Boulifa (*Le Kanoun d'Adui: Recueil de mémoires et de textes publiés en l'honneur du XIV^e Congrès des Orientalistes, par les professeurs de l'Ecole Supérieure des lettres*, Algiers, 1905, p. 152—178). It is not necessary to enumerate the various translations of the Old and New Testaments which have been made by Catholic and Protestant missionaries.

Bibliography: The most important materials have been collected by Fournel, *Les Berbers* (Paris, 1877—1881, 2 vols.) but he stops with the departure of Mu'izz lidīn Allāh for Egypt. As to the Arab historians: Ibn Khaldūn, *Kitāb al-'Ibar* (Bulāḡ, 1284 7 vol.), vols. vi. and vii., the French translation by de Slane, *Histoire des Berbères* (Algiers, 1852—1856, 4 vol.); S. Lane-Poole, *The Mohammedan Dynasties*, p. 33—63 (Lond., 1894); Ibn Abī Zēr, *Rawḍ al-Kirfās*, ed. Tornberg (Upsala, 1843—1846; 2 v. in 4°); Ibn 'Adhārī, *al-Bayān al-Moghrib*, ed. Dozy (2 v., Leyden, 1848—1851); al-Marrākushi, *History of the Almohads*, ed. Dozy (Leyden, 1847); al-Bakrī, *Description de l'Afrique septentrionale*, ed. de Slane (Algiers, 1857); transl. by de Slane (Paris, 1859); de Goeje, *Descript. al-Maghribi* (Leyden, 1860: extract from al-Ya'kūbī); Masqueray, *Chronique d'Abou Zakaria* (Algiers, 1878); al-Barrādī, *Kitāb al-Djāwāhir* (Constantine, 1302); R. Basset, *Les Sanctuaires du Djabel Nefousa* (Paris, 1899); Quedenfeldt, *Einteilung und Verbreitung der Berberbevölkerung in Marokko*, (*Zeitschr. für Ethnologie*, 1888, 1889); Daumas, *La Grande Kabylie* (Paris, 1847); Carette, *Études sur la Kabylie proprement dite* (Paris, 1848, 2 v.); Barth, *Travels and Discoveries in North and Central-Africa* (London, 1847); Duveyrier, *Les Touaregs du Nord* (Paris, 1864); Bissuel, *Les Touaregs de l'Ouest* (Algiers, 1888); Jean, *Les Touaregs du Sud-Est de l'Air* (Paris, 1908); Hanoteau et Letourneux, *La Kabylie et les coutumes Kabyles* (Paris, 3 v., 1872-1873); Renan, *La Société berbère* in the *Mélanges d'histoire et de Voyages* (Paris, 1878), p. 319—352; le P. Dugas, *La Kabylie* (Lyon, 1877); Masqueray, *Formation des cités chez les populations sédentaires*

de l'Algérie (Paris, 1886); Morand, *Les Kanouns du Mzab* in the *Études de droit musulman algérien* (Algiers 1910), p. 419—457; T. W. Arnold, *Preaching of Islam* (Lond. 1896), p. 258—262; R. Basset, *Recherches sur la religion des Berbères* (Paris, 1910) authors quoted; de Slane, *Appendice à l'histoire des Berbères*, Vol. iv. p. 488—584; R. Basset, *Étude sur les dialectes berbères*, (Paris, 1894); id. *Loqmān berbère*, (Paris, 1890), and the papers presented to various Oriental congresses (London, 1891; Paris, 1897; Hamburg, 1902; Copenhagen 1908). (RENÉ BASSET.)

BEREIDA or BURIDA (the diminutive of BURDA), a large village in the Kaşim province of Nedjd, situated 26° 17' N., 43° 55' E. It lies on the left bank of the Wādī Rumma, about ten miles from 'Onaiza on the opposite bank. 'The names of Boreyda and 'Aneyza are from bergs in them' (Doughty). Buraida probably occupies the site of the ancient Topāz (Sprenger, *Die alte Geographie Arabiens*). The present town is said to have been founded three or four hundred years ago, by people of the Banū Tamim. After the fall of the Wahhābī state it became independent under chiefs of the family of 'Alaiyān (Palgrave). When Faiṣul, the representative of the Ibn Sa'ūd or Wahhābī dynasty, had recovered most of the lost ground, he crushed Buraida by treachery, and placed it under a native of al-Riyāḍ named Moḥanna, who was governor at the time of Palgrave's visit (1862). His son Hasan was governor when Doughty stayed there (1878). The former estimated the population at 25,000, the latter at 5,000 or, counting the surrounding hamlets, 6,000. The people are merchants and caravaners. The town is built of clay and surrounded by a wall only two feet thick. The gardens form a ring round the town outside the wall. The palms and tilled land stretch for three miles on the side next the Wādī. They are irrigated from wells, made by digging in the sand. The water is raised by means of a wheel set on a frame of ³/₄ *ithl* wood, which grows plentifully here. At the time of Palgrave's visit there was a busy market, rock-salt from western Kaşim being a common article of sale. The streets were fairly broad and regular. The height of the minaret proves the mosque to have been built before the rise of the Wahhābīs [q. v.]. It is probably about 200 years old. The castle Palgrave considered to be in part older, some of it being of stone. It had no architectural features, and there appear to be no ancient inscriptions in the town.

Bibliography: Palgrave, *Central and Eastern Arabia*; Doughty, *Arabia Deserta*; Ritter, *Erdbunde*, xiii. 454 et seq. (T. H. WEIR.)

BERGAMA, the name of a district (*ḡawā*) and its capital in the Sandjak of Izmir in the Wilāyet of Aidin (Smyrna). The town, which is situated in 24° 55' east Long. and 39° 5' north Lat., is the ancient Pergamon, as has now been ascertained from the excavations of Humann, Conzes etc. This is not the place to discuss the history of Pergamon and the excavations; the reader may be referred to the brief but excellent account in Baedeker's *Constantinople and Western Asia Minor*, p. 246—254.

In the beginning of the xivth century the town fell into the hands of the Turkish dynasty of the Karāsī and with Bālikēsī was the most important

town of this Emirate. Ibn Baṭṭa visited it in 733 (1333) and found it as at the present day. He describes it as being in ruins but with a strong fortress on the hill. He calls the Sultān Yakhshī. Orkhān took the town soon afterwards (according to the Turkish historians in 735 (1334) or 737 (1336) but Mordtmann, *Über d. Türkische Fürstengeschlecht der Karasi*, relying on Byzantine historians places the date later. Since then it has belonged to the Ottomans. At the present day it is an imposing, picturesquely situated little town with about 20,000 inhabitants (Cuinet 14,502, Sāmi 12,000, 'Alī Dīewād 21,197) and the seat of the Kā'immaḳām. The neighbourhood is fertile and tobacco and cotton are particularly cultivated. In addition the art of working in leather, for which the ancient Pergamon was famous (parchment) is still flourishing. According to 'Alī Dīewād the town has 10 tanneries.

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BERGHAWĀṬA, is the name formerly applied to a group of Maṣmūda tribes of which the more important were the Berānis, the Zwāgha, the Maṭmata, the Maṭhāra, the Banū Būrāgh and the Banū Wāghmer. They were settled in the west of Morocco in the district of Tāmesnā which now bears the name of Shāwiya from Salé (Salé) and Azemmūr to Asfi and Anfā. They adopted the teachings of the Khārīdīs and took part in their wars against the Arabs under the leadership of Maisara, the water-carrier of Tangier. Their chief at that time was Tarīf Abū Ṣāliḥ. He left his power to his son Ṣāliḥ who had fought with him in the ranks of the Khārīdīs. Ṣāliḥ had obtained a reputation for learning and virtue among his people and conceived the idea of founding a new religion which would be to Islām what the latter was to Judaism and Christianity. This project has also been ascribed by some authorities to his father Tarīf. In any case Ṣāliḥ claimed to be the *Ṣāliḥ al-Mu'minin* mentioned in the Kor'an (lxvi. 4) and it was said that he first appeared at the beginning of Islām. In reality he lived in the reign of the Omayyad Caliph Hishām b. 'Abd al-Malik though if the date 127 be adopted for his appearance, it must have taken place in the reign of Marwān II as Hishām had died in 125. Some enemies of Ṣāliḥ assert that he was of Jewish origin, that the real name of his father was Shema'un (Simeon) b. Ya'kūb b. Ishāk and that he was born in Barbāt, in the vicinity of Xeres in Spain whence the name Barbātī, corrupted to Berghawāṭī, borne by his disciples. These views of the author of the *Naṣm al-Djawhar* have rightly been combated by Ibn Khaldūn. Ṣāliḥ composed a regular code of religious laws, if we may believe al-Bakrī in his notice of the "leader of prayer" Zemmūr Abū Ṣāliḥ b. Mūsā b. Hishām (or Hāshim) b. Wārdizen who was sent on a mission to the court of al-Hakam al-Mustansir, Caliph of Cordova, in Shawwāl 352 (October—November 963) by Abū Maṣṣūr Ṭsā b. Abi 'l-Anṣār, king of the Berghawāṭa. This code, composed in the Berber language,

was translated into Arabic by Abū Mūsā Ṭsā b. Dāwūd, a Muḥammadan of Shella. The month prescribed for fasting was that of Rādjab and not Ramaḍān, a certain day each week was also to be observed as a fast; prayers were to be offered five times a day and five times a night; the "feast of sacrifice" was celebrated on the 11th of Muḥarram and not on the 12th Dhu 'l-Hijjda. Ablutions had to be made by beginning with the navel and the hips, then the privy parts, the month, neck, the forearms beginning at the elbows, the ears and lastly the knees. Some of their prayers consisted only of gestures; others resembled those of the Muslims. Their prostrations (*sudjūd*) were made three times in succession; they raised the forehead and their hands half a palm's breadth from the ground. The *takbir* was replaced by the following formula, *A bism en Ya'kūsh* (Berber: in the name of God) followed by *Moḳkor Ya'kūsh* (God is great). This name *Ya'kūsh*, which means God, in which some scholars have wrongly thought to recognise that of Bacchus — or rather the Bacax of the inscriptions of Numidia — on account of a variant, Baḳūsh, appears to be the translation of the Muḥammadan *Wahhāb* "he who gives", an epithet of God, and the fact that it is also found among the Abadīs recalls the Khārīdī antecedents of Ṣāliḥ (cf. A. de Motylinski, *Le nom berbère de Dieu chez les Abadhites*, Algiers, 1905, and R. Basset, in the *Bulletin de la Société archéologique de Sousse*, 1906). In repeating the profession of faith they hold their hands open with the palms downwards. At public prayer, which was celebrated on the Thursday and not the Friday, they repeated half of their Kor'an, standing and the remaining part, while making their prostrations. The ceremony was completed by repeating in Berber the following formulas: God is above us, nothing which is on the earth nor in the heavens is hidden from him. Then they repeated twenty times the formula: *Moḳkor Ya'kūsh* = God is great; *Thān* (Iwen?) *Ya'kūsh* = God is one; *ur d am Ya'kūsh* = these is none like God. It is evident therefore that with the exception of the use of Berber their religion did not differ essentially from Islām. — Following the example of Muḥammad, Ṣāliḥ composed a *Kor'an* in Berber. It contained eighty Suras each of which as a rule was called after some prophet. The first was that of Aiyūb (Job), from which al-Bakrī gives an extract (p. 140); the others were those of Firawn (Pharaoh), Kārūn (Korah), Hāmān, Yādūdī and Mādūdī, al-Dādīdjal (the Antichrist), al-'Idīl (the Golden Calf), Hārūt and Mārūt, Ṭālūt (Saul), Nimrūd and Yūnus (Jonas) the last. There were also the Sūras of the Cock, the Partridge, the Camel, the Eightfooted Snake and the Wonders of the World. Its imitation of the Muslim Kor'an is manifest. A tenth part of all cereal produce was levied as legal alms, except from Muḥammadans; it was also forbidden to intermarry with the latter. Any one could marry as many wives as he could afford, but marriage was forbidden between collaterals to the third degree. Thieves were put to death, adulterers stoned, and liars banished, while murder could be atoned for by the payment of a hundred oxen. Certain prohibitions appear to be a survival of native customs; for example, it was forbidden to eat the head of any animal, or eggs (this prohibition still exists among certain tribes of Algeria and the Sahara). Cocks were held in reverence

as calling to prayer (cf. the name *mu'adhdhin* still given to them in vulgar Arabic). As is still the case with certain Marabouts, the saliva of their prophet was a remedy for sick people.

Another fact that shows the close connection of the religion of the Berghawāṭa with Islām, is that Ṣāliḥ attributed some of his sermons to Moses, to the seer Ṣāliḥ (who had prophesied the coming of the Prophet) and to Ibn 'Abbās, the cousin of Muḥammad and ancestor of the 'Abbāsids.

If the tradition may be relied on, Ṣāliḥ, after reigning forty-seven years, set out for the east, after promising to return in the reign of his seventh successor. He advised his son Elisā' (Elyās) to keep his doctrine secret till the favourable moment which was not to be till the reign of his grandson Yūnus. It is difficult to take this literally; either, in the reign of this last prince, the teachings of Ṣāliḥ, after having been neglected were vigorously enforced or Yūnus was their real author but ascribed them to his grandfather. In addition there are some gaps in the chronology: Elisā' reigned fifty years; his son Yūnus, who propagated the new doctrines with fire and sword, forty-four years; his nephew Abū Ghufair Aḥmad, who died in 300, twenty-nine; Ṣāliḥ must therefore have reigned fifty years to fill the gap between 127 when he first appeared and 300. 'Abd Allāh Abu 'l-Anṣār, who is buried at Tameslākh, died in 341 after a reign of 42 years. As a rule the Berghawāṭa sought the support of the Omayyad Caliphs of Spain to help them in their struggle against the other powers who shared the Maghrib. They held out for long in their own territory and in addition to the troops raised from tribes which professed their religion, they had contingents furnished by Muḥammadan Berber tribes, such as the Izemūr, Banū Ifren, Banū Ifellūsa etc. Arab historians mention the wars which the Berghawāṭa had to wage against the Arabs of Spain, the Sanhādja vassals of the Fāṭimids and the Banū Ifren, and say they suffered severe defeats. This may well be doubted, as they remained independent and a constant danger to the Almoravid empire, which is said to have exterminated them, but they defeated the army of the celebrated 'Abd Allāh b. Yāsīn, who perished in the battle in 450. A century later (543) we find the founder of the Almohad dynasty 'Abd al-Mu'min marching against them and being defeated by them; he afterwards gained the upper hand and the Berghawāṭa disappear from history.

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BERKE B. DJÜČI (in most Egyptian authorities wrongly called Berke b. Bātū), a Mongol prince, chief of the Golden Horde, grandson of Čingiz-Khān and third son of Djüči. From the accounts of the Egyptian ambassadors, who were received by him during the last years of his life, he cannot have been more than a few years younger

than Bātū. Little is known of his career before he ascended the throne. He took no part in the wars in Russia and Western Europe in the years 1234—1242; he was more frequently in Mongolia than Bātū and took part in the great parliaments of 1246 (coronation of Guyuk) and 1251 (coronation of Möngke). The latter assembly was presided over by Berke as the eldest member of the ruling house present, as perhaps also was the assembly which decided the punishment of the descendants of Čaghatai and Ügedei [cf. the article BĀTŪ KHĀN]. As the Armenian Kirakos tells us, Alghā, grandson of Čaghatai afterwards held Berke chiefly responsible for the misfortunes of his house.

Soon afterwards he returned to his ancestral territory and did not again visit eastern Asia. Rubruquis (1253) mentions the camp of Berke in his journal; he was a Muḥammadan even at this time so that no swine's flesh was allowed to be eaten in his camp. The story, given by Abu 'l-Chāzī (ed. Desmaisons, p. 172 *et seq.*), that Berke became a convert to Islām after he ascended the throne, is apparently a later invention. Djüz-djāni (*Ṭabaḳāt-i Nāṣiri*, transl. Raverty, p. 1284) says that Berke was instructed in the Korān while still a youth in Khodjand by a theologian of this town. Djüz-djāni (p. 129) also gives a story of the hatred in which Sartāk, son of Bātū, and a Christian, held his Muḥammadan uncle; with this story may be compared the statement of the Armenian Kirakos who accuses Berke of having poisoned his nephew. If these two princes were really so hostilely inclined to one another, their enmity can hardly be explained solely by detestation of one another's religions. That Sartāk was baptised is denied by Rubruquis but on the other hand expressly affirmed not only by Syrian and Armenian but also by the Muḥammadan sources (including the two contemporary but independent authorities Djuwainī and Djüz-djāni). In any case Sartāk, who had six wives according to Rubruquis, and according to Kirakos exempted the Muḥammadan as well as the Christian clergy from all taxes, can no more have been a fanatical Christian than Berke, whose capital Sarāi was in 1261 the seat of a Christian bishop, a fanatical Muḥammadan.

According to Djuwainī, Sartāk received the news of the death of his father Bātū while on his way to Mongolia in the year 653 (February 1255—January 1256) to the Great Khān Möngke but continued his journey. He was appointed successor of Bātū by Möngke and lord of the ancestral territory of Djüči and second in rank to the great Khān in the whole empire but died soon after, according to some authorities while on his return journey and to others soon after his return. The young prince Ulākči (called the son of Sartāk by Djuwainī and of Bātū by Rashid al-Dīn) was installed as chief of the Golden Horde by the Great Khān's commissioners and the regency entrusted to Bātū's widow Borakčīn-Khātūn. According to Russian annals the camp of "Ulawčij" was visited by Russian princes as late as 1257. It was not till the death of the young Khān, probably in the same year 1257, that the succession passed to Berke.

Like Bātū, Berke during the earlier years of his reign ruled not only over the ancestral territory of his father but also over Mā Warā' al-Nahr. According to Djüz-djāni he visited Bukhārā and showed great honour to the learned men of that town;

he is also said to have ordered the Christians of Samarkand to be severely punished and their church destroyed, as they had taken some liberties with their Muḥammadan fellow-citizens. When the news of the death of the Great Khān arrived (1259) it is said that the Friday prayer (*Khutba*) was read for Berke, not only in Mā Warā' al-Nahr but also in Khorāsān and the other provinces of Persia (*Ṭabaḳāt-i Nāṣiri*, transl. Raverty, p. 1292).

During the next four years (1260—1264), two brothers of the dead Great Khān, Khubilai and Arigh-Buga, engaged in a struggle for the throne in Eastern Asia. As the coins struck in Bulghār show, the younger claimant Arigh-Buga (who was ultimately overcome by his opponent), was recognised as the rightful heir to the throne by Berke. Prince Alghū, a grandson of Čaghatai, appeared in Central Asia about the same time, at first in the name of Arigha-Buga and afterwards in open revolt against him; he succeeded in bringing under his sway not only the whole ancestral territory of his grandfather but also Khwārizm, which had always belonged to the kingdom of Djūči and his successors; the governors and the officials appointed by Berke were driven out of all their towns. The massacre mentioned by Waṣṣāf (Indian edition, p. 51), of a division of Berke's army, 5,000 strong, in Bukhārā must have been carried out, not, as Waṣṣāf himself says by Khubilai, nor as d'Ohsson supposes (*Histoire des Mongols*, iii. 381 *et seq.*) by Hülāgū, but by Alghū. The war between Berke and Alghū lasted till the death of the latter; even in the last years of his life, after the final victory over Arigha-Buga, Alghū's troops occupied and destroyed the commercial town of Otrār. Berke, whose forces were required in the South and West, could do nothing against his enemies in the East but did not however yield his claims; Prince Kaïdū, grandson of Ügedei, who was in Arigh-Buga's army, continued the war against Alghū on the overthrow of Arigh-Buga and was supported by Berke.

The campaigns in the West against the Poles and against King Daniel of Galicia, who, not content with declaring himself independent in 1257, was bold enough to attack the Tatars, were of no great importance and were successfully carried by the troops, whose duty it was to guard the frontier districts, without it being necessary for Berke to take the field in person. King Daniel had to destroy at the bidding of the Tatar General most of the fortresses which he had built in his kingdom. The war between Berke and his cousin Hülāgū, the conqueror of Persia, was more important and prosecuted with less success. The causes of the war are variously given; as was previously the case in the story of the enmity between Berke and Sartāk, Berke is here pictured by some authorities as the defender of Islām. He is said to have bitterly reproached Hülāgū for his devastation of so many Muḥammadan countries and particularly for the execution of the Caliph Mustāṣim. Those authorities who say that the princes of the house of Djūči felt their rights endangered by the foundation of a new Mongol kingdom in Persia are probably more trustworthy; some of the territories such as Arrān and Ādharbaidjān which were incorporated in the new kingdom, had already been trod by the "Hoof of the Mongol horse" in the reign of

Čingiz-Khān and therefore according to the conqueror's directions ought to have belonged to the ancestral territory of Djūči [cf. above in the article Bātū Khān]; the right to these lands was also constantly claimed but without success by the chiefs of the Golden Horde.

Berke twice made war on his Persian relatives. In the first war, Hülāgū was at first victorious, advanced as far as over the Terek (in November and December 1292), but was there defeated by Berke's troops (the Khān himself was not present with his army) and lost a great part of his army on his retreat; many perished in the Terek, the ice on which was broken by the hoofs of the horses. After this war Hülāgū massacred all merchants from Berke's kingdom who could be found in his domain; Berke retaliated by a massacre of those from Hülāgū's lands; no further attempts were made on either side to continue the war, however, during the next few years. Even before war broke out between these two princes, the Egyptian Sultān Baibars [q. v.] had decided to get into communication with Berke and to make an alliance against their common enemy Hülāgū. A message in this strain had been sent from Cairo as early as the year 660 (26th November 1261—14th November 1262) to Berke; in Muḥarram 661 (15th November—14th December 1262) an embassy was equipped for the same object. Before the ambassadors had returned, there appeared in Cairo in the spring of 1263, an embassy from the kingdom of Berke; when these envoys set out on their return journey the Sultān sent a second embassy to accompany them to the country of the Mongol prince. It is scarcely possible to reconcile the various statements given by the authorities on these transactions; apparently the accounts of the two embassies have been confused by the Egyptian historians. The accounts brought back by the envoys of the country of the Khān and his appearance (thin beard, yellow complexion, the hair bound behind both ears, apparently in pleats, a gold ring set with a jewel in one ear, a high turban on the head, a girdle of green Bulgarian leather, set with gold and jewels, around his waist, and shoes of red leather) are worthy of note; he is said to have then been 56 years of age; like Bātū he was afflicted with gout. In connection with these embassies, mention is made of a Mongol campaign against the Byzantine emperor, who had detained one of the two Egyptian embassies, probably the second, in his territory. In the year 1260 the Balkan Peninsula to the Aegean Sea was ravaged by a Mongol army (Berke took no part in this campaign either) and the Seldjūk Sultān 'Izz al-Dīn Kai-Kāwus, who had been driven out of Asia Minor and placed in custody in the fortress of Enos (on the Aegean Sea) was set free and brought to the Crimea.

In the year 1266 war was renewed by Berke against Persia where Hülāgū's successor Abākā now ruled, but it led to nothing. The two armies lay for a considerable time inactive on the banks of the Kura opposite one another; Berke, who was on this occasion at the head of his army (at least so the Persian authorities tell us), wished to ascend the Kura to Tiflis and there cross the river, but died on his way thither whereupon his army returned home. In the Egyptian sources the date of Berke's death is given as 665 (2nd October 1266—21st September 1267). In Šafar (22nd

Oct.—19 Nov. 1267) a message of sympathy was sent from Egypt to his successor Möngke-Timūr. The Russian annalists say that Berke died in the years 6774 of the Creation of the World (1st Sept. 1265—1st September 1266).

Berke left no family, so that the throne passed to Bātū's grandson Möngke-Timūr. During the last years of his reign he was no longer, as Bātū had been, second to the Great Khān in the Mongol Empire, but the ruler of an independent state, although this evolution was not completed till the reign of his successor who was the first to strike coins in his own name. It is difficult to estimate how much he did as a Muḥammadan to further the culture of Islām among his Mongols. The Egyptian accounts speak of schools, in which the youth was instructed in the Korān; not only the Khān himself but each of his wives and Emirs also had an Imām and a Mu'adhdhin attached to their establishments; yet we learn from the same sources that all sorts of heathen customs were observed at the court of the Khān with the same strictness as in Mongolia. How little education the Khān himself had, may be gathered from the question which he asked the ambassadors, whether it was true that an enormous human bone was used as a bridge across the Nile. Not only the Khān himself but several of his brothers are said to have adopted Islām; nevertheless half a century was still to elapse after his death before Islām definitely became predominant in his kingdom. Most of the later authorities ascribe the foundation of the capital Sarāi on the Achtuba to Berke (Ibn Batūta in his journal, ed. Defrémery, ii. 447, therefore calls this town Sarāi-Berke) but the town as we know from the narrative of Rubruquis was already founded by Bātū; perhaps it was only under Berke that it rose to be a town in the strict sense of the word.

Bibliography: For the Persian and Russian authorities and the editions of them see the Bibliography to the article Bātū Khān. W. Tiesenhäusen collected the Arab materials for the history of the Golden Horde (*Sbornik materialow ot nosjaschischsja k istorii Zolotoi Ordi*, Vol. i. St. Petersburg, 1884, Arabic text and Russian Translation); of special importance are the notices in the *al-Nahdj al-sadiq* of al-Mufaḥḍal (*ibid.*, p. 181 *et seq.* 193 *et seq.*; on the work itself see Brockelmann, i. 348); Quatremère quotes the same authorities: in Makrizi, *Histoire des Sultans Mamlouks*, i. Part i. p. 213 *et seq.*; Patkanow has published Kirakos's work (*Istoriija mongolow po armjanskim istognikam*, vol. ii. St. Petersburg, 1874); Howorth, *History of the Mongols*, Vol. ii. (London, 1880), p. 103—125; Gulielmus de Rubruquis, *Journey to the Eastern Parts of the World*, transl. by W. W. Rockhill (London, Hatsluyt Society, 1900). (W. BARTHOLD.)

BESHİKTĀSH, a suburb of Constantinople, 2½ miles from the bridge of Galata on the European shore of the Bosphorus. It was called Diplokionion by the Byzantines after a double column erected here by the elder Romanus. It was from here that Sultān Mehmed II, the conqueror of Constantinople had his fleet dragged over the hills of Pera into the Golden Horn, the entrance to which from the Bosphorus was barred by a chain drawn across it. In the xviith and xviiith centuries the summer palaces of the court were situated

here, which were more than once burned down. The place is now surrounded by the picturesque castles of Dolmabahçe, Çirāghān (at present also burned down) and by the Yıldız palace. Among the buildings of historical interest dating from the Turkish period may be mentioned the tomb of Khair al-Din Barbarossa, the great Turkish corsair (died 953 = 1546). The place now forms the viith *dā'ire-i belediye* of Constantinople. (F. GIESE.)

BESHLIK, a Turkish coin, which was introduced with the currency reforms of Sultān Sulaimān II (1099—1102 = 1687—1691). It was based on the *ghurūsh*, the *grossus* (*gros*, groat) of European countries; the foreign *ghurūsh* had previously been current in Turkey but it was not till now that they were actually struck by the government. The smaller coins were called paras. Five paras were a beshlik. How many paras originally made a *ghurūsh*, we do not know; Lane Poole supposes twenty. With the gradual debasement of the coin the relationship was continually changing. As a rule a *ghurūsh* was to be equal to 40 paras. The oldest beshliks, that we have, are of the reign of Ahmed III (1115—1143 = 1403—1450). The beshlik, also called *ērek* — from *ēhār yek* = ¼ — was retained in the new currency instituted in Muharram 1260 = February 1844 during the reign of 'Abd al-Medjid. It is a quarter of the Medjidiye or 5 piastres, which are now called *ghurūsh*. It is about the equivalent of the franc at the present day.

Bibliography: Stanley Lane-Poole: *Catalogue of Oriental Coins in the British Museum*, Vol. viii., *The Coins of the Turks* (London, 1883); do: *On the Weights and Denominations of Turkish Coins*, in the *Numismatic Chronicle* 1882; Ismail Galib Edhem, *Taḳwīm-i meskūkāt-i 'osmaniye* (Const., 1307), also in French under the title: *Essai de numismatique ottomane* (Const., 1890); Bélin, *Essais sur l'histoire économique de la Turquie* in the *Journ. Asiat.*, viith Ser., Vol. iii. t. iv. (F. GIESE.)

BESHPARMAK (= five fingers) denotes the cinque foil. In combination with *Dagh* it frequently appears as the name of a mountain. The best known Beshparmakdag is the mountain range in the ancient Caria on the left bank of the Maeander, the ancient Latmos. Its highest eminence of five steep peaks about 5000 feet high has given its name to the whole range. (F. GIESE.)

BESIKABAY, called BESHİKE KÖRFEZİ by the Turks is a bay on the western coast of Asia Minor opposite Tenedos. Although it is open, it affords a good anchorage sheltered from the north and north east winds, which gives secure protection in summer when the south and west winds do not blow. In 1853 the English and French fleets assembled here before proceeding to the Crimea. The ships of foreign powers have also cast anchor here when they wished to bring pressure to bear on the Porte. (F. GIESE.)

BESSARABIA. [See BUČAK.]

BEST (P.), band, place of refuge; hence *besti*, one who claims the right of asylum.

BETEIGEUZE. This is the name given by the mediæval astronomers of the west to the star of the first magnitude α , Orion. The *i* has arisen from the careless writing of an *l* and the better form is therefore *Betelgeuse*. This star has three names among Arab astronomers. The first is *Mankib al-Djawzā'* (= Shoulder of Orion), the second

Yad al-Djawwā' (= Hand of Orion) and the third *Dhirā' al-Djawwā'* (= Forearm of Orion). The general opinion is that Betelgeuze is a corruption of *Yad al-Djawwā'*; a *y* might easily be read for a *b* in Arabic though less readily a *t* for *d*; this explanation is due to Th. Hyde. L. Ideler considers it more probable that Betelgeuze comes from *Ibt al-Djawwā'* (= shoulder of Orion). As a matter of fact in the vulgar dialect of Egypt for *ibt* there is a form *bāt* which perhaps also occurred in the Maghrib and was there pronounced *bēt*; with regard to this alluring hypothesis, it must be pointed out however that *ibt* in place of *mankib* or *yad* has not yet been found in any Arab astronomical works. A third attempt to explain the derivation suggests that *bet* comes from *bait*. The heavens were of course divided by the astrologers into twelve sections which were called *Buyūt* (houses). These houses however were denoted by the first twelve numerals but it is just possible that some astrologist called the house in which the star α Orion is, *Bait al-Djawwā'*, and the name may have afterwards been applied to this star itself, the brightest in Orion and the Twins. — Why Orion and the Twins were usually included by the Arabs under the common name of *al-Djawwā'* (properly meaning a black sheep, with a white patch on it) while the more important astronomers elsewhere give them the separate names of *al-Djabbār* (the Giant) and *al-Taw'amān* (the Twins), is a question which is not to be discussed here but the reader may be referred to Ideler's work [see below].

Bibliography: al-Battānī, *Opus astronomicum* (ed. C. A. Nallino), ii. 168, 179; iii. 267; al-Kāzwinī, *Kosmographie* (ed. F. Wüstenfeld), i. 38; L. Ideler, *Untersuchungen über den Ursprung u. die Bedeutung der Sternnamen* (Berlin, 1809), p. 212—223; *Libros del saber de astronomia de Rey D. Alfonso X de Castilla* (ed. M. Rico y Sinobas), i. 91; *Tabulae long. ac latit. stellar. fixar. ex observat. Ulugh Brighi* (ed. Th. Hyde, Oxon., 1665), p. 113 and commentary p. 45. (H. SUTER.)

BETEL, the leaves of the *Piper Betel* are wrapped round the fruit of the *Areca Catechu* also called betel nut and chewed. In Persian and Arabic the Indian name *tānbūl* or *tanbul* is used.

Bibliography: Ibn Baṭūṭa (ed. Paris), ii. 204 et seq.; L. Lewin, *Über Areca Catechu, Chavica Betle und das Betelkauen*.

BEY. [See BEG, p. 688.]

BEZOAR — Arab. *fathḥuḥ*, from the Persian *Pā(w)zahr*, i. e. removing poison — a highly esteemed remedy against all kinds of poison for which high prices were paid throughout the middle ages down to the xviiith century and to the present day in the East. The real (Oriental) bezoarstone is obtained from the Persian bezoar-goat (*Capra aegagrus Gm.*) and according to Wöhler's researches is a gallstone. A description of its properties and supposed effects is to be found as early as in the *Kitāb al-Aḥdjar*, which is ascribed to Aristotle. The effect of poisons is to make the blood coagulate; the bezoarstone stops this process and drives the poisons out of the body in strong perspiration. The fullest and most adequate account of the origin of the stone is to be found in Tifāshī. According to him the bezoarstone is a light, soft, yellow, rather speckled stone which is composed of concentric layers; it may be pounded into a

white powder which is readily dissolved in water. The largest pieces, weighing as much as 3 mithkāl̄s come from Persia and the lands on the borders of China. The animal, from which it is obtained is a goat indigenous to these regions which lives chiefly on poisonous snakes. The stone is said to form when the animal has eaten too much snake's flesh; to find a cooling remedy for the heat of its internal sores, the animal plunges itself up to the head in water, a fine vapour rises to its head and is exuded at the corners of its eyes, where it consolidates and remains hanging on the hairs; from a repetition of this process the concentric layers are formed. According to others the stone is formed in the heart; Tifāshī himself considers the formation in the gall-bladder the correct one, for the genuine bezoarstone has a disagreeable bitter taste.

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(J. RUSKA.)

BEZZISTĀN, usually written BEZISTĀN (from the Arabic *bezz*, "silk, linen" and more particularly "cotton") the central part of a bazaar, a stone building which can be closed by iron doors, where the more valuable wares are sold. In Kōniya it used to be called *bezzāziya* "place of the cloth-mercers" (Huart, *Epigraphie*, n^o. 38); in Constantinople the corrupt form *bedestān* was used. The latter was built by Sultān Mehmed II. The corresponding Arabic word is *kaṣāriya* (or *kaṣāriya*).

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BHARATPUR, a native state of India, in Rājapūtāna: area 1,982 sq. m.; pop. (1901) 626, 665, of whom 18% are Muhammadans. The ruling chief is a Hindu of the *Djāt* caste, descended from a family that actively contributed to the downfall of the Mughal empire in the 18th century. Under their famous leader, Surāj Mal, the *Djāts* sacked Dillī in 1753, and permanently occupied Agra from 1761 till 1774, where they mutilated the Tāj and are said to have desecrated the tomb of Akbar.

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BHARŪČ, or BROAČ, a town and district of India, in Guḍjarāt, Bombay Presidency. Area of district: 1,467 sq. m.; pop. (1901): 291,763, of whom 22% are Muhammadans, mostly Bohrās [q. v.]. The town, on the right bank of the Narbādā, about 30 m. from the sea, was from early days the chief port of Guḍjarāt, being known to the Greeks as Barugaza; pop. (1901): 42,896. It contains a *Djāmi'* Masjid, almost entirely built of pillars from Hindu temples; and the ruined tomb of a saint called Bāwa Rahan, said to date from the 11th cent. In 1736, the governor was raised to the rank of Nawwāb by Nizām al-Mulk, the founder of the Ḥaidarābād state, and his descen-

dants still receive a small pension from the British government.

Bibliography: *Broach Gazetteer* (Bombay, 1877). (J. S. COTTON.)

BHATṬI, or **BHĀṬI**, a Rājput tribe settled on the borders of the Panjāb and Rājputāna, who have given their name to the towns of Bhatner and Bhatinda and a former British district of Bhattiāna. The majority of them have long been converts to Islām. The mother of the Dihli emperor Firūz Shāh is said to have been a Bhatti, while the Phūlkīān Sikh chiefs of the Panjāb claim a similar ancestry.

Bibliography: W. Crooke, *The Tribes and Castes of the North-Western Provinces and Oudh*, ii, 42 et seq. (Calcutta, 1896).

(J. S. COTTON.)

BHOPĀL, a feudatory Native State in Central India, lying between 22° 29' and 23° 54' N. lat. and 76° 28' and 78° 51' E. long. — next to Haidarābād the most important Muhammadan State in India. Population (1901) 665,961, of whom 83,988 are Musalmans.

History. This state was founded by Dōst Muḥammad Khān, an Afghān soldier of fortune, who at an early age had entered the service of the Emperor Awrangzēb. He took advantage of the anarchy that prevailed after the death of Awrangzēb in 1707, to set himself up as an independent ruler with the title of Nawwāb, over the territory he had acquired, partly as a reward for services rendered, and partly by stratagem. He died about 1740, at the age of sixty-six. His two sons and three grandsons who succeeded him, were either children or incompetent rulers, and the conduct of affairs was left in the hands of their Hindu ministers, men distinguished alike for honesty and ability. In 1778, in the reign of Hayāt Muḥammad Khān (the third grandson of Dōst Muḥammad), the state of Bhopāl first entered into relations with the British, and the foundations were laid of a friendship that has remained unbroken ever since. Towards the close of the 18th cent. the territories of Bhopāl were overrun by hordes of Pinḍārās (the marauders who spread desolation throughout Central India during this period) and was invaded by the Marāṭhas, who were called in to expel the Pinḍārās. In this crisis, Bhopāl was saved from destruction by a young cousin of the Nawwāb, Wazīr Muḥammad Khān, who assumed the sole direction of affairs and succeeded in reconquering most of the territories that had been lost to his country. But his endeavours on behalf of the state were constantly thwarted by the jealousy of the heir apparent, Ghawṭh Muḥammad Khān, who called in, first the Pinḍārās, and afterwards the Marāṭhas, in order to compel Wazīr Muḥammad to retire from Bhopāl. Despite the want of confidence shewn in him, Wazīr Muḥammad seems to have scrupulously avoided any act of open hostility to the recognised ruler of his country, but when Ghawṭh Muḥammad had reduced himself to the condition of a mere puppet in the hands of the Marāṭhas, he took advantage of a favourable opportunity to return to Bhopāl and drive the Marāṭhas out of the city (1807). (Nawwāb Hayāt Muḥammad, who had long withdrawn from all active participation in public life, died in the same year). From this time Wazīr Muḥammad was the real ruler of the state, though Ghawṭh Muḥammad still enjoyed

the titular dignity of Nawwāb. In 1812 a combination was made between the Marāṭha chiefs of Gwalior and Nāgpur to crush him, and Bhopāl was besieged by their united armies towards the close of the following year. Wazīr Muḥammad made a gallant defence during a siege of eight months and the Marāṭhas were obliged to retire unsuccessful. They made active efforts to renew the siege in the following year, and would probably have effected the destruction of Bhopāl as an independent principality but for the intervention of the British Government. Wazīr Muḥammad died in 1816, at the age of fifty-one, after having ruled Bhopāl for nine years. He was succeeded by his son Nazar Muḥammad Khān, who had married Kudsīyah Begam, the daughter of Ghawṭh Muḥammad, who though still called Nawwāb had sunk into obscurity and made no objection to the elevation of his son-in-law. The first efforts of Nazar Muḥammad were directed to forming a treaty of alliance with the British Government, whereby Bhopāl was guaranteed to him and his descendants, on condition of his assisting the British with a contingent of troops and co-operating in suppressing the Pinḍārā freebooters. He died after a reign of 3½ years, during which the state had entered upon a new era of prosperity and the revenues had increased tenfold. As he left but one child, an infant daughter, Sikandar Begam, it was arranged that the regency should be in the hands of his widow, Kudsīyah Begam. The regent, wishing to retain the power in her own hands, delayed the marriage of her daughter until 1835, but as she was even then unwilling to resign, a civil war broke out, in the course of which her son-in-law, Djahāngir Muḥammad, a nephew of Nazar Muḥammad, was defeated and besieged in a fort by the troops of his wife and mother-in-law. Through the mediation of the British Government, the administration of the state was in 1837 entrusted to Djahāngir Muḥammad, and Kudsīyah Begam retired on a pension. On his death in 1844 he was succeeded by his widow, Sikandar Begam, who ruled Bhopāl until her death in 1868. This remarkable woman displayed in all departments of the state an energy, an assiduity, and an administrative ability such as would have done credit to a trained statesman. In six years she paid off the entire public debt; she abolished the system of farming the revenue, and made her own arrangements directly with the heads of villages; she put a stop to monopolies of trades and handicrafts; she re-organised the police, and made many other improvements. Throwing aside the restrictions of the pardah, she appeared in public unveiled and in masculine attire. During the Sepoy Mutiny of 1857, she distinguished herself by her unflinching fidelity to the British Government; when her nobles were urging her to proclaim a Djihād, and the contingent raised in Bhopāl and commanded by British officers had mutinied and was clamouring to be led to join the rebels in Dihli, she never faltered; she caused the British officers to be conducted in safety into British territory, allayed the excitement in her capital, put down the mutinous contingent with a strong hand, and finally restored order in every part of the Bhopāl territory; further, she liberally assisted the British troops in every way that lay in her power. In return for these services, the Begam received various honours

from the British Government, besides a substantial enhancement of the territories of her state. In 1863-1864 she performed the pilgrimage to Mecca, leaving her daughter under the protection of the British Government; on her return she published an account of her travels. (For an account of Sikandar Begam and her court, see L. Rousselet, *L'Inde des Rajahs* (Paris, 1877); Eng. trans. *India and its Native Rulers* (London, 1881). She was succeeded by her daughter Shāh Djahān, who like her mother was a woman of great administrative ability. After the death of her first husband in 1867 she threw aside the restrictions of the pardah and made herself accessible to all, but retired again on her second marriage in 1871 with a mawlawī named Saiyid Muḥammad Ṣadiq Ḥasan Khān [q. v.] who received the honorary title of Nawwāb; he died in 1890. Shāh Djahān died in 1901 and was succeeded by her daughter and only child, Sulṭān Djahān Begam, the present ruler, who personally directs the administration of her State, assisted by her eldest son Nawwāb Muḥammad Naṣr-allāh Khān, (born 1876).

Bibliography: H. H. Nawwāb Shāh Djahān Begam, *Tādī al-ikhbāl ta'rikh i Bhopāl* (Kānpūr, 1289 H.); Sir John Malcolm, *A Memoir of Central India* (London, 1823); G. B. Malleson, *An Historical Sketch of the Native States of India* (London, 1875); Sir Charles U. Aitchison, *A Collection of Treaties, Engagements and Sanads relating to India*, Vol. iv. (Calcutta, 1909); *Imperial Gazetteer of India. — Central India; A Pilgrimage to Mecca by the Nawab Sikandar Begum of Bhopal*, G. C. S. I., translated from the original Urdu, and edited by Mrs. Willoughby-Osborne: followed by a historical sketch of the reigning family of Bhopal, by Lieut.-Col. Willoughby-Osborne (London, 1870). (T. W. ARNOLD.)

BHOPĀL CITY. Population (1901): 77,023, of whom 41,888 are Musalmans. Capital of the State of the same name, surrounded by two lines of fortifications. The chief buildings are the palaces, the Djāmi' Masḡid, built of a purple-red sandstone by Kudsīyah Begam, and the unfinished mosque, Tādī al-Masāḡid, which Shāh Djahān Begam intended should become the dominating feature of the city; she at first proposed to pave this mosque with sheets of looking-glass in imitation of the floor that Solomon had made to deceive Bilkīs, the queen of Sheba, but abandoned the project in deference to the protest of the 'ulamā'.

BĪ (cf. BEG), in Bukhārā, a title of viziers and officials of high rank. With it is connected *bike*, a title of Muḥammadan women of Turkish birth, which at the present day, is still occasionally found in Asia Minor.

Bibliography: Vámbéry, *Čagataische Sprachstudien*, p. 250; Sulaimān-Efendi, *Lughātī-djaghatai*, p. 88; Moḥammed Djingiz in the *Revue du Monde Musulman*, Vol. iii. (1907), p. 249. (CL. HUART.)

BĪ'Ā (A.) "Church", loanword from the Aramaic, cf. S. Fränkel, *Die aramäischen Fremdwörter im Arabischen*, p. 274. [See KANĪSA.]

BĪBĀN, famous passes in Algiers, called *Demir Kapū*, "Iron Gates" by the Turks, and still called "Portes de Fer" by the French. They are breaches made by erosion in the mountains

of the same name, which form the northern border of the plateau of Setif and connect Dire d'Aumale with the Babors of Little Kabylia [cf. the articles ALGERIA, ATLAS and KABYLIA]. There are two of these narrow passes, the "Great Gate" (*Bāb al-Kebīr*), in the depths of which flows the Wād Shebba and through which the road and railway from Algiers to Constantine pass; and the "little gate" (*Bāb al-Ṣeghīr*), the valley of which is occupied by the Wād Buktūn. The "Little Gate" is the narrower; it is a valley four miles long, hemmed in on either side, by precipitous cliffs 300 to 500 feet high, which in any places are scarcely 60 yards from one another.

These dangerous passes were not used by the Romans, who made a deviation from Caesarea to Auria southward around the Bibān range. The Turks allowed troops, which had to go from Algiers to Constantine, to march through them but not without previously purchasing the neutrality of the surrounding tribes. On the 28th October 1839, a French column of 8000 men, under the command of Marshal Valée, the governor-general of Algeria, with whom was the Duke of Orleans traversed the "Little Gate" without mishap. The neighbouring tribes, who might easily have prevented their advance, had received the usual toll through the intermediary of al-Makrānī, the Bāsh-Agha of Medjāna, who was friendly to the French. This so called "expédition des Portes de Fer" aroused great enthusiasm in France where it was celebrated as a brilliant feat of arms but it ultimately led to a breach between the French and 'Abd al-Kādir, who regarded it as a breach of the treaty of Tafna. [Cf. the article 'ABD AL-KĀDIR]. (G. YVER.)

BĪBĀN AL-MULŪK, a village in Egypt. Bibān al-Mulūk i. e. "Gates of the Kings" is the modern Arabic name for the graves of the kings of Ancient Egypt of the xviiith—xixth dynasty on the west bank of the Nile near Luxor.

Bibliography: Baedeker: *Egypt*, 6th ed. (C. H. BECKER.)

BĪBĪ, a word of Eastern Turkī origin meaning "lady" in Persian is found quite early in a verse by Enweri (xiith century) quoted in the *Farhang-i Nāṣiri*. The mausoleum of the daughter of Yezdigerd III, the last Sāsānian king, the wife of Ḥusain, son of 'Alī, is known by the name of Bibī Shahr-bānū and lies near Teherān on the ruined site of Ray. *Bibī Maryam* is the Virgin Mary. — The queen in cards is also called *Bibī*.

Bibliography: Edw. G. Browne, *A Year amongst the Persians*, p. 88; do. *A Literary History of Persia*, i. 130; Gobineau, *Religions et philosophies*, p. 275; Ya'qūbī (ed. Houtsma), ii. p. 293 (= *Harār* with the epithet *Ḡhazāla*); Bogdanow, *Persija* (in Russian), p. 82. (CL. HUART.)

BID'Ā is the exact opposite of *sunna*, and means some view, thing or mode of action the like of which has not formerly existed or been practised, an innovation or novelty. The word became important theologically in the revolt against the precise following of the Sunna of the Prophet, and came thus to indicate all the unrest of new ideas and usages which grew up naturally in the Muslim church, covering dogmatic innovations not in accordance with the traditional sources (*uṣūl*) of the Faith, and ways of life different from those of the Prophet. The word, therefore, came to suggest

individual dissent and independence, going to the point of heresy although not of actual unbelief (*kufṛ*). In modern Arabic it can mean "paradox" (Dozy and Badger).

In this development two broad parties showed themselves. One, conservative but gradually vanishing, in the past mostly Ḥanbalite and now practically Wahhābite only, taught that the duty of the believer was "following" (*ittibāʿ*) — the Sunna understood — and not "innovating" (*ibtidāʿ*). The other accepted the facts of change of environment and condition, and taught, in varying degrees and ways, that there were good and even necessary innovations. According to al-Shāfiʿī, anything that is new and contradicts Qurʾān, Sunna, Agreement or Traditions (*aḥkām*) is a *bidʿa* which leads astray. But a good novelty which does not so contradict is a praiseworthy *bidʿa*. A more elaborate classification divides innovations under the five rules (*aḥkām*) of canon law. Innovations which are also duties incumbent on the Muslim community (*farḍ kifāya*) are study of Arabic philology in order to understand the Qurʾān etc.; accepting and rejecting legal witnesses (*ʿādil*), distinguishing sound from corrupt traditions; codifying canon law (*fiqh*); confuting heretics. Forbidden are all heretical systems (*madhāhib*) opposed to orthodox Islam. Recommended (*mandūb*) are such things as the founding of religious houses for devotees (*ribāʿāt*) and schools. Disliked (*makrūh*) is such as the decorating of mosques and Qurʾāns. Permitted (*mubāḥ*) is such as expenditure in eating, drinking etc.

Finally, the distinction between *bidʿa*, heresy, and *kufṛ*, unbelief, is said to lie in the origin of *bidʿa* being only a confusion (*shukḥba*) as to a sound proof, while that of *kufṛ* is obstinate opposition (*muʿānada*).

Bibliography: The classical history of the development is by Goldziher, in his *Moh. Studien*, ii. pp. 22 ff. See, too, Macdonald, *Development of Muslim Theology, bidʿa and muḥādāʿ* in index. (D. B. MACDONALD.)

BIDAR, an ancient Hindu city, situated in 17° 55' N. and 77° 32' E., first occupied by the Muhammadans in 1322; it became the capital of the Bahmanī Kings [q. v.] in 1429, and of the Barid Shāhī dynasty [q. v.] that followed them. It contains many monuments of the grandeur of these dynasties; among them are the massive tombs of the last ten Kings of the Bahmanī dynasty; the tombs of the Barid Shāhī kings are of a more graceful type, the most beautiful being that of ʿAlī Barid Shāh, adorned with fine coloured tiles. The Barid Shāhī Kings are said to have deliberately destroyed the palace of their predecessors, the Bahmanīs, which is now entirely in ruins; but fine remains of their own palaces remain, among which may be mentioned the Rangin Mahall, with its beautiful inlaid work of mother-of-pearl. Of the great madrasa, built in 1478—1479 by Maḥmūd Gāwān [q. v.], part only survives, richly decorated with enamelled tiles.

Bibliography: *Report on the Antiquities in the Bidar and Aurangabad Districts*, by James Burgess, p. 42 et seq. (*Archaeological Survey of Western India*. Vol. iii. 1878); T. W. Haig, *Historic Landmarks of the Deccan* (Allahabad, 1907), pp. 95—104.

BIDIL (P., "unfortunate, disheartened") the name of several Persian poets:

1. MĪRZĀ ʿABD AL-ḲĀDIR BIDIL, a Persian poet

of India, born 1054 (1644) at Akbarābād, died 4th Šafar 1133 (5th Dec. 1720) at Dihli, wrote amongst other works a poetical handbook of mysticism called *Irfān* (knowledge), an allegorical *Mathnawī Ṭilism-i ḥairat* (Talisman of Amazement) and in prose a collection of letters (mostly to his patron Shukr Allāh and his two sons) entitled *ruḳʿat* or *inshā*. His collected works (*Kul-liyāt-i B.*) were lithographed at Lucknow in 1287.

2. HĀDJĪ MĪRZĀ RAḤĪM BIDIL, a poet of Shirāz, a descendant of a family of scholars, which had given the Šafawids a number of physicians. His father MĪRZĀ Muḥammad Ṭābiḥ had gone from Ispahān to settle in Shirāz at the request of the Wakil Karim-Khān Zand (died 1779), he himself was physician to Faṭḥ ʿAlī Shāh and died at Kumm while returning from a pilgrimage to Mecca, in the beginning of the reign of Muḥammad Shāh (about 1786).

3. MUḤAMMAD AMĪN BEG BIDIL, a poet of Nishāpūr.

Bibliography: Ethé in the *Grundriss der iran. Phil.*, Vol. ii. p. 300, 310, 337; Rizā-Ḳulī-Khān, *Medjmaʿ al-Fusahā*, Vol. ii. p. 82. (CL. HUART.)

BIDJĀN, AḤMAD, the son of a certain Šāliḥ al-Dīn al-Kātib, wherefore he is sometimes like his brother Muḥammad, called Yāzidji Oghlu (son of the clerk), a Turkish author, who lived in the first half of the ixth (xvth) century. Both the brothers were pupils of the famous Hājjdji Bairam, the founder of the dervish order of the Bairamiya [see above, p. 595] and led an ascetic life whereby Aḥmad is said to have become so emaciated that he appeared to be lifeless (whence the epithet Bidjān). His literary activity was therefore mainly devoted to Sūfism. He translated into Turkish the *Maghārib al-Zamān* composed by his brother in Arabic and gave the translation the title *Anwār al-ʿAshiqin* (Constantinople, 1261, 1291; Kazan, 1861; Būlak, 1300 etc.). Another Turkish treatise, a kind of history of the prophets bears the title *Rawḥ al-Arwāḥ*. He also busied himself with cosmography, especially in the sense of a description of the wonders of creation after the pattern of the Arab author al-Ḳazwīnī. His *ʿAdjāib al-Makhṭūʿāt* is an extract from the latter's work (cf. Rieu, *Cat. Turk. Mss. of the Brit. Mus.*, 106 et seq.); a similar work entitled *Durr Maknūn* is more original. The first mentioned work was written in the year of the conquest of Constantinople 857 (1453) so that the author must have been still alive at that date, cf. the article YĀZIDJĪ OĖHĻU.

Bibliography: v. Hammer, *Geschichte der Osm. Dichtkunst*, i. 127; Gibb, *Ottoman Poems*, 169; do., *a History of Ottoman Poetry*, i. 396 et seq.; cf. also the Catalogues of Rieu (London), Pertsch (Berlin), Flügel (Vienna) etc.

BIDJANAGAR. [See VIDJAYANAGAR.]

BIDJĀPUR, or VIJAYAPURA, (= "city of victory"), a town and district of India, in the Bombay presidency. Area of district: 5,669 sq. m.; pop. (1901): 735, 435, of whom only 11% are Muḥammadans. It consists for the most part of a barren upland tract, very liable to drought. The language of the great majority is Kanarese, and many belong to the Lingāyat sect. The town has been the head quarters of the district (formerly called Kalāḍgi) since 1885; pop. (1901): 23, 811. It was the capital of the ʿĀdil

Shāhī dynasty [q. v.] which established its independence of the Bahmanīs in 1490, and was finally conquered by Awrangzēb in 1686. Magnificent palaces, mosques, tombs, and other buildings still remain in a fair state of preservation, together with the city walls enclosing an immense area. Conspicuous among them are the Rawḍa of Ibrāhīm 'Adil Shāh (ob. 1626); the Gūl Gumbaz of Muḥammad 'Adil Shāh (ob. 1656), said to be the second largest dome in the world; and the Dīāmī Masjdīd of 'Alī 'Adil Shāh (ob. 1673). All of these have recently been the subject of careful restoration by the British government.

Bibliography: H. Cousens, *Guide to Bijāpur* (Bombay, 1905); *Bombay Gazetteer*, xxiii; J. Fergusson and P. Meadows Tayler, *Architecture at Bejapoor* (London, 1886).

(J. S. COTTON.)

BIDJĀYA. [See BOUGIE.]

BIDJNAWR, or **BIDJNOR**, a town and district of India, in Rohilkhand, United Provinces. Area of district: 1,791 sq. m.; pop. (1901): 779,951, of whom as many as 35% are Muḥammadans. The town — pop. (1901): 17,583 — is of little importance, but the district is prominent in Rohilla history. It contains the town of Naḍjibābād, founded about 1750 by Naḍjib al-Dawla, who rose to be Wazīr of Dihlī, and whose son was Zābita Khān. In the Mutiny of 1857, a grandson of Zābita Khān, with the title of Nawwāb of Naḍjibābād, was one of the most formidable opponents of the British. He finally died in prison, his property was confiscated, and his palace razed to the ground.

Bibliography: *Bijnor Gazetteer* (Allahabad, 1908).

(J. S. COTTON.)

BIDLIS or **BITLIS**, a town in Turkish Armenia, capital of the district of Kurdistan, situated in 42° 4' East Long. (Greenw.) and 38° 23' North Lat., 14 miles from the western shore of the Sea of Van, and 35 miles north east of Sī'ird (Se'ört); according to Ḳudāma (*Bibl. geogr. arab.*, vi. 229), it was four post-stations (*sikkas*) from Akhlāt [q. v., p. 233 *et seq.*]. Bitlis (or Bidlis) is the Turkish pronunciation of the name; arabic Badlis and Armenian Baḡeš.

The appearance of the town is described as very striking and most picturesque. It is built at the bottom of a deep valley and in two narrower ravines which run into it. The Bidlis-çai flows from north to south through the town. This stream, which takes its name from Bidlis rises about 16 miles to the north and flows into the Bohtān-şu, the so-called Eastern Tigris, near Bensiz, about 10 miles southwest of Sī'ird. In the centre of the town the Bidlis-çai receives a tributary from the west; another from the north east joins it at the south end of Bidlis. The town is divided by this system of rivers or ravines into four separate quarters, the inhabitants of which often took separate sides during hostilities and blockaded one another. The houses, usually surrounded by beautiful gardens rise up the steep cliffs all around; many dangerously steep and twining little streets, which however are always paved, contrary to the usual custom of the east, communicate with one another, numerous bridges span the river. The remarkably solid style of architecture of most of the dwelling houses makes a very pleasant impression on the visitor. Excellent building material is furnished by the red-brown volcanic rocks of the district.

The whole town is commanded by a strong citadel, now partly in ruins, perched on the top of a steep cliff. The date of its foundation is not known; the walls bear a series of Arabic inscriptions. It may be assumed that the fortification of this dominant height was contemporaneous to the foundation of the town. Oriental legend ascribes the latter to Alexander the Great. The citadel of Bidlis played an important role from the military point of view throughout the vicissitudes of Armenian history. Since about the end of the middle ages Kurdish Chiefs (begs) had resided here, who, as elsewhere, exercised unlimited power, quite independent of the Porte; only on one occasion had Bidlis to submit to its nominal suzerain, viz. in 1638 when Sultān Murād IV. set out for the reconquest of Baghdād with a vast host. It was not till 1847 that after severe fighting the Turks succeeded in breaking the power of the Kurdish princes ruling in Bidlis and Vān and ruling the town and district directly. The ancient Kurdish castle is now used as the residence of the principal Turkish officials.

The climate of Bidlis is on account of the high altitude (5180 feet; citadel 5310 feet) raw and damp. As everywhere on the Armenian plateau, a long winter is followed by a short relatively hot summer; snow often lies on the roads from November to May, conditions are very favourable for the cultivation of fruits however; vegetables and excellent fruit flourish in abundance.

The industries of Bidlis are on the whole not unimportant. The many channels of waters drive numerous mills. The textile industry may be particularly mentioned. The tastefully decorated carpets woven in the Bidlis district are famous throughout Turkey. Colouring with madder is a speciality here. The principal exports are: red dyed stuffs (cotton and linen), carpets, goat and buffalo hides, and large flocks of sheep; of special importance is the exportation of gallapples collected in the mountains of Kurdistan and of white and red gums (traganth) which find their way to Europe.

Bidlis is a most important town commercially and indeed must be regarded as one of the chief towns in Armenia; for it is one of the chief places through which passes the caravan traffic between Armenia and Georgia on the one side and the basins of the Euphrates and Tigris and Syria on the other. According to Layard there are three routes from Bidlis to the Dījazīra, two over the mountains to Sī'ird, which are usually traversed by caravans but are steep and difficult; a third (which was taken by Layard) makes a detour through the valleys of the eastern arm of the Tigris. Of the two roads mentioned by Layard connecting Bidlis and Sī'ird, the first Arab town in Mesopotamia proper, one, of which nothing further is known, must be a mere footpath. We know more about the road which is more frequented from Bidlis via Dukhān to Sī'ird (2 days' journey), the Bidlis pass proper, which has several times been traversed and described by European travellers. This narrow pass is already mentioned in the Byzantine (George Cypr.: κλεισούρα Βαλαλεσιαν) and Arab sources (Balādhori, *op. cit.*: al-darb) and more often in Armenian literature, cf. Gelzer, Georg. Cypr. (Lipsiae, 1890), p. 168; H. Hübschmann, *op. cit.*, p. 317, 318.

The main route from Bidlis into the interior

of Armenia turns immediately in a northwesterly direction towards *Müş* and before crossing the *Nimrūd-dagh*, 7000 feet high, sends off a side road which goes directly north-east towards the Sea of *Vān* (to *Tadwan*). All these passes are often quite snowed up during the long severe winters and then are exceedingly difficult to traverse.

Before the last Russo-Turkish war the district of Bidlis was under the Governor-General of *Erzerüm*; it was then raised to the rank of a separate district (*wilāyet*) by the *Porte*, chiefly in order to put a check on the individualistic tendencies and quarrels of its citizens. The modern *Wilāyet* of Bidlis comprises 4 *Sandjaks* (*Bidlīs*, *Müş*, *Sifird* and *Gindj*) with 19 *Qazās* and 13,500 sq. miles in area. The population numbers 254,000 *Muḥammadans*, 140,000 Christians, 3,900 Jews etc., in all 398,700 souls. The *Sandjak* of Bidlis (with 4 *Qazās*) comprises 2800 sq. miles with 108,227 inhabitants including 70,000 *Muḥammadans*, 32,000 Armenians, 963 Yazidis and 3740 Syrian Jacobites. As to the town of Bidlis itself the older estimate of *Kinneir* (1814) gives 12,000 inhabitants, while *Southgate* (1837) and *Brant* (1838) give 3000 families, which would give about 13,000—15,000 inhabitants. *Müller-Simonis* and *Hyvernāt* estimated the population in (1888) at 30,000 inhabitants in 6000 houses, (of which 5000 were Kurds and 1000 Armenians); *Nolde* (in 1892) 36,000 inhabitants. The last, more accurate estimate by *Cuinēt*, *op. cit.* whose statistics on the *Wilāyet* of Bidlis have also been used by *Supan* in *Petermann's Mitteilungen*, *Erg.-Heft* n^o. 135 (1901), p. 5, 14—15, 21 gives the present population as 20,000 *Muḥammadans* (almost all Kurds) 16,086 Gregorian Armenians, 200 Protestant Armenians, 1800 Jacobites, a total of 38,886 souls in 8300 houses; there are 15 mosques and 4 *Takkiyas* (Dervish monasteries). The Gregorian Armenians, who live exclusively in the south quarter are governed by a Bishop and have 4 Churches; there is another church for the Jacobites.

Bidlīs is still the typical Kurdish metropolis, and was their political centre during the last great revolts of the Kurds in the xixth century. It is no wonder therefore that it has repeatedly been the scene of awful massacres of Christians, during the Armenian troubles of the last two decades, cf. above p. 443.

Bibliography: Biblioth. geogr. arab. (ed. de Goeje), passim; *Balādhori* (ed. de Goeje), p. 176; *Yāqūt*, *Mu'djam* (ed. Wüstenfeld), i. 529; le Strange, *The Lands of the East. Caliphate* (1905), p. 184; Weil, *Gesch. der Chalifen*, ii. 638, Note 2; H. A. Barb, *Geschichte der kurdischen Fürstentherrschaft in the Sitzungsber. der Wiener Akad.*, xxxii (1859); Ritter, *Erkunde*, ix. 1002—1068; x. 685—689 (accounts of *Brant* and *Southgate*); *Cuinēt*, *La Turquie d'Asie*, ii. (Paris, 1892), p. 524—621 (particularly 559—563); H. Hübschmann in the *Indogerm. Forsch.*, xvi (1904), p. 317, 318, 324, 390¹; *Hommaire de Hell*, *Voy. en Turquie et en Perse* (Paris, 1834 *et seq.*), and atlas, pl. xlix; A. H. Layard, *Niniveh und Babylon* (Leipzig, 1856), p. 35—38; H. Rassam, *Asshur and the Land of Nimrod* (New-York, 1897), p. 104—108, 384 (in particular the account of the American Mission in Bidlis); E. Nolde, *Reise nach Innerarabien, Kurdistan und Mesopotamien* (Braunschweig, 1895), p. 237—241;

Müller-Simonis und Hyvernāt, *Vom schwarzen Meer zum persisch. Meerbusen* (Mainz, 1897), p. 224—229; Lynch, *Armenia* (London, 1901); *Lehmann-Haupt*, *Armenien einst u. jetzt*, i. (1910), 327—331 (*Bidlīs-Pass*). (M. STRECK.)

BIDLISĪ, MAWLĀNĀ IDRIS ḤAKĪM, a Turkish general and historian, son of the mystic Ḥusām al-Din, who belonged to the school of *Shāikh* 'Omar Yazir, was first of all, an official in the chancellory of *Yā'kūb*, son of *Uzun Ḥasan*, *Sultān* of the Turcomans of the White Sheep (died 896 = 1490-1491). His reply to the Ottoman *Sultān* *Bāyazid II* on the latter's message announcing his victory, induced the *Sultān* to invite *Bidlīsī* to his court where he remained in the service of *Selim I*. He accompanied the latter on his campaign against Persia and took possession of *Kurdistan* for *Selim*. At the head of a Kurdish army he defeated the Persians, conquered *Mārdin*, played an active part in the annexation of *al-Ruhā* (Edessa) and *Mawṣil* and consolidated the internal affairs of the land.

In the name of the *Sultān* he granted *Ḥiṣn-Kaifā* to the *Aiyūbid Khālil*. He also took part in the conquest of Egypt and celebrated *Selim* in a panegyric, in which he took the opportunity to give him some advice on the government of Egypt. He died in 926 (1520) the year in which *Selim* also died and left a history in Persian verse (80,000 *bait*) of the first eight Ottoman *Sultāns*, called the *Hesht-behišt* "the eight Paradises".

Bibliography: H. A. Barb, *Geschichte der Kurdischen Fürstentherrschaft*, p. 12 (*Sitzungsber. der Wiener Akad.*, xxxii. 1859, p. 145); J. de Hammer, *Histoire de l'empire ottoman*, Vol. vi. p. 222, 253 *et seq.*, 259, 415; *Sa'd al-din*, *Tādj al-tawārikh*, Vol. ii. p. 566; *Gibb*, *History of Ottoman Poetry*, Vol. ii. p. 267, n. [where a wrong date is given]. (CL. HUART.)

BIDLISĪ, SHARAF KHĀN, a Persian historian, eldest son of the Emir *Shams al-Din*, prince of Bidlis, born 20th *Dhu l-Qa'da* 949 (26th February 1543) at *Kerehrūd* near *Kumm*, was brought up with the family of *Shāh Tahmāsp I* (958 = 1531). At the age of 12, he was appointed an Emir of the Kurds, an office which he held for three years. He carried out with zeal the task of subduing the province of *Gilān*, with which he was entrusted. He was afterwards summoned to the court of *Shāh Ismā'īl II* (1576-1577) and was governor of *Nakhčewān* when *Sultān Murād III* placed him on the throne of his ancestors in Bidlis. In 1005 (1596-1597) he abdicated in favour of his son *Shams al-Din* in order to complete his Persian history of the Kurds, entitled the *Sharaf-nāma*; it was translated into Turkish by *Muḥammad Bey b. Aḥmad Bey Mirzā* in 1078 (1667-1668) and by *Shāmī* shortly after 1095 (1684). There is an autograph Ms. in the Bodleian (*Elliot* 332); the text has been edited by *Véliaminof-Zernof* (St. Petersburg, 1860—1862); and a French translation by *Charmoy* (1868—1897).

Bibliography: Wolkow, *Notice*, in the *Journ. As.*, Vol. viii. (1826), p. 291; *Véliaminof-Zernof*, *Scheref-nameh*, Vol. i. p. 3 *et seq.*; H. A. Barb, *Geschichtliche Skizze*, iv. (*Sitzungsber. der Wiener Akad.*) = *Geschichte der kurdischen Fürstentherrschaft*, p. 96 *et seq.* (CL. HUART.)

BIDPAI, BILPAI or PILPAI is the form usual

in the west, of the name of the author of the *Kalila wa-Dimna*; this form may be traced to the Arabic *Bidbā* or *Bidbāh*. The Syriac version of the book (compiled from the Pahlavi) has the name *Bidug* or *Bidwag*. This form is said by Benfey to be derived from the Sanskrit *vidyāpati* which means "lord of knowledge".

All that we know of this (legendary) personage is given in the preface by Bahnūd b. Sahwān, alias 'Alī b. al-Shāh al-Fārisī, to the Arabic version of the *Kalila wa-Dimna*. This can only be briefly given here and the reader may be referred for other points to the article *KALĪLA WA-DIMNA*.

After the prince who had been set over India by Alexander the Great had been driven out, king Dabshalūn, a scion of the native ruling house was placed on the throne by the people. He soon began to conduct himself in an arbitrary fashion and to neglect the interests of his subjects. This grieved a wise Brahman, Bidbā by name, who after a fruitless consultation with his pupils reproached the king at an audience with his misgovernment. The latter threw him into prison, where he lay for a time forgotten by everyone. One evening the king was absorbed in the study of the starry heavens and was reminded of Bidbā, whom he ordered to be brought to him. He pardoned him his bold speech, appointed him vizier, and showed him great honour. The king henceforth devoted himself entirely to the arts of peace and expressed a wish to have his name, like those of his ancestors, go down to posterity associated with some great book, which would give deep wisdom in a popular form. Bidbā then retired from the world with a supply of writing-materials and food, and attended by one pupil, to whom he dictated the *Kalila wa-Dimna*.

When the work was completed, the king invited all the people of his kingdom to hear it read, which was done by Bidbā in the presence of the king.

Bibliography: Benfey, *Einleitung zu Kalilag und Damnag* in Bickell's edition, p. xliii. note 3; *Kalila wa-Dimna*, ed. de Sacy, p. 3—31 of the Arab. text; ed. Cheikho, p. 5—18 of the arab. Text. See also *Bibl. to KALĪLA WA-DIMNA*. (A. J. WENSINCK.)

BIDRĪ WARE, inlay metal work, so called from Bidar [q. v.] where it is said to have been first manufactured; it is made of a composite alloy of copper and zinc (the proportions of which vary in different localities), to which tin, lead or steel powder is sometimes added; the surface is inlaid in silver or gold, and finally polished and coloured to a dark green or black colour by means of a composition of sal ammoniac, saltpetre and other ingredients; the patterns are generally of a floral description, one of the oldest and most prevalent being the poppy pattern. The chief centres of manufacture are Bidar, Purniah, Lucknow, Dacca and Murshidābād; in the three last towns the trade is almost entirely in the hands of Muḥammadans.

Bibliography: Benjamin Heyne, *An account of the Bidderly Ware in India* (*Asiatic Journal*, iii. 220 sqq. London, 1817); George Smith, *Description of the manufacture of Bidderly ware* (*Madras Journal of Literature and Science*, xvii. 81—84, 1857); Sir George Birdwood, *Industrial Arts of India*; T. N. Mukharji, *Bidri-Ware* (*Journal of Indian Art*

(No. 6, 1885); Sir George Watt, *Indian Art at Delhi, 1903*, pp. 46—49. (London, 1904).

BĪGHA a measure of land in India, $\frac{1}{8}$ of an acre or 3025 square yards. This is the standard bīgha as fixed by the Emperor Akbar, but at different times and in different parts of India it has varied considerably.

Bibliography: Abu 'l-Faḍl, *Ā'in-i Akbari*, transl. Jarrett, ii. 61—62; H. H. Wilson, *Glossary*, s. v.

BĪGHA (Greek Πηγαι), a town in Asia Minor on the Granicus (Turkish Çansu or Çan-çai, a tributary of the Kōdja çai) about 14 miles distant from the Sea of Marmora, capital of a Kaḏā with about 5000 inhabitants (Cuiet, see below, iii. 763, gives 10,000). The whole north-western province of Asia Minor (Mutaṣarriflik) is also called after Bigha although it is not the capital, which is Kaḏa-i Sultāniye or Çanaḳ Kaḏ'essi (Dardanelles). The harbour (Scala) of the town at the mouth of the Kōdja çai is Kara Bigha or Bighaniū Eskelessi.

Bibliography: 'Alī Djawād, *Mamālik Othmāniyānīn ta'riḥi, djoḡhrāfiya loḡhātī*, 224 et seq.; Cuiet, *La Turquie d'Asie*, iii. 689 et seq.

BIHĀFRĪD B. MĀHFARWĀDĪN, a Parsi revivalist, who appeared at Khawāf in the district of Nishāpūr in the last years of the Omaiyaḍ Caliphate and was slain with many of his supporters by Abū Muslim at the instigation of the Mobeds. He is said to have spent seven years in China early in his career and to have suddenly appeared to the people on his return pretending he had been dead and in heaven during this period. According to one writer he actually simulated death and spent a year in a tomb, which he had built for himself. His teaching, which he claimed to have learned in heaven, was contained in a Persian work. In it he abolished certain ceremonies and customs of Magism e.g. the muttering (*zamzama*), the worship of fire, the marriage of near relatives, the drinking of wine and the eating of animals that had died etc., while he substituted in their place new rites, for example, the repetition of certain prescribed prayers seven times daily and turning towards the sun while repeating them.

Bibliography: *Fihrist* (ed. Flügel), 344; *Mafātīḥ al-'Ulūm* (ed. van Vloten), 38; al-Birūnī, *Chronology of Ancient Nations* (ed. Sachau), 210; do. (transl. Sachau), 193 et seq.; al-Shahrastānī, *Milal wa Nihal* (ed. Cureton), 187; *Wiener Zeitschr. für die Kunde des Morgenl.*, iii. 30 et seq.

BIHĀR, or BEHĀR, a town and historic tract of India, in the province of Bengal. The town — pop. (1901) 45,063 — derives its name from *vihāra* = a Buddhist monastery, and is surrounded by Buddhist remains. It is believed to have been the provincial capital under the Muḥammadans from early in the 13th cent. until the time of Akbar, when the seat of government was removed to Patna. The province was never an independent kingdom, being on the borderland between Bengal proper and Hindustān. Under the Mughals it formed a *sūbah*, divided into eight *sarkārs*, which was always subordinate to the *sūbah* of Bengal, and as such it passed to the British in 1765, with the grant of the *diwānī* of Bengal, Biḥār, and Orissa. Biḥār, however, differs from Bengal proper in almost every respect — in climate and

agriculture, in population and language. Only 18% of the inhabitants are Muḥammadans, compared with 54% in Bengal. Their language, known as Bihārī, is directly derived from the ancient Māgadhī Prākṛit, and may be described as intermediate between Eastern Hindi and Bengali. It comprises three dialects, Maithilī, Magahī, and Bhojpūrī. In 1901, it was found to be spoken by 34½ millions, showing that the language has spread beyond the administrative province, which contained only 24,241,305 persons.

Bibliography: *Imperial Gazetteer of India*; G. A. Grierson, *Bihār Peasant Life* (Calcutta, 1885). (J. S. COTTON.)

AL-BIHĀRĪ (MUḤIBB ALLĀH B. 'ABD AL-SHUKUR AL-KĀDĪ AL-BIHĀRĪ), born in a village in Bihār, India, one of the most eminent 'Ulamā of his time. 'Ālamgīr appointed him Kāḍī of Lucknow, and afterwards of Haidarābād, Dakhin. For a time he fell under the displeasure of the Emperor, but was restored to favour and appointed tutor to 'Ālamgīr's grandson, Rafī' al-Kādr, son of Muḥammad Mu'azzam. On the death of the Emperor 'Ālamgīr, Muḥammad Mu'azzam succeeded him under the title of Shāh 'Ālam I and bestowed upon Muḥibb Allāh the title of "Fāḍil Khān" and made him Kāḍī al-Kuḍāt (chief justice) of the entire Mughal Empire; but he did not live long to enjoy this post, as he died a few months after in A. H. 1119 (A. D. 1707). He is the author of the following works: 1. *al-Djawhar al-Fard*, a treatise on the indivisible atom, (Loth, Ind. Off. No. 581, ix.); 2. *Musallam al-Thubūt*, on the principles of Muslim jurisprudence, according to the Ḥanafī school, (printed Aligarh, 1297; Dihli, 1311); 3. *Sullam al-ʿulūm*, on logic; as this has long been a favourite textbook in India, it has frequently been printed, and numerous commentaries and super-commentaries have been written upon it.

Bibliography: Āzād al-Bilgrāmī, *Subḥat al-Marjān*, 76; Siddīq Hasan, *Ithāf al-Nubalā*, p. 905; Faḳīr Muḥammad al-Lahorī, p. 431; Brockelmann, *Gesch. d. Arab. Litter.*, II. p. 420; Loth, *Cat. of Arabic MSS.*, India Office, Nos. 332, 563, 567, 571-572.

(M. HIDAYET HOSAIN.)

BIHISHT. [See BAHISHT, p. 600.]

BIHKUBĀDH, the mediaeval name of three districts (Pers. *astān* = Arabic *kūra*) of Sawād or 'Irāk (Babylonia). The division of this area in Sāsānian times, adopted by the Arabs, was as follows: 1. Upper Bihkubādh with six divisions (*tasūdī*), including Bābil, Khutarniya, Upper- and Lower-Fallūḍja and 'Ain al-Tamr; 2. Central-Bihkubādh with four divisions including Sūrā and Nahr al-Malik; 3. Lower Bihkubādh with five divisions, among them Furāt Bādahlā and Nistar. All three districts are occasionally comprised under the plural form Bihkubādhāt. In general the term is applied to the lands along the banks of the Euphrates in its course south-west of Baghdād as far as the district of Kūfa. The name Bihkubādh means: "Good (or "better", modern Persian *bih* = middle Persian *weh*)-Kubādh"; analogous appellations may be quoted elsewhere; cf. Marquart, *op. cit.*, p. 41. The Kubādh referred to is the first Sāsānian king of that name (reigned 488 or 496—531); a number of other district and town-names may be traced to him; cf. e.g. the articles **ABARQOBADH** [above, p. 5] and **ARRAJĀN** [p. 460].

In the geography of Pseudo-Moses-Xorenaçi the name of the Bihkubādh province appears in the form Kovat; cf. Marquart, *op. cit.*, p. 142.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), passim, particularly iii. 133; vi. 7, 236; Yāqūt, *Mu'djam* (ed. Wüstenfeld), i. 770; *Marāšid al-Iṭtilā'*, *Lexic. geogr.* (ed. Juynboll), i. 57, 183; iv. 98, 412 *et seq.*; Balādhuri (ed. de Goeje), p. 271, 464; M. Streck, *Babylonien nach den arab. Geographen*, i. (1900), p. 16, 20; J. Marquart, *Erānsahr* = *Abh. der Götting. Ges. d. Wiss.*, New Series, Vol. iii. n^o. 2 (1901), p. 142, 163 *et seq.* (M. STRECK.)

BIHRŪZ, MUḌJĀHID AL-DĪN, was prefect of Baghdād with short intervals for more than 30 years from 502—536 (1108—1141) and for a period, of all 'Irāk for the Seldjūk Sultāns. After being finally deposed in 536 he retired to his private property, the town of Takrit, and spent the remainder of his life there till his death in 540 (1145-1146). During his government he earned the gratitude of his contemporaries by the many useful public works which he had undertaken for the improvement of the general welfare.

Bibliography: Ibn al-Aṭhīr (ed. Tornberg), x. 330 *et seq.*

BIHZĀD, KAMĀL AL-DĪN, the most famous of Persian miniature painters, born in Herāt, a pupil of Pir Saiyid Aḥmad of Tabriz and favourite of the Timūrid Ḥusain-i Bāikarā and the Ṣafawī Shāh Ismā'īl. Bāber (*Memoirs*, i. 412) praises his delicate talent but criticises him for making the lines of the chin too thick on beardless faces. He was still alive when Khōndemīr completed his *Ḥabīb al-Siyar* (930 = 1524). Among the manuscripts illustrated by him may be mentioned a *Timūr-Nāmah* written by Sulṭān 'Alī Mashhādī, which belonged to the library of the Great Moghul Humāyūn, when it was plundered and afterwards found a place in Akbar's library (perhaps the identical example, now in the Schultz collection, *Orientalisches Archiv*, i. Plate vi. n^o. 5). He also illustrated a *Bustān* of Sa'dī (893 = 1488) in Cairo and the *Diwān* of Ḥusain-i Bāikarā in Paris; there are seven sketches by him in Vienna. His pupils were Shaikh-zāde Khōrāsānī, Mīr Muṣawwir of Sulṭāniya, Agha Mīrek of Tabriz, who decorated the public buildings of Herāt with inscriptions, and Muṣaffar 'Alī, who ornamented the Cihil Sutūn palace at Ispahān. His nephew Rustam 'Alī was an excellent calligrapher.

Bibliography: Cl. Huart, *Calligraphes et miniaturistes*, p. 222, 224, 226, 230.

(CL. HUART.)

BIKĀ'. [See BUKĀ'.]

BIKR (A.), first born, virgin.

BILĀD (A.), plural of *balad* [q. v.], "district", "province", appears in the names of countries, e.g. *Bilād al-'Arab*, Arabia; *Bilād al-Rūm*, land of the Romans, Asia Minor; *Bilād al-Durūb*, lands of the Taurus passes; *Bilād al-Djarid*, see below.

BILĀD AL-DJARĪD (Land of Palms), or as it is popularly called al-Djerid, a district in Central Tunisia. The name is now given to a group of four oases, viz. Tūzer, Neftā, al-Wadiān and al-Ḥamma [cf. the articles TŪZER and NEFTĀ]. The Djarid is a rocky stretch of land bounded on the north by the Shott Gharsa and in the south by the Shott al-Djarid. The latter forms with its eastern continuation the Shott Fedjedj an almost

unbroken depression from the shores of the Gulf of Gabes to the Algerian frontier. Shut in by mountains and sand hills against which measures have had to be taken to prevent the invasion of the oases by the sands of the desert, the Djarid forms a kind of natural hot-house, where the average temperature throughout the year is 70°, with, however, a maximum of 120° and a minimum of 25° Fahr. The rainfall is small, — 5 inches annually — but the springs provide a plentiful supply of water. They are skilfully utilised by the inhabitants, by a system of irrigation which has been described by al-Bakrī, and nourish in the oases a luxurious crop of fruit-trees, mainly date-palms, which shade the cornfields at their feet. Date-palms constitute the principal wealth of Djarid, which contains about a million of them, producing annually from 38,000—40,000 tons of dates. The inhabitants also derive a portion of their income from the manufacture of silk and cotton stuffs and carpets, which are much esteemed in Tunisia. The Djarid was besides, in the middle ages as at the present day, the starting-place and the destination of caravans. Nefta was once known as the "port of the Sahara". But this traffic, now much diminished since the suppression of slavery under the governorship of Aḥmad Bey, has lost almost all its former importance. The population, which is scattered through the various oases, numbers 30,000 of which 10,000 are in Nefta, 9000 in Tūzer, 1400 in al-Ḥamma and 8000 in al-Ūdiyān.

The modern Djarid does not quite correspond to the region mentioned by the Arab historians and geographers under the names of Bilād al-Djarid or land of Kaštīliya. Ibn Hawḳal (*Description de l'Afrique: Journ. Asiat.* 1842, p. 243) regards the name Kaštīliya as being applicable only to the town of Tūzer. Al-Bakrī (*Description de l'Afrique*, trad. de Slane, p. 116 *et seq.*) extends it to the adjoining country. "The land of Kaštīliya" he writes, "contains several towns such as Tūzer, al-Ḥamma and Nefta". Ibn Khaldūn (*Berbères*, trad. de Slane, i. p. 192) regards the two names as identical and in addition includes Gafsa on the north, and Nefzāwa on the south, in the Djarid. "The towns with the date-palms are situated to the south of Tunis; they include Nefta, Tūzer, Gafsa and the towns of the Nefzāwa country. All this area is called the land of Kaštīliya and supports a large population". Leo Africanus uses the name Djarid in a much wider sense; the limits he gives, are, on the one side Pescara (Biskra) and on the other the Mediterranean shores near Djerba (*Description de l'Afrique*, ed. Schefer, iii. Chap. vi. p. 296).

Inhabited originally by Nefzāwa Berbers and colonised by the Romans, the Djarid had to bear the first brunt of the Muhammadan invasion. In 647 A. D. it was ravaged by the army of Ibn Zuhair, in 669 by that of Oḳba, who deprived the Christians of the towns they occupied in this region and forced them to adopt Islām. Their conversion to Islām was neither general nor permanent, however, for there were Christian communities in Kaštīliya down to the time of the Almoḥads. Incorporated for administrative purposes with Ifriḳīya, the Djarid tolerated the authority of the Emirs of Kaṭrawān with a very bad grace. The Berbers of the Djarid repeatedly rose against the Aghlabids, notably in 137, 209 and 224 A. H. At the beginning of the Fāṭimī rising, the Djarid

Abū 'Abd Allāh had no difficulty in conquering the country of Kaštīliya. The inhabitants had readily adopted the heterodox doctrines of the Abādites in the xth century (Ibn Hawḳal, *op. cit.*, p. 248); they preserved, as al-Bakrī particularly mentions (*op. cit.*, p. 119) as a peculiarity of the Djarid, the habit of eating dogs' flesh, which is, it is said, still practised by the heretics of Djerba and the Mzāb. At this period, the Djarid was enjoying remarkable prosperity, for according to al-Bakrī, the taxes produced an annual sum of 200,000 dinārs (£ 80,000).

Protected by its isolation, the Djarid succeeded in preserving a practical autonomy, while nominally recognising the suzerainty of the various dynasties that succeeded one another in Ifriḳīya. The towns formed little republics, governed by councils of the more prominent men, or ruled by powerful families, such as the Benī Forḳān, and later the Benī Wātās at Tūzer. The Ḥammādis, to whom the tribes of the Djarid paid their homage after casting off the authority of the Zirids, treated these local councils with deference. The Almoḥads suppressed them. As soon, therefore, as the Almoḥad empire began to break up, the Djarid, which had fallen to the Ḥafṣids, tried to regain its independence. The civil wars, which broke out between the rulers of Tunis and of Bougie (Bidjāya), gave these tribes of the oases the looked for opportunity. Taking advantage of the weakness of Tunis, the towns of the Djarid again organised themselves into republics. Under the leadership of powerful families, the Benī Yambūl at Tūzer, Benī Khalef at Nefta, the Benī Abū Manīr at al-Ḥamma, with the aid of Hilālī tribes and in alliance with the Benī Moznī of Biskra [see the article BISKRA] they fought throughout the xivth century against the Ḥafṣids. Conquered by Sulṭān Abū Bakr, who entrusted the government to his son, the Djarid rose again on the latter's death in 1346. It recognised Marinid authority, then after the destruction of Abu 'l-Ḥasan's army at Kaṭrawān, and regained its independence. The successes gained by the Ḥafṣid Abu 'l-Abbās do not appear to have had any enduring results. During the xivth and xvth century the Djarid was practically independent and affairs have not altered much under Turkish suzerainty. The Turks had to send an expedition every winter into the oases to collect the taxes.

Bibliography: in particular Ibn Khaldūn, *Ibar*, passim, especially vi. 412—420 (= *Histoire des Berbères*, trad. de Slane, iii. 141—157).

(G. YVER.)

BILĀL B. RABĀḤ, the first Mu'adh dhīn, a slave of Abyssinian origin, who belonged to a man of the tribe of Djamah b. 'Amr, was early attracted by Muḥammad's preaching and joined his little band of followers. For this he was persecuted by the Prophet's enemies, but remained steadfast in his belief in the one God, which induced Abū Bakr to purchase him and give him his freedom. He fled with Muḥammad to Medina where he immediately found a welcome from Sa'd b. Khaithama. He afterwards dwelled in the house of Abū Bakr, where he like the other members of the household was attacked by the fever then raging in Medina. According to Ibn Ishāk, Muḥammad established a bond of brotherhood between him and the Khaṭh'amī Abū Ruwaiḥa, so that he — one of

the five non-Arabs to whom grants were assigned by 'Omar — appears in the lists of names along with Abū Ruwaiḥa; according to others this bond was made with 'Ubaida b. al-Hārith b. al-Muṭṭalib. When the Prophet after some hesitation introduced the call to prayer [see the article *ADHĀN*] he appointed Bilāl his Mu'adhdhin. He was also entrusted with the office of carrying the prayer-spear 'Anaza before the Prophet at public prayer on the great festivals. He accompanied Muḥammad on all his campaigns and is said to have had Umaiya b. Khalaf put to death at Badr to revenge himself for his ill treatment of him in the past. After the occupation of Mecca he had the glory of calling to prayer from the roof of the Ka'ba. In several narratives he is mentioned as the man whose duty it was to look after the food supply on journeys and Abū Ḥadjar calls him the Prophet's steward (*Khāsin*).

After the death of Muḥammad he was filled with a longing to take part in the holy war, which was granted him, not however, as one version has it, by Abū Bakr but only in the time of 'Omar. He accompanied Abū 'Ubaida on the campaign into Syria and when 'Omar visited the conquered land, he is said to have been once more asked to call to prayer, which he did amidst the sobs of all present. He died in A. H. 20 = 641 A. D. (according to others in 21 or 28 A. H.) about the age of 60, in Damascus and was buried there or in the adjacent Dāriyā (according to others in Aleppo). He is described as tall and thin with a stooping gait; his complexion was dark, his face thin and his thick hair strongly tinged with gray.

Bibliography: Ibn Hishām (ed. Wüstenfeld), 205, 345—347, 414, 448; Wākidi (transl. by Wellhausen), 401 etc.; Tabari, *Annales* (ed. de Goeje), i. 1326, 2525, 2594; Balādhori (ed. de Goeje), ii. 455; Ibn Sa'd (ed. Sachau), iii. 1, p. 165—170; Ibn Ḥadjar, *al-Isāba*, i. 336 *et seq.*; Nawawī, *Biographical Dictionary* (ed. Wüstenfeld), 176—178. (FR. BUHL.)

BILĀL, in the Dutch East Indies, the usual name for the Mu'adhdhin.

BILBIS, a town in Lower Egypt, north-east of Cairo on the edge of the desert.

The name Bilbis appears in many forms e. g. Balbis, Bulbis, Bilbais and is derived from the Coptic Pelbes. As a halting-place on the road from Syria to Cairo, Bilbis played a certain part during the period of the conquest. Tradition connects a daughter of Muḥaukis with it. In the year 109 (727) the first regular settlements of Arab tribes took place in the neighbourhood of Bilbis. It is again mentioned in 386 (996) as the place where the Fātimid Caliph 'Aziz died. At the end of the Fātimid period it was a point of considerable strategic importance for King Amaury of Jerusalem and later during the Ayyūbid wars. Though for a long period a flourishing town with mosques, bazaars, baths and a hospital and the capital of the province of *Sharkīye*, it must have suffered a serious reverse at the beginning of the modern period. At the present day it is a small town, the chief of a district (*nāhiya*) with 9873 (or with its 20 dependencies 11,267) inhabitants. The whole district of Bilbis, which is still part of the province of *Sharkīye*, has 122,736 inhabitants.

Bibliography: Boinet Bey, *Dictionnaire Géographique*, p. 116; Kalkashandī (transl. by Wüstenfeld), p. 110; Yāqūt, *Mu'djam*, i. 712;

Ibn Duḥmāk, *Kitāb al-intiṣār*, v. 51; Makrizī, *Khiṭaṭ*, i. 183; 'Alī Mubārak, *Khiṭaṭ Djaḍida*, ix. 70; Quatremère, *Description de l'Égypte*, 333; C. H. Becker, *Beiträge zur Geschichte Ägyptens*, ii. 126 *et seq.* (C. H. BECKER.)

BILDĀR (p.), "Shovel-bearer"; labourers who are employed from the villages for archaeological excavations and work with a long shafted, triangular shovel are so called. This shovel is a much used agricultural implement, and takes the place of the plough in irrigated or damp soil and is used in connection with the planting of vegetables and melons. The inhabitants of Iṣpahān and the Parsis of Yazd are famous for their skill in the use of this implement.

Bibliography: Polak, *Persien*, ii. 131; Jane Dieulafoy, *A Suse, journal des fouilles*, p. 92. (CL. HUART.)

BILEAM. [See BAL'AM, p. 613].

BILEDJIK, the Byzantine BELOKOMA, a town in Asia Minor on the Anatolian railway (Haidar-pasha-Eskishehr), capital of the Sanjak of Ertoğhrul in the Wilāyet of Brusa (Khodāwendikār) famous for its silk spinning and weaving. The present town has about 5000 inhabitants and contains several mosques which are said to have been built by the early Ottoman Sultāns 'Othmān and Orkhān, a Madrasa, Tekke etc. Biledjik was one of the first towns conquered by the Ottomans (in 1299) and the scene of the legendary story of the princess Nilüfer and the wise *Shaikh* Edebali, whose grave is shown here, is placed here.

Bibliography: 'Alī Djawād, *Djoğhrāfiya loğhātī*, 227; Cuinet, *La Turquie d'Asie*, iii. 169 *et seq.*; v. d. Goltz, *Anatolische Ausflüge*, 145 *et seq.*

BILGRĀM, a town in the United Provinces, India, (27° 10' 30" N. lat., and 80° 4' 30" E. long.), chiefly famous as a seat of Muslim learning from the time of Akbar to the 19th cent. The *Ā'in-i Akbarī* (ed. Blochmann, I, 434) describes the inhabitants as being for the most part intelligent and fond of singing; there was a well in the town, the water of which possessed such marvellous properties that any one who drank of it for forty days grew in understanding and personal beauty. The Saiyids of Bilgrām trace their descent to Saiyid Abū'l-Faraḥ of Wāsiṭ, who is said to have migrated to India after Hulāgu's conquest of Baghdād; this family has produced a number of poets, scholars and administrators, among whom may be mentioned Saiyid 'Abd al-Djalil (died 1733), Mir Ghulām 'Alī, Āzād [q. v.] (died 1786), Amīr Haidar Ḥusainī (grandson of the above), author of *Sawāniḥ-i Akbarī* (Elliot-Dowson, viii, 193) and Mufti of the Ṣadr Diwānī 'Adālat in Calcutta, and Nawwāb 'Imād al-Mulk Saiyid Ḥusain Bilgrāmī, the first Muḥammadan placed on the Council of the Secretary of State for India (1907). Among the *Shaikhs* of Bilgrām, (who settled there before the Saiyids), are also found several persons of distinction, such as Rūḥ al-Amīn Khān, deputy-governor of Guḍjarāt, *Shaikh* Allāhyār (killed at Aḥmadābād, 1730), and his son, Murtaḍā Ḥusain, *Shaikh* Allāhyār Thānī, author of *Ḥadiqat al-Akālīm*.

Bibliography: Ghulām 'Alī Bilgrāmī, *Ma'āthir al-kirām fī tarīkh-i Bilgrām* (MSS. in Berlin, British Museum and India Office Libraries); Saiyid Muḥammad b. Saiyid 'Abd al-Djalil, *Tabṣirat al-Nāṣirin*; Ghulām Ḥasan

Siddiqī Firshawrī Bilgrāmī, *Sharʿīf-i ʿUthmānī*; *Gazetteer of the Province of Oudh*, I, 311 *et seq.* (Lucknow, 1877).

BILKĪS is the name among Muḥammadans for the Queen of Sheba. The story, given in I Kings x. 1-10, 13, of how the Queen of Sheba (Saba) came to Solomon to prove him with hard questions, early gave rise to the formation of further legends.

Muḥammad in the Korʾān xxvii. 20-45, relates how the heathen Queen of Sheba, who worshipped the sun, received a letter, borne by a hoopoe, from Solomon demanding that she should worship the true God. The Queen in terror sent presents to Solomon which were not well received. When she herself came to Solomon, the latter had her throne taken away by an ʿIfrit to see if she would recognise it again. He afterwards led her to a room paved with glass. As Solomon expected — according to the commentators he wished to see if she really had goats' feet — she took the glittering floor for water and raised her garments. Finally she became converted.

The very fragmentary story in the Korʾān presupposes a considerable development of the legend. In its main features the Targum II to Esther agrees with it but this may possibly have been influenced by the Muslim tradition. The story, which certainly reached Muḥammad through Jewish sources, appears even by that time to have been subjected to Iranian influence.

The name Bilkīs is not found in the Korʾān. It has been variously explained: as the Greek *παλλανίς*, which would point to the story of the marriage of Solomon and the Queen of Sheba, which was wide spread among the Jews at quite an early period, or as a corruption — quite comprehensible in the Arabic script — of Naukalis, as Josephus calls his Queen of Sheba, whom he regards as ruler of Egypt and Ethiopia. The later Muslim legend, the development of which is not yet quite clear, places Bilkīs in the dynastic lists of Southern Arabia. It is possible that the Biblical figure may yet be identified with some South Arabian princess whose name has not hitherto been found in inscriptions. Cf. A. von Kremer, *Über die Südarabische Sage*, p. 65 *et seq.*, M. Hartmann, *Die Arabische Frage*, p. 478. The elaborate Muslim legend given by Hammer-Purgstall in *Rosenöl* and G. Weil, *Biblische Legenden der Muslimänner*, p. 247 *et seq.*, could only have attained its final form under Indian and Persian influences. The story appears elsewhere in different forms. The Persian extract from Ṭabari (transl. by Zotenberg, i. 443 *et seq.*) for example, contains a pretty tale of the birth of Bilkīs, according to which she was the daughter of a Chinese king Abū Sharḥ and a Peri. Zotenberg wished to recognise the Himyarite deity Ilmuḳah in the name of her mother Bālkamah — according to the Arabs she was called Yalmaḳa, Bālkama or Yālkama — (on the connection of these names see also D. Nielsen, *Der Sabäische Gott Ilmuḳah*). Al-Birūnī, *Chronology*, p. 49, only says that, like Dhū ʿl-Karnain, she was the offspring of a demon, while according to Zamakhsharī she belonged to the family of the Himyarite Tubbaʿ, son of Shorāḥīl and lived in the palace of Maʿrib. At any rate it appears that the Muslims were long aware of the fact that she did not properly belong to Islām; we therefore have occasional polemics

against individual portions of the story such as her super-human origin.

In Christian Abyssinia the legend of the Queen of Sheba has become naturalised in a form which traces the descent of the ruling house from the marriage of Solomon and the Queen of Sheba who is here called Makeda.

Bibliography: Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, p. 211-221; Salzberger, *Die Salomosage* (Diss., 1907); for the Abyssinian Legend see Praetorius, *Fabula de regina Sabaea apud Aethiopes*; E. Littmann, *The legend of the Queen of Sheba in the tradition of Axum* (*Bibliotheca Aethiopica*, i.).

(B. CARRA DE VAUX.)

BILLAWR, BALLUR — whether from the Greek *βήρυλλος* is a disputed point, cf. Dozy, *Supplément*, i. 110 — the rock-crystal. According to the *Petrology* of Aristotle the stone is a kind of glass but harder and more compact. It is the finest, purest and most translucent of natural glasses, and is mentioned as one of the "colours" of the *Yāḳūt*; by the dust coloured rock-crystal is meant the smoky topaz. It may also be artificially coloured; it concentrates the sun's rays so that a black rag or piece of cotton or wool may be set on fire by it; valuable vessels for kings are made of rock-crystal. A commoner kind which is harder and looks like salt — i.e. quartz — gives out sparks when struck by steel and is used for striking fire by kings' servants. No account of its crystalline formation, which Pliny gives, is given nor is the general distribution of quartz known. Tifāshī says that at 13 days' journey from Kāshghar are two mountains the interiors of which consist entirely of beautiful rock-crystal, it is worked in the night time as the reflection of the sun's rays render work by day impossible. Akfānī (publ. in *al-Machriq*, 1908) gives the fullest account of the places in which it is found; according to him it comes from Ethiopia (Zandj), Badakhshān, Armenia, Ceylon, the land of the Franks and Maghrib al-Aksā.

Bibliography: Clément-Mullet, *Essai sur la min. arabe in the Journ. As*, Series 6, xi. p. 230; Tifāshī, *Azhār al-Afkar* (transl. by Raineri Biscia), 2. ed., p. 118; Kazwīnī (ed. Wüstenfeld), i. 212; do. (transl. by Ruska), p. 9; *al-Machriq*, xi. p. 762. (J. RUSKA.)

BILLITON or BLITUNG on the south-east coast of Sumatra, with the 150 adjoining islets has an area of 88 square miles and with regard to its situation, formation, greatest height (1700 feet) flora and fauna, population (338 per square mile) products (tin), agriculture and trade, it is exactly similar to Banka. Tandjung Pandan is the capital of this independent assistant-residency. The original population (34,181 souls in 1905) consists of Muḥammadan Malays (agriculturists) and heathen Sekah's (about 1600) who are fishermen, living on their boats and workers in the bush of whom one tribe (*suku*) has however become Muḥammadan and is sedentary. In Tandjung Pandan (about 3300 inhabitants) live the foreign merchants (Chinese and Arab) and the European officials (46 of the 136 on the whole island).

Before 1850 Billiton was a worthless nest of pirates but since 1861 the exploitation of the valuable tin mines by the Billiton Maatschappij, which employs 1800 Chinese coolies, has altered the economic conditions.

Bibliography: Th. Posewitz, *Die Zinninseln im Indischen Oceane* (Budapest, 1885); C. de Groot, *Herinneringen aan Blitong* (the Hague, 1887: complete Bibliographies); *Koloniaal Verslag*, 1891; *Indische Gids*, 1883, 1892; *Tijdschrift v. h. Batav. Gen. v. Kunsten en Wetenschappen*, Parts 1, 9, 24, 26, 34.

(A. W. NIEUWENHUIS.)

BILLÜR KÖSHK, "Crystal Palace" is the title of a collection of 14 Turkish fairy tales, so called from the first of them, printed in Constantinople, n. d. Cf. G. Jacob, *Türkische Volksliteratur* (Berlin, 1901), p. 5—7, 9 *et seq.*

BILMA, an oasis of the Sahara on the caravan route from the Lake of Chad to Tripoli at a height of 1016 feet, belongs to the group of oases, called Kawār by the Arabs, and Henneri Tughe by the Tebbu (= Rocky Valley according to Nachtigal). Kawār occupies the centre of a sandstone basin of the cretaceous period beneath which impermeable schists collect, not far from the surface, the water which filters down from the mountains of Tibesti. It is a valley running from north to south, about 60 miles long and according to Barth and Nachtigal 5—7 miles, according to more recent travellers (Monteuil, Chudeau, Gadel), 3—4 miles in breadth. A wall of rock about 300 feet high protects it on the east from the winds from the desert. The population, which is called Tebbu-Dirku appears to represent a mixture of the Tebbu proper with negroes from Bornu. These natives are of medium height, hardy but not so powerful or warlike as the Tebbu of Tibesti. They are ruled by a chief called *Mai* or *Dardai* who is elected by the more important men, and live in about twelve villages, in which they have adopted various ways of living according to their origin; the Tebbu build their houses on the rocks while the Bornuans build clay houses separated from one another by streets and surrounded by a wall. The most important of their villages are Anay, Dirku founded by a Bornuan colony, perhaps in the 17th century A. H., Ashenuma, Shimendru, the site of a Senūsi-Zāwiya, Kalala or Kolo and Garū.

Garū is the chief place of the district of Bilma, and the most important in all Kawār. The population of this little town, according to Nachtigal, is about 2000. In this district the Bornu element predominates, and the Kanūri language is more used than the Teda. The district of Bilma, like the other oases of Kawār possesses some unimportant palm groves (there are about 100,000 palm trees in the Kawār) and a small area devoted to cereals but its real importance lies in the fact that it is a halting place on the routes from Bornu to Fezzān and in the salt deposits in its neighbourhood. The salt, which is melted into pillar-like blocks or "*kantu*" of which ten form a camel-load is carried by the nomads into the oases of the Sahara and to the Sūdān. The Tebbu trade in it to Tibesti, and the Dāza to Kānem and Bornu. The Kelwi of Air [q. v.] retain the monopoly of the trade towards the north and north-east. They organise annually a caravan called the *airi* for this purpose, which has been described by Barth. These nomads have for long exercised a sort of suzerainty over Bilma, even going so far as to forbid the inhabitants of the oasis to grow cereals so as to have them more dependent on them. The value of this trade has been variously

estimated. Barth estimates it at 3000 camel loads annually, Chudeau at 4000, Gadel at 15,000, and he says it may be as much as 40,000. As to the through trade, which has been much affected by the suppression of the slave trade which formed its staple and by the ruin of Bornu under the domination of Rabah [see BORNU], it is now almost insignificant. The diminution in the number of caravans has now forced the inhabitants of Kawār and Bilma to seek new sources of income and to devote more attention to agriculture. The occupation of Bilma by the French (1906) by assuring the inhabitants of an efficient protection against the nomads will no doubt contribute to accelerate this change in their manner of living.

Bibliography: Barth, *Reisen*, Vol. vi. Chap. vi.; Rohlf, *Quer durch Afrika*, i.; Nachtigal, *Sahara und Sudan*, i.; Monteil, *De Saint Louis à Tripoli par le Tchad* (Paris, 1894), Chap. xiii.; Chudeau, *Le Sahara Soudanais* (Paris, 1909), p. 118 *et seq.*; Gadel, *Notes sur Bilma et les oasis environnantes* (*Revue Coloniale*, 1907), p. 361—386. (G. YVER.)

BIMBASHĪ, properly *biñ-bāshī*, "Chief of a thousand", has been the name of the commander of a battalion in Turkey since the introduction of the reforms. (CL. HUART.)

BINĀ (A.), properly "building" or "structure", hence comes in grammar to mean "form" (e. g. Sibawaihi, ed. Derenbourg, i. 2, 2 *infra*) and particularly the indeclinability of the (vowel or consonantal) termination (the opposite is *l'rāb*). It must however be noted that words like "*aṣan*" "stick" according to the Arab view have a virtually declinable ending and are therefore not regarded as *mabni*. The *Binā* moreover appears in all three classes of words (nouns, verbs and particles).

Bibliography: Sibawaihi (ed. Derenbourg), i. 2, 1—2, 18—3, 12; Ibn Ya'ish, p. 400—405 and elsewhere; Ibn Aqil, Commentary on Ibn Mālik's *Alfiya*, verses 15—17.

(A. SCHAADE.)

BINGÖLDAGH, one of the most important elevations of the Armenian highlands on the borders of the Wilāyets of Erzerum and Bidlis [q. v.]; the geographical position of the highest peak is about 41° 20' East Long. (Greenw.) and 39° 20' N. Lat. Strecker and Radde describe the Bingöldagh as a gigantic, extinct volcano, the edges of the crater of which have for the most part fallen in. According to the more recent geological investigations of Oswald, it is not however really a volcano, but only a dome, the material of which has been poured forth through a system of fissures, and is faulted on the south with a downthrow from N.N.W. to S.S.W. (the so called Bingöl Cliffs on which there are precipices 3700 feet high). The greatest heights are found on a ridge 5 miles long running from east to west; two parallel ridges running north and south one at each end of this range form with it the letter H. The massif culminates in the eastern Demir or Timur-ka'la (= Iron Fort), 10,120 feet in height: this is the height given by Oswald in Stieler's *Handatlas*, n^o. 59, 1910; Radde estimates the height at 12,087 feet which is much too high; H. and R. Kiepert's figure of 11,378 feet, given in the *Formae orbis antiqui*, Pl. v. 1910, Abos (followed by me above p. 435^b), is also too high; Strecker's estimate of 10,285 feet is much nearer the truth. The western peak Bingöl-ka'la or Toprak-

kal'a (East Fort) is only a little less. The northern part of the mountain is cut up by two large circular depressions, separated by a steep bridge, which the central peak *Qara-Kal'a* (= Black Fort) sends out to the north.

The Bingöldagh is unusually well watered; it has received its Turkish name "Thousand (*bin*)-lake (*göl*)-mountain" (*dagh*) from its innumerable little lakes (these are really merely pools in the impermeable soil). No fewer than six important water-courses rise in this centre of erosion, in which Armenian tradition for this reason places the site of the Biblical Paradise. The lava plateau in the N.W. of the range is the area of the sources of the Arax (al-Rass, q. v.); in the west rises the Tuzla-Şu, a tributary of the so called western (rather: northern) Euphrates and the Bingöl (Peri)-Şu; in the S.W. the Gönük (Ganak)-Şu; in the S. the Çabughar-Şu in the E. and N.E.; the Khunus (Khinis)-Şu. The latter four are tributaries of the so called eastern (rather: southern) Euphrates. The great humidity of this mountain range produces a remarkably rich flora; Radde found it a paradise for the botanist.

In the classics the Bingöldagh probably appears under the name Abos (Abas); cf. Pauly-Wissowa, *Realencykl. d. klass. Altertumswiss.*, i. 108; vi. 1197, 1198; H. Hübschmann in the *Indogerman. Forsch.*, xvi. (1904), p. 427. The ancient Armenian name was Srmanç, cf. Hübschmann, *op. cit.*, p. 370. On the other hand it is nowhere mentioned in the Arab geographers of the middle ages, as far as I have been able to discover. J. B. Tavernier (about the middle of the xviiith century) appears to be the first modern European traveller to use the name Bingöldagh.

At the present day the region of the Bingöldagh is inhabited by robber Kizilbaşes, the descendants of manumitted slaves of the Turks, cf. thereon p. 426^a above.

Bibliography: K. Ritter; *Erdkunde*, x. 79, 81, 385—386; M. Wagner, *Reise nach dem Ararat* (Stuttgart, 1848), p. 272. Minute descriptions of the range were first given by Strecker and Radde; cf. Strecker, *Zur Geogr. von Hocharmenien in the Zeitschr. der Ges. f. Erdk.*, Berlin, 1869, iv. (particularly Chap. 3 and 4); G. Radde (travelled in 1874) in *Petermann's Geogr. Mitteil.*, 1877, p. 411—422 (with original map, pl. 20); E. Naumann, *Vom goldenen Horn zu den Quellen des Euphrat* (München, 1893), p. 321—322; J. Oswald, *A treatise on the Geology of Armenia* and cf. thereon the comprehensive review by F. Schaffer in *Petermann's Geogr. Mitteil.*, 1907, p. 145 *et seq.* (particularly p. 149). See also the Bibliography to the article Armenia (see above p. 446 *et seq.*) (M. STRECK.)

BINT (A.) "Daughter", "Maiden".

BINTŪ, Plural *Binti'yāt*, form the Italian *venti*, in the popular Arabic of Egypt denotes the twenty franc piece.

BINYĀMĪN (the printed edition of Zamakhshari's *Kashshāf* gives the form Bunyāmin), one of the sons of Jacob. The Muḥammadan stories of Benjamin agree in their main points with the Biblical narrative; there are however some additions which are connected with Rabbinical legends. The non-Biblical elements take the following form: when Joseph's brothers visited him, he had a feast prepared for them and made them

sit at it in pairs. Binyāmīn was thus left out and began to weep and said: "If only Joseph were alive, he would take me with him". Joseph heard this, placed him beside him and asked after his children. Binyāmīn said that he had ten all of whose names had some reference to his lost brother Joseph. Joseph then said: "Wilt thou agree to take me as thy brother in his stead?" and Binyāmīn replied: "Who could find a brother like thee? and yet thou art not the son of Jacob and Rachel". Joseph then wept and said: "I am thy brother Joseph".

It is also related that when the brothers entered, Joseph tapped his cup and said: "it tells me that you are twelve brothers and that you have sold one of your number". Binyāmīn then flung himself at his feet and said: "O King, ask the cup about our brother Joseph". Then follows the recognition and the concealment of the cup, or of the corn-measure in Binyāmīn's sack, concerted between Joseph and Binyāmīn.

According to another version, the tapping on the cup did not take place till after it had been concealed, that is on the return of the brothers to Joseph.

Bibliography: Ṭabarī (ed. de Goeje), i. 397—404; Ibn al-Aṭhīr (ed. Tornberg), i. 105 *et seq.*; The Koranic commentaries on Sūra 12, 69 *et seq.*; Grünbaum in *Zeitschr. d. Deutsch. Morgenl. Gesellschaft.*, xliii. 12.

(A. J. WENSINCK.)

BĪR (A.), Plural *Ābār* and *BĪār*, "Well", appears in compounds, and in the Plural by itself as a place-name.

BĪR MAIMŪN, a well not far from Mecca on the road to Minā, about an hour's journey from the town of Mecca, which had been already dug before Islām by a certain Maimūn, whose origin is variously given. According to Hamdānī (ed. D. H. Müller, 129) this well is referred to in the *Qorān*, Sūra lxvii, 30. The Caliph al-Manṣūr died here in 158 (775) while engaged in making the pilgrimage to Mecca. The well was repeatedly repaired e.g. in the year 604 (1207-1208) at the expense of the lord of Irbil.

Bibliography: besides Hamdānī: Yaḳūt, *Mu'djam*, i. 436; *Chroniken der Stadt Mekka*, ed. Wüstenfeld, ii. 124, iii. 96.

BĪR MA'ŪNA, a well in the mountains on the road from Medina to Mecca, not far from the mine (*ma'din*) and the Ḥarra of the Banū Sulaim, between the lands of this tribe and those of the Banū 'Āmir b. Ṣa'sa'a. We do not exactly know to which of these tribes the well belonged. Near it was the dam *Sadd Ma'ūna*, sometimes corrupted to *Sadd Mu'āwiya*. This district was the scene of the defeat at BĪR Ma'ūna, a place only rarely mentioned by the geographers. The scanty topographical notes collected by them have apparently been obtained from oral tradition regarding that event.

'Āmir b. Mālik Abū Barā', called Mulā'ib al-asinna, a chief of the Banū 'Āmir asked the Prophet to send him missionaries to preach Islām to his people and guaranteed their safety. Muḥammad thereupon sent him a deputation of 70 Anṣār *Qurra'* who were treacherously slaughtered with one exception by the Banū 'Āmir. The revelation in *Qorān* iii. 163 is said to refer to this. This is the traditional account supported by the *Sira*.

As a matter of fact, we have here an actual campaign, as may be seen from the book of the *Maghāzī*, and may be rendered certain by a comparative study of the sources. 70 *Qurra'* were not necessary to teach the *Qur'ān* and indeed at that time Medina did not possess that number. On such occasions Muḥammad used only to send one or two *Qārī'* (cf. *Aghānī*, vi. 19, 9 etc.). The story was invented by the Traditionists, to cover an unfortunate campaign and also to prove the large number and great antiquity of the *Qurra'* and to give sanctity to the body. Muḥammad had been asked by the Banū Liḥyān, Ri'l, Dhakwān etc., divisions of the Banū Sulaim, for help against their relatives, possibly also by Abū Barā' for support against a rival, 'Amir b. al-Tufail. The Prophet's policy required him to interfere in such secular quarrels. A division of 70 horsemen, all Anṣār sent by him, was surprised in the neighbourhood of Bīr Ma'ūna by the Banū Sulaim and cut to pieces. 'Amir b. al-Tufail was leader of the enemy and his name has ever after been held accursed by Tradition. This happened in Ṣafar of the year 4 or in the 36th month of the Hīdīra, in the 14th month after the battle of Uḥud. To allay the great excitement in Medina another verse, besides *Qur'ān* iii. 163, is said to have been revealed but was afterwards forgotten or omitted from the *Qur'ān*: "Announce from us to our people that we have met our Lord and he is content with us, even as he has made us content". Abū Barā' himself appears to have played a double part in this affair. The Prophet continually cursed the authors of this calamity, which was the greatest blow he had suffered next to the disaster at Uḥud.

Bibliography: Ibn Ḥanbal, *Musnad* (Cairo), iii. 109; Tabarī, *Annales*, i. 1441—43, 1446—48; Ibn Sa'd, *Ṭabaqāt*, ii. 1, p. 36—39; Yāqūt, *Mu'djam*, i. 196, 435—36; Sibṭ b. al-Djawzī, *Mir'āt al-zamān* (Ms. Köprülü, Constantinople), ii. 239—40; Caetani, *Annali dell' Islām*, i. 380, n. 3; Noldeke-Schwally, *Geschichte des Qur'āns*, p. 177, 246.

(H. LAMMENS.)
AL-BIRA, the name of several places, generally in districts where Aramaic was once spoken, for al-Bira is a translation of the Aramaic *birṭhā* = "fortress", "citadel". The best known is al-Bira on the east bank of the Euphrates in North-west Mesopotamia, the modern Bīredjik [q.v.]: on other places, bearing the name Bira, cf. Yāqūt, *Mu'djam* (ed. Wüstenfeld), i. 787; Noldeke in the *Nachr. der Götting. Ges. der Wiss.*, 1876, p. 11—12 and in de Goeje, *Bibl. geogr. arab.*, iv. (gloss.), p. 441; Le Strange, *Palestine under the Moslems* (1890), p. 423.

(M. STRECK.)
BIRADER, popularly *bilāder*, Turkish pronunciation of the Persian *brāder* "brother", is a form of address used only between Muslims who speak Turkish, and is never applied to one who is not a Muhammadan.

(CL. HUART.)
BIRDJAND, a town in Persia, situated in 59° 10' East Long. (Greenw.) and just below 30° North Lat. on a plateau 4440 feet high. The older Arab geographers do not mention it. Yāqūt (c. 623 = 1225) is the first to note it and describes it as one of the finest towns in the district of Kūhīstān, which in the time of the Caliphate was a dependency of the province of Khorāsān. At the present day Birdjand is regarded as the chief town of Kūhīstān, while in the middle ages this honour fell to Kā'in which is about 70 miles

farther north. Mustawfī (740 = 1340) describes Birdjand as an important town, the surroundings of which were not very favourable for the cultivation of corn but produced large quantities of grapes and other fruits; the saffron, as at the present day, was then extensively cultivated; with the above mentioned Kā'in, Birdjand produces the greatest quantity of this plant and dye, of any town in Persia. The district of Birdjand has long been famed for its carpets which almost all come from the village of Derākshsh (50 miles north-east of Birdjand) and sometimes fetch very high prices. The *Būrāks*, which are manufactured in Birdjand of camel's hair are also highly esteemed and are used as felt-carpets, *nāmāds*, as well as cloth. Birdjand at the present day is one of the busiest commercial towns in Persia for there the caravan routes from Samnān, Meshhed, Herāt, Seistān, Kirmān and Yazd meet.

Birdjand is built on the slope of a hill and makes a pretty picture with its houses all of which are surmounted by domes and from the distance look like bee-hives. Four underground aqueducts (*kārēz*) provide the town with a plentiful supply of water. When the springs in the surrounding country dry up in summer, the country people therefore flock into the town and the number of inhabitants is for a period doubled. Goldsmid estimated the number in 1873 at 15,000, Stewart in 1886 at 14,000, Lorini quite recently at 18,000; on the latter estimate cf. Supan in *Petermann's Geogr. Mitteil.*, Erg. Heft n^o. 135, p. 125.

Since the middle of the sixteenth century Birdjand has been better known; Ritter (see *Erdkunde*, viii. 263) had no very definite information about the town. The name of the town often appears on maps in the erroneous form Birdjan (Ritter, *op. cit.*: Brideschun).

Bibliography: Yāqūt, *Mu'djam* (ed. Wüstenfeld), i. 783; *Marāṣid al-iṭṭilā'*, *Lexic. geogr.* (ed. Juynboll, Lugduni Batav., 1850 et seq.), i. 188, iv. 426; G. Le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 362; F. J. Goldsmid in the *Journ. of Roy. Geogr. Soc.*, 1873, p. 65 et seq.; E. Reclus, *Nouv. géogr. univers.*, ix. (1894), p. 227—228, 229; Stolze-Andreas in *Petermann's Geogr. Mitteil.*, Erg.-H., n^o. 77, p. 17b, 24—25; Prellberg, *Persien, eine histor. Landschaft* (Leipzig, 1891), p. 35; Barbier de Meynard, *Dictionnaire de la Perse*, s. v.

(M. STRECK.)
BĪREDJIK, a town in Mesopotamia, on the left bank of the Euphrates, situated in 38° East Long. (Greenw.) and 37° 2' North Lat. The name Bīredjik, popularly *Beledjik*, in the Halabī dialect (according to Sachau) *Bārādjik*, means "little Bira", i. e. "small Fort" (Arabic *bira*, with the Turkish diminutive suffix); the etymologies given by Ritter, x. 951, 965 and Moltke, *op. cit.*, p. 214, are wrong.

Bīredjik (1170 feet above sea-level), is the centre of a plain which is surrounded by a semi-circle of mountains sloping down to the Euphrates. The place itself is overshadowed by an isolated cone of rock rising sheer out of the river, which has been fortified from the remotest times, to guard the passage. Bīredjik therefore naturally possesses one of the most important positions in nearer Asia. The Euphrates here leaves the narrow confines of the steep mountain walls and enters the Syrian-Mesopotamian plain, through which it flows till it reaches the sea. It is here too that the

river first becomes navigable, after leaving behind it the dangerous cataracts formed where it breaks through the Taurus, and traffic may proceed up to this spot with the greatest ease.

There can hardly be any doubt that on the site of the modern Biredjik we must locate the ancient Til- (=hill) Bursip or Barsip of the Assyrian inscriptions. In the ixth century B.C. the position of this town as the capital of the small Aramaic state of Bit-Adini in North Syria and Mesopotamia was by no means an unimportant one. Salmanassar II (859—824 B.C.) always crossed the Euphrates here on his campaigns into North Syria; he repeatedly mentions the fortress taken by him there (apparently the modern castle), to which he gave the new name of *Kār-Sulmanu-āšarid* = "Salmanassar's citadel", which we find again in the *stele* inscription of his successor Shamshi-adad V. When Sanherib required ships to cross the Persian Gulf, he had them built at Til-barsip and taken down the Euphrates. On the references in cuneiform inscriptions cf. E. Schrader, *Keilschr. u. Geschichtsforsch.* (Giessen, 1878), 143 *et seq.*, 219 *et seq.* and F. Delitzsch, *Wo lag das Paradies?* (Leipzig, 1881), 4, 141, 263. It is not improbable that the old name Barsip is preserved in Ptolemy (v. 18, 5) in the corrupt form Πορσίνα (for Πορσίπα).

In the Assyrian period, the passage over the stream was usually made on inflated skins (the modern *kelleks*), as is expressly mentioned. After the beginning of the Seleucid period there were two bridges of boats over the Tigris, just at its exit from the Taurus, both called Zeugma and often mentioned; the northern one, apparently the less used, near Samosata (Arabic, Sumaisat) in Commagene and the southern at Biredjik. Each of the towns which arose at these bridges had a suburb on the Mesopotamian side; that of the southern Zeugma, was founded by Seleucus I and called after his first wife, Apamea. The Zeugmas are often confused with their eastern suburbs (for example by Ritter, Forbiger, Mommsen and Chapot). Cf. thereon, particularly H. & R. Kiepert, *Formae Orbis Antiqui*, Heft v. 1910, p. 1—2, 5; cf. also on this area where the Euphrates could be crossed, Mannert, *Geogr. d. Griech. u. Röm.*, vi. i. (Leipzig, 1831), p. 389 *et seq.*; Ritter, *Erdkunde*, x. 959—1003; Nöldeke in the *Nachr. der Götting. Ges. d. Wiss.*, 1876, p. 1 *et seq.*; Streck in Pauly-Wissowa, *Realencykl. d. klass. Altertums-wiss.*, Suppl. i. 99 (Apamea 4), 274 (Capersane, Caphrena); V. Chapot, *La frontière de l'Euphrate* (Paris, 1907), p. 272 *et seq.* We have evidence of the existence of a bridge at the southern Zeugma down to the second half of the xvth century (cf. Khalil al-Zāhiri). By the possession of the fortress on the dominating rock, the eastern town soon gained an advantage over the western; the latter quite disappeared in the middle ages, while the former gradually increased in importance. The official name Apamea, which possibly never became generally current, also disappeared and was succeeded by the indigenous name used by the Aramaic population of the district, Bīrthā = "fortress". Bīrthā often appears as a place-name in areas where Aramaic was spoken (cf. the article AL-BĪRA); the modern Dēr ez-Zōr on the right bank of the Euphrates, 40° 8' East Long. (Greenw.), also denotes the site of another Bīrthā, which is mentioned by Ptolemy, *Isid. Charac.*, the *Notit. Dignit.*

Hierocl., *Geogr. Cypr.* (Birthon) and the Syrian Chronicle of Joshua Stylites. This Mesopotamian Bīrthā has often wrongly been identified with Biredjik; this identification has been combatted by C. Müller, *Geogr. Graeci Min.*, i. 245; Regling, *op. cit.*; and R. Kiepert, *op. cit.*, p. 5b.

The Arabs adopted the name Bīrthā in the form al-Bīra, which appears in the later Syriac writers (cf. e. g. Barhebraeus, *Chronic. Syriac.*, ed. Paris, p. 405) in the form Bīreh. In historical literature Bīra appears to be first found in the Crusading period. In 1099 Baldwin, Count of Edessa, took possession of it, and it remained well nigh half a century in the hands of the Franks. In 539 (1144) they defended themselves valiantly in the citadel of Bīra, under the command of the then Lord of Edessa, against the assaults of the troops of Zangī, Emir of Mosul; but the town surrendered soon after of its own accord to the Urtukid prince of Māridin out of fear of Zangī, cf. Weil, *Geschichte der Chalifen*, iii. 288—289. Since then, it has always remained in Muhammadan hands except for a brief period when the Byzantines held it (cf. Ritter, x. 931, 950, 965). During the Tatar invasions of the xiiith century the impregnable citadel of Biredjik remained a stronghold of Islām (cf. Abu 'l-Fidā, *loc. cit.*).

The older geographical works of the Arabs never mention Bīra; nor does Yāqūt. It is not till the middle of the xiiith century that it appears, for example in Dimishkī, Abu 'l-Fidā, the *Marāsid*, and Khalil al-Zāhiri. After Syria and Mesopotamia had passed under the power of the Crescent and Turks had gradually attained a numerical preponderance in the population of Bīra, the Arab name was gradually supplanted by the Turkish Biredjik. This is first given among European travellers by Niebuhr (1766) while all travellers before him write the name Bir or Beer (C. Federigo, 1563; L. Rauwolff, 1574; Tavernier, 1638 and 1644; Maundrell, 1699; Otter and Pococke, both in 1737).

In the history of modern warfare, Biredjik is famous for the decisive battle which took place quite near it (at Nisib, 10 miles west of the Euphrates) in the war between Turkey and Egypt in 1839. The Turkish army under the command of Serāskier Hāfız Pasha had taken up a position on the heights on the right bank of the Euphrates, two hours journey from Biredjik. In the Turkish camp was v. Moltke, afterwards General Field-marshal, but his advice was, unfortunately for the Turks, not taken. The encounter between the two armies took place on the 24th June and ended in a brilliant victory for the Egyptian troops, who had an experienced leader in the Crown Prince Ibrāhim Pāshā. The retreat of the Turks soon degenerated into a headlong flight and ended in the total dispersion of their army.

According to the accounts of all travellers Biredjik forms a pretty picture. The houses are built in terraces along the river bank for over a mile up the slopes of four connected hills and form a sort of amphitheatre around the highest mass of rock which is crowned by a fortress. The numerous cypress trees and orchards, which rise above the houses, enhance the beauty of its situation. A ruined wall with four gateways, built by Sulṭān Kā'it-bāi in 887 (1482) (cf. v. Berchem, *op. cit.*, p. 1062), and flanked by four towers,

likewise in a dilapidated condition, encloses the town, the streets of which are tortuous and dirty.

The most remarkable feature of Biredjik is the very extensive fortress, now in ruins, on the oval summit of a chalk hill (about 172 feet high), the top of which has been levelled partly by nature and partly artificially; it rises sheer out of the river, just below where it flows out of the rocky valley and turns to the south into the open plain. As this steep cone (in parts, artificial, it has been supposed) was covered by a coating of hewn stones, traces of which still remain, the taking of the citadel built upon it was absolutely a thing of impossibility. v. Moltke to whom we are indebted for most of our knowledge on this point calls it the most extraordinary building that he had ever seen. It consists, as he tells us, of three or four stories of arches of enormous size, and in spite of the many great earthquakes it has suffered, most of it still remains unharmed. This fortress certainly goes back to a very great antiquity. It is possible, as Regling suggests, that some portions of it may date from the Seleucid period: in the main, however, the modern building may be said to date from the xiith century. There are six Arabic inscriptions on it, of which the oldest is of the reign of the Mamlūk Sultān Barakat-Khān (676—678 = 1277—1279), and the most recent are of the years 887—888 = 1482—1483 of Sultān Kā'it-bāi who, while on his Syrian journey in 882 (1477—1478), inspected all the fortresses as far as Rūmkalā' (above Biredjik) and repaired them. The inscriptions are thoroughly discussed, with six others on the gates and other buildings in Biredjik, by M. van Berchem in *Beiträge zur Assyriologie*, Vol. vii. Heft 1, 1909, p. 101—108.

In one of the lofty vaults of the citadel are two remarkable figures of men, larger than life-size in bas-relief painted in three colours; cf. T. J. Arne in Grothe's *Oriental. Archiv*, i. (1910), p. 82—85. The castle at the present day is called Kal'a-i bēda i. e. "white palace", probably after the dazzling white chalk, of which the hill is formed.

The district of Biredjik is regarded by the later geographers as a part of the province of Ḥalab; the present administrative division of the Turkish Empire has also placed it in the Wilāyet of Ḥalab and it forms a separate Kāzā (therefore it is the seat of a Kā'immakām) of the Sandjak of Urfa with an area of 1500 square miles and 26,500 inhabitants in 129 towns and villages (following Cuinet, *op. cit.* and Petermann, *Geogr. Mitteil.*, Erg. Heft, n^o. 135, 1901, p. 15).

The town of Biredjik had about 500 houses in Niebuhr's time; Buckingham estimated the number at 400 (with 3000—4000 inhabitants), Petermann (1853) 2000 houses, Czernik (1873) 2000—3000 inhabitants; Sachau's estimate (1879), 6000 houses with 30,000 inhabitants is certainly too high. The residential population of the town is estimated at the present day at 10,000; cf. Cuinet, *Petermann's Mitteil.*, *op. cit.*, p. 21; Baedeker's *Syr. und Paläst.*¹ (1910), p. 386. According to Cuinet, who gave the exact figure as 10,162, the population in 1892 consisted of 8707 Muslims (mostly Turks and Kurds), 978 Gregorian and 437 Catholic Armenians and 45 Jews. There are 7 mosques, 4 churches and 3 Christian schools. The language spoken is Turkish; the area where the Arabic language is spoken does not begin till somewhat

further down, near the mouth of the Sādjūr.

Biredjik, as has already been mentioned, derives its chief importance from its position as a station for caravan traffic from North Syria to Mesopotamia and on to Kurdistan and Babylonia. Everything going from the Mediterranean to the Tigris *viā* Antākiya, Halab and 'Aintāb passes through this town. The three main routes, which enter it, come from 'Aintāb (35 miles distant), Urfa-Edessa (50 miles distant) and Harrān (90 miles distant). It is here that the river, which in its normal state is 130 yards (in floods 1100—2200 yards) wide, is now crossed on primitive rafts (*felūka*) specially built for the transit of cattle, for the early boat-bridges have disappeared for centuries. The congestion is often very great; as many as 5000 camels have been counted here waiting to be loaded or unloaded (Czernik); there is a large Khān on the western bank. The inhabitants depend for their livelihood mainly on this traffic; the bazaars are in consequence well managed. The trade in wheat, oil and opium, is by no means inconsiderable. According to Petermann, coarse woollen cloths and mantles for the Fellāhs are manufactured and sold here. If the route of the proposed Baghdad railway does not go *viā* Biredjik but as the plan now is, *viā* Djerābis, which is more to the south, it appears inevitable that considerable injury will be done to the economic prosperity of Biredjik.

The Euphrates is navigable for large boats and even for steamers of small draught from Biredjik down, as the investigations of Captain Chesney's expedition to the Euphrates (in 1836—1837) have shown. Chesney's experiment has not been repeated and the proposal to make a connection by steamship with Biredjik and the Persian Gulf has been allowed to drop. At the present day only a few rafts and barges use the river and go from Biredjik to Dēr ez-Zōr with corn.

Bibliography: al-Dimishkī (ed. Mehren), p. 206, 214; Gregorii Abulfaragii *Histor. orient.*, (*mukhtaṣar al-duwal*), ed. Pococke, p. 255, 311; Abu 'l-Fidā' (ed. Paris), p. 269; Marāṣid al-iftilā', *Lexic. geogr.* (ed. Juynboll), i. 189; Khalil al-Zāhiri, *Zubdat kashf al-mamālik* (Tübingen Dissert. by R. Hartmann, 1907, p. 65, 84); Le Strange, *Palestine under the Moslems* (1890), p. 423; — R. Pococke, *Beschreib. des Morgenl.*, ii. (Erlangen, 1791), p. 236 *et seq.*; C. Niebuhr, *Reisebeschreib. nach Arabien etc.*, ii. 412 *et seq.*; Buckingham, *Travels in Mesopotamia* (London, 1827), i. 45 *et seq.*, 57 *et seq.*; H. v. Moltke, *Briefe über Zustände und Begebenh. in der Türkei*³ (1877), p. 224—226, 342—344, 366 *et seq.* (battle of Nisib); C. Sandreczki, *Reise nach Mosul und Urmia* (Stuttgart, 1857), ii. 411—417; H. Petermann, *Reisen im Orient* (Leipzig, 1861), ii. 17—19; J. Oppert, *Expéd. scientif. en Mésopotamie*, i. (Paris, 1863), p. 44—46; Czernik in *Petermann's Geogr. Mitteil.*, Erg.-H. n^o. 45 (1876), p. 24; Sachau, *Reise in Syrien und Mesopotamien* (Leipzig, 1883), p. 178—180; Ritter, *Erdkunde*, x. 931, 933—934, 944—959, 989—994, 1003—1028; Fr. Spiegel, *Eranische Altertumskunde*, i. (Leipzig, 1871), p. 165 *et seq.*; Reclus, *Nouv. géogr. univers.*, ix. (1884), p. 393, 441, 443; Cuinet, *La Turquie d'Asie*, ii. (1892), p. 114, 132, 248, 265—269; K. Regling in *Klio*, i. (1902), 446.

(M. STRECK.)

BIRGE (Perga) properly BIRGĪ (also pronounced BERGĪ), a town in Asia Minor, on the slopes of Tmolos in the valley of the Kütük Menderes (Kaystros) belonging to the Wilāyet of Smyrna, and the Kaṣā of Ödemish, 5 miles distant from the latter town, was a fairly important place in the middle ages and the summer residence of the princes of Aidin. The mosques and madrasas, with the graves of these princes, which still survive, testify to the past glory of the town. Here also is the grave of the Turkish scholar Birgewī, who taught for many years [see the next article] in the madrasa of this town.

Bibliography: 'Alī Djawād, *Mamālik 'Othmaniyanīn ta'rikh, dijghrāfiya loḡhātī*, 169; Cuinet, *La Turquie d'Asie*, iii. 516.

BIRGEWĪ or BIRGILĪ, Muḥammad b. PIR 'ALĪ, a Turkish theologian, born in Balikesir 928 (1522) received his earlier education in his native town and afterwards studied in Constantinople, where he attached himself to the Bairamiya order [q. v.]. After next spending some time in Edirne, he wished to retire from public life but was appointed Mudarris at the Madrasa in Birge by 'Atā Allāh Efendi. He worked here until his death in 981 (1573). Numerous works and schoolbooks mostly composed in Arabic, testify to his literary activity. The majority of those deal with theology in its widest sense, the art of reading the Korān, dogmatics, homiletics, legal questions, e. g. on the conditions of Waḳf-foundations, on which he had a controversy with his contemporary, the Chief Mufti Abu 'l-Su'ūd [q. v., p. 108]; others of his works deal with Arabic grammar. A list of these writings is given by Brockelmann, *Geschichte der Arab. Liter.*, ii. 440 et seq. He is particularly known by his Turkish catechism, which is usually briefly known as *Risāla-i Birgewi*, also called the *Waṣīyet nāme*, and has been repeatedly printed and translated. Cf. thereon Zenker, *Bibliotheca orientalis*, i. No. 1463 et seq.; ii. No. 1192 et seq.; *Journal Asiatique*, 1843, ii. 32, 55; 1859, i. 524; Dieterici, *Chrestomathie Ottomane* 38 et seq.; of the translations, the French one by Garcin de Tassy in his *l'Islamisme d'après le Coran* etc. 3rd ed. (1874) may be particularly mentioned here.

Bibliography: in addition to the works above mentioned: 'Alī b. Bālī, *al-'Ikd al-man-thūm fī Dhikr Afāḍil al-Rūm*, 430 et seq. (on the margin of edition of Ibn Khallikān of 1310, Cairo).

BIRKA (A.) "Pond".

BIRMA. [See BURMA.]

BIRS, also called BIRS NIMRŪD, in the older literature BURS, a ruined site 9 miles S.W. of the town of Hilla on the Euphrates, about 12 miles S.S.W. of Babylon on the eastern shore of the Lake of Hindiya.

The place is the ancient Borsippa, the sister town of Babylon. Its immense ruins, the largest that have survived from the Babylonian period, were thought by the Arabs to be the palace of Nimrūd ibn Kan'ān (*garh Nimrūd*, Yāqūt, i. 136) or of Bukhtnaṣṣar (Yāqūt, i. 165). Even in modern times they were thought to be the ruins of the Tower of Babel and this erroneous view used to crop up even after H. Rawlinson had proved from inscriptions that they were the ruins of the tower of the Temple of Nebo of Borsippa. Whether there was still a town on the ancient site in the early Islāmic period is not quite clear. Balādhori only speaks of the *adīmat Burs* (Ass. *agamir*)

the land around the marshy lakes of Burs, which were taken possession of by 'Alī. Upper and Lower Burs appear in Kudāma and are called al-Sibain and al-Wuḳūf by Ibn Khurdādhbeh in the lists of taxes, as districts (*tassūḍī*) in the circle (*astān*) of Central Bihkubādh.

Even in ancient times the district of Babylonia and in particular Borsippa was famous for its textile industry (e. g. Strabo, xvii. 1, 7). This industry survived into the Arab period. The garments made in the district of Burs were, according to Mas'ūdi (*Murūdj*, vi. 59) called Bursiya or also Khutarniya, after the district between Burs, Bābil and Hilla (following G. Hoffmann's emendation). In Yāqūt, iv. 773, Narsiya should therefore be emended to Bursiya.

Bibliography: Ibn Khurdādhbeh (ed. de Goeje), p. 11; Balādhori, *Kitāb al-futūḥ*, Index; Kudāma (ed. de Goeje), p. 238; Mas'ūdi, *Murūdj* (ed. Paris), vi. 59; Bakrī, p. 149; Yāqūt, i. 136, 565; iv. 773; M. Streck, *Babylonien nach den arabischen Geographen*, p. 16; A. Berliner, *Beiträge zur Geographie und Ethnographie Babyloniens im Taimud und Midrasch*, p. 26; G. Hoffmann, *Syrische Akten Persischer Märtyrer*, p. 26, N. 206; H. Rawlinson, *On the Birs Nimrūd or the Great Temple of Borsippa in the Journ. of the Royal As. Soc.*, xvii. (1860); H. V. Hilprecht, *Explorations in Bible Lands*, p. 182 et seq. (ERNST HERZFELD.)

AL-BIRŪNĪ (BERŪNĪ), ABU 'L-RAIḤĀN MUḤAMMAD b. AḤMAD, Arab author of Persian origin born in Dhu 'l-Hijja 362 = (September 973) in a suburb of Khwārizm; studied mathematics, astronomy, and medicine, and chronology and history in addition, and entered into correspondence with Ibn Sinā. As a result of these studies he composed his first great work his *Kitāb al-Athār al-Bākīya 'anī 'l-Kurūn al-Khālīya* (*Chronologie orientalischer Völker*, edited by Eduard Sachau, Leipzig, 1878; *Chronology of Ancient Nations; an English Version of the Arabic Text of the Athār ul Bākīya of Albiruni or "Vestiges of the Past"*, collected and reduced to writing by the Author in A. H. 390-391, A. D. 1000, translated and ed. with Notes and Index by C. E. Sachau. Or. Transl. Fund. London, 1879). In his maturer years he went to India, which had just then been opened to Islām by the victorious campaigns of Maḥmūd of Ghazna. He there taught the Greek sciences and in exchange made himself acquainted with the achievements of Hindu learning. The results of these studies he used for his second great work, the *Tārikh al-Hind* (*Alberuni's India, an Account of the Religion Philosophy, Literature, Chronology, Astronomy, Customs, Laws and Astrology of India about 1030*, ed. by Edw. Sachau, London, 1887; — An English edition with notes and indices, by E. Sachau, London 1888, 2 voll, new edit., London 1910; cf. E. Sachau, *Indo-arabische Studien zur Aussprache und Geschichte des Indischen in der 1. Hälfte des XI. Jahrh.*, Abh. d. Berl. Akademie 1888). After his return from India he settled at the court of Ghazna and in the year 421 dedicated to Sulṭān Mas'ūd b. Maḥmūd an account of the whole science of astronomy entitled *al-Kānūn al-Mas'ūdī fī 'l-Hai'a wa 'l-Nuḍjūm* (cf. Ahlwardt, *Verzeichnis der arab. Hdss. der Kgl. Bibliothek zu Berlin*, No. 5667; Rieu, *Suppl. to the Catalogue of the ar. Mss. in the Brit. Museum*, No. 756; Biblio-

thecae Bodleianae Codd. Mss. orient. cat., ii. 370; *Mulla Firuz*, p. 35, No. 65). In the same year he also composed a short catechism of geometry, arithmetic, astronomy and astrology, entitled *al-Tafhīm li Awā'il Shī'at al-Tandjīm* (vgl. Ahlwardt, *op. cit.*, No. 5665-5666; *Bibl. Bodl.*, i. 1020; ii. 282; de Slane, *Catalogue des mss. arabes de la Bibliothèque Nationale*, No. 2497; a Persian version: *Catalogue of the Pers. Mss. in the Brit. Museum*, ii. 451^b). Al-Birūnī died on the 3rd Raddj 448 = 13th December 1048. Besides the above-mentioned works and some smaller mathematical and astronomical treatises (cf. H. Suter, *Das Buch der Auffindung der Sehnen mit Kommentar von Abu 'l-Raiḥān Muḥammad al-Birūnī übers. mit Komt.* etc.: *Bibl. Math.*, Series iii. xi, 151, Leipzig, 1910), he also composed a *Materia Medica* entitled *Kitāb al-Ṣaidala (Saidana)* which was translated into Persian by Abū Bakr b. 'Alī b. 'Othmān al-Asfaru 'l-Kāsānī in India after the year 607 (1211), cf. H. Beveridge in the *Journal of the Royal As. Society*, 1902, p. 333-335. For al-Malik al-Mu'azzam Abū 'l-Faṭḥ Mawdūd (died 440 = 1048) he wrote a book on gems called *K. al-Djawāhir fī (ma'rifat) al-Djawāhir* (Casiri, *Bibl. arabico-hispana Escorialensis*, i. 322; Steinschneider, *Zeitschr. d. Deutsch. Morgenl. Ges.*, 49, p. 252). Finally there has survived a treatise from his pen on the relations of the volumes of metals and jewels. (MS. in the Library of the Three Moons of the Orthodox Greeks in Bairūt, cf. L. Cheikhō, *Machriq*, 1906, p. 19; E. Wiedemann in the *Sitzungsber. der physikalisch-medizinischen Societät in Erlangen*, Vol. 38 (1906), p. 163-166).

Bibliography: Ibn Abī Ūsaibī'a (ed. by A. Müller), ii. 20; al-Suyūṭī, *Bughyat al-Wu'at* (Kairo, 1326), p. 20; Wüstenfeld in *Lüddes Zeitschr.*, i. 36; *Die arab. Ärzte*, No. 129; do., *Die Geschichtschreiber der Araber*, No. 195; Leclerc, *Histoire de la méd. arabe*, i. 480; Reinaud in *Géographie d'Aboulfeda* (trad.) i. p. xcvi; do. in *Mémoires de l'Académie des inscriptions*, xviii, 2, 29; Mehren in *Annalen für nordische Oldkundigkeit*, 1857, p. 23, No. 15; Elliot-Dowson, *History of India*, ii. 1; H. Suter, *Die Mathematiker und Astronomen der Araber und ihre Werke*, p. 98, No. 2, 18; Brockelmann, *Gesch. d. ar. Lit.*, i. 475; M. Schreiner, *Les juifs chez Albirūnī in Revue des Etudes Juives*, xii. 258; M. Fiorini, *Le proiezioni cartografiche di Albirūnī in Bollettino della società geografica italiana*, Series iii. vol. iv. p. 287-294. (C. BROCKELMANN.)

AL-BIRZĀLĪ, ABU 'L-KĀSIM B. MUḤAMMAD B. YŪSUF 'ALAM AL-DĪN AL-ŠHĀFĪ'Ī, Arab historian, was born at Seville in Djumādā I 665 = February 1267, of Berber parents, and travelled to the east on the conclusion of his studies, where he first took up his abode in Ḥalab in 685 (1286). After making the pilgrimage to Mecca in 688 (1289), he settled in Damascus. Here he received a professorship in the al-Ashrafiya-school of Tradition, and in 713 (1313), a teaching post in the Zāhiriya also. He ultimately became the first professor in the Nūrīya and in the Nafsiya. He died on his fourth pilgrimage at the halting place at the well of *Khulais* between Mecca and al-Medina on the 4th Dhū 'l-Hiddja 739 = 14th June 1339. His chief work is a continuation of the chronicle of Damascus by Abū Shāma down

to the year 728 = 1338 entitled *Ta'rikh Miṣr wa Dimashk* or *Kitāb al-Wafayāt* (MS. in Istanbul, Köprülü No. 1047); his pupil Muḥammad b. Rāfi' [q. v.] continued the work. He composed a short chronicle of the years 601-736 (1204-1335) which gives obituary notices, brief notes of political events and remarkable occurrences, entitled *Mukhtaṣar al-M'a al-Sabi'a* (s. Ahlwardt, *Verzeichnis der arab. Hss. der Kgl. Bibliothek zu Berlin*, No. 9448).

Bibliography: Kutubī, *Fawāt al-Wafayāt*, ii. 130; Subkī, *Ṭabaḳāt al-Shāfi'iya*, VI, 246; Suyūṭī, *Ṭabaḳāt al-Huffāg*, xxi. 14; Wüstenfeld, *Geschichtschreiber der Araber*, No. 403; Brockelmann, *Gesch. d. ar. Lit.*, ii. 36.

(C. BROCKELMANN.)

BISBARĪ B. HARIGARBDHĀS KĀYATH, also called B. HARKARN, a Persian author who translated the collection of tales called the *Vikramā-čaritam* from Sanskrit into Persian in the reign of Shāh Djahān in 1061-1062 (1651-1652), making use of the work of his predecessors. The translation is known by the name of *Singhāsān Bat-tis* and was translated into French by Lesscaillier (New York, 1817). On the various editions of the Sanskrit original as well as the Persian translations cf. the works cited below.

Bibliography: Ethé, *Grundriss der iranischen Philol.*, ii. 353; Rieu, *Cat. Brit. Mus.*, ii. 763 et seq.; Pertsch, *Cat. Berlin*, 1034 et seq.

BĪSHA (also written BĪSHĀ with hamza) an important village in a populous valley in the Yemen, twenty-four miles from Tabāla, and one of the districts subordinate to Mecca, from which it is distant five days' journey. The valley begins in the mountains of the Ḥidjāz and flows towards Nedjd until it comes to an end in the country of the Beni 'Ukail. In Bīsha were many families belonging to the tribes of Khath'am, Hilāl, Suwā'a, Salūl, 'Ukail, al-Dibāb and Ḳuraish. The last had a property in the Wādī Bīsha called the Ma'mal. It is famous for its palm trees and palm shoots, and also for a forest haunted by lions. Cf. Ḥariri, *Maḳāma* 48, fin.; the *Kāmil* (ed. Wright), 349, 16; 503, 14; *Kitāb al-Aghānī*, iv. 75; Idrisi (ed. Jaubert) gives the distance between Bīsha and Tabāla as fifty miles. The present Kalāt Bīsha lies about 20° N., 43° 20' E. Ibn Ḥawḳal mentions also a Bīsha in al-Baḥrain. Cf. De Goeje, *Bibl. Geogr. Arab.*, Indices. Snouck Hurgronje, *Mekka*, i. 181, says that the policemen of the Sherif of Mekka are also called Bīsha after the South-Arabian tribe of this name.

Bibliography: al-Hamādī (ed. Müller), see Index; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 791; Sprenger, *Die alte Geographie Arabiens*, 47; Ritter, *Erdkunde*, xii, 202, 949 et seq.

(T. H. WEIR.)

BĪSHAR' (p.), a name applied to those Šūfis, who say that the laws of Islām are abrogated for the mystically enlightened (Antinomians).

BISHARĪN, a tribe of nomads between the Nubian Nile and the Red Sea. The Bisharīn form with the 'Abābde, Hadendoa, Beni 'Amer and some smaller tribes a homogeneous body (from the physical point of view and originally from the linguistic also), which even at the present day is comprised under the name Buga or Bedja [q. v.], which was the usual one with mediaeval Arab writers. On the earlier history of the Bedja, cf. J. Marquart, *Benin*, p. CCCXI.

et seq. in addition to the bibliography given in that article. Very little is known of the history of the collateral tribe of the Bishārīn. They themselves say they are of Arab descent and trace their genealogy to a certain Bishār. If they are certainly not wholly of Arab blood, it must not be forgotten that the Rabi'a in the iiird (ixth) century began to mix with the Bedja and that in the beginning of the ivth (xth) century a certain Bishr b. Marwān b. Ishāk b. Rabi'a, the lord of the land of the mines, is said to have taken the field with 30,000 of the Buga, in fact with the Ḥadārib, who still bear their name and are sometimes regarded as a branch of the Bishārīn. The application of the name Bishārīn appears to be very uncertain. Sometimes the Ḥadendā are included among the Bishārīn and sometimes the Ḥadārib (south of Suakim [Sawākīn]) are classed with them as an independent Bedja tribe. It follows that their territory cannot be sharply defined. In general they dwell to the south of the 'Abābde [q. v., p. 1]; Bishārīn are however mentioned in the neighbourhood of al-Ḳuṣair in the Red Sea and they are always to be found in Assuan (see Baedeker, *Aegypten*, p. 335). They stretch to the south beyond the 'Atbara. Hartmann in the *Zeitschrift für Ethnologie* xi. (1879), p. 197, estimated their number at 50,000—60,000; others give much higher figures.

In physique they are described as resembling the 'Abābde, dolichocephalic, with lofty brow, pleasant expression, almost European profile, the figure muscular and well built, the skin dark-brown to brownish-red, (Schweinfurth in *Petermann's Mitteilungen*, 1865, p. 338). Their character is unfavourably described; inhospitable, treacherous and taciturn, inquisitive, covetous to the extent of begging and stealing.

They are on an exceedingly primitive level of civilization. They are purely nomads and possess great herds of camels, sheep and goats. Intractable and suspicious they keep away from wells and roads while the more peaceful and honourable 'Abābde guide caravans. The clothing of the Bishārīn consists of a loin-cloth for the men and a girdle for the women. Extraordinary care is devoted to the arrangement of the hair, which is worn in the form of a roll twisted together with tallow, on the top of the skull, while around it the hairs stand out like rays. Heuglin (*Petermann's Mitteilungen*, 1860, p. 333) says that their chief weapons are light javelins and clubs, but particularly two-edged daggers.

Islām, which a section of them (particularly the Ḥadārib) had adopted by about 300 A. H. has not had any civilising effect on them. Indeed from the accounts of Arab authors it would appear that they were on a higher level a thousand years ago than modern travellers tell us they are to day.

Bibliography: Besides the works cited with the article 'Abābde cf. in particular H. Almkvist, *Die Bishari-Sprache*, Upsala, 1881—1885, Vol. i. p. 7 *et seq.*; E. Chantre, *Les Bichariet et les Ababdeh* (Lyons, 1900); E. A. W. Budge, *The Egyptian Sudan*, ii. 435.

(R. HARTMANN.)

BISHBALIḲ, usually written BISHBALIḲ, or BISHBALIGH, (Turkī "Five Towns", Pentapolis); Chinese Pei T'ing (North Town), a town in the modern Chinese Turkestan, north of the

Celestial Mountains (T'ien-shān). The site of this town, often mentioned from the viiith (in the Orkhon inscriptions) to the xvth century, has only recently been satisfactorily located. Since the days of Klapproth and Abel Remusat, Sinologists and geographers have sought for Pei-T'ing and Bishbalik at the modern Urumti. Grum-Gržimailo (*Opisanie putestestvoia v Zapadnij, Kitai*, i. 221 *et seq.*) was the first (in 1896) to put forth the view that the town must have been situated farther to the east, somewhere near the modern Gučen. In the second volume of the same work (1899, p. 42 *et seq.*) this view is placed on a more explicit foundation, with reference to the *Meng-ku-yu-mu-ki*, translated by Popov in 1895. Independently of Popov and Grum Gržimailo, Ed. Chavannes had in 1903 (*Documents sur les turcs occidentaux*, p. 11) quoted the same references from another Chinese work (the *Si-yu-shohi-tao-ki*); in the year 1908 it was proved by Dolbežew that in the area defined by the Chinese writers (at the village of Hu-pao-tse, 6 miles north of the town of Tsi-mu-sa) there actually were the ruins (now called Po-čöng-tse) of a relatively important town 2½ miles in circumference (*Izvestiya Russkago Komiteta dlja izučeniya Sredney i Vostroinow Azii*, n^o. 9, p. 65 *et seq.*). The results of these researches were not known to M. Hartmann (*Chinesisch Turkestan*, Halle, 1908 p. 7) nor to G. Blochet (*Introduction à l'histoire de Rashid ed-din*, London-Leyden, 1910 p. 212, 316), and they still adhere to the old identification of Bishbalik with Urumti.

According to the Chinese authorities, in ancient times (after the latter Han dynasty 25—220 A. D.) the town was the residence of a native prince and was called Ḳaghan Stupa (cf. Chavannes, *Documents* etc., p. 19 and 305). The Chinese names Kin-man and Pei-t'ing do not appear till the viiith century. After 658, Pei-t'ing was the capital of a Chinese protectorate, the government of which was in the hands of Chinese governors and occasionally of Turkish princes. In 714 the Chinese governor was successful in repelling an invasion of Turkish tribes led by the son of Khān Mo-čö: nevertheless by the end of the century the Chinese supremacy had been overthrown by Turks and Tibetans. Pei-t'ing passed into the possession of the Uighurs from whom it was taken by the Ḳarluḳ in the year 791.

The town is later mentioned as the seat of a Uighur prince, at whose court in Pei-t'ing, Wang-yen-té, the ambassador of the Sung dynasty of China, was received in 982. It is to the account of this embassy (transl. by St. Julien, *Journ. Asiat.*, ivth Series, ix. 50 *et seq.*) that we owe the most detailed description of Bishbalik, that we possess. It is therefore quite conclusive evidence for the identification of Bishbalik with the ruins of Po-čöng-tse, that, as Dolbežew tries to show, all that Wang-yen-té tells us about the situation of the town, its surroundings etc., agrees perfectly with what has been ascertained by exploration of the remains, which have been preserved in Po-čöng-tse. The lake on which Wang-yen-té made the voyage by boat, which he describes, was apparently to the east of the town; traces of a dam may still be found there, by which the stream which flows past could be used to form a lake. West of the ruins, a Buddhist monastery appears to have stood. According to Wang-yen-té there

were Buddhist temples at Pei-p'ing in his time, which had been built in 637. The inhabitants not only engaged in gardening but also manufactured articles of gold, silver, copper and iron.

There appears to be only one notice of Bishbalik in Muḥammadan literature before the Mongol period viz., in the anonymous *Hudūd al-'Ālam* (377 = 982-983), the town of Pandjikāth (Five Towns, apparently a Persian translation of the name Bishbalik) is mentioned to the north of the Taḥkān (T'ien-Shan) mountains as the summer-residence of the Princes of Tughuzghuz; in the summer it was said not to be so warm there, as in the towns to the south of these mountains. Even in the description of the road from the land of Tughuzghuz to the mountains of Kōgmān (the Sajan mountains) in Gardizī (in Barthold, *Otchet o ponedzie v Srednjuja Aziju*, p. 86) Bishbalik (Pandjikāth) is never mentioned, although the writers of the Mongol period show that Bishbalik, like the modern Gučen, was of great importance as the starting place of a caravan route through the desert to Mongolia; for this reason the district of Bishbalik was one of the first of the settled areas of Central Asia to be reached by the tribes fleeing out of Mongolia before Čingiz-Khān in the xiiith century and later by the hordes of the Conqueror himself.

At that time Bishbalik was with Kara-Khodja (near the modern Turfan) the chief town of a Uighur prince, who bore the title of Idikut and was a vassal of the Gurkhān of the Kara-Khitai. In the year 1209 the Idikut took advantage of the successes of Čingiz-Khān's arms to cast off his obedience to his suzerain and to place himself under Mongol protection. In the course of the following decade the ravages of the bands sent out by Muḥammad Khwārizmshāh are said to have extended as far as Bishbalik, to follow a not very trustworthy account of the historian Djuwainī (*Ta'rikh-Djankushay* in Barthold, *Turkestan v epocha mongolskago nashestiya* i. 115). It is also Djuwainī who gives us most of our information regarding the relations of the subjects of the Idikut with the representatives of Muḥammadism during the earlier years of Mongol rule. The land of the Uighurs had been united into a political whole with the Muḥammadan countries of Central Asia by the victorious campaigns of Mongols to the West, in which the Idikut had taken part at the head of 10,000 men and could not in the long run resist the advance of Islām, particularly as Muḥammadans by their wealth and education had attained influential positions in all the lands of the Mongol Empire, even in China, and had gradually superseded the Uighurs, the first teachers of the Mongols. A bitter feud thus arose between the Uighurs and the Muḥammadans. Under Möngke-Khān (1251—1259) the governorship of all the lands of Khwārizm up to the Chinese frontier was entrusted to Mas'ūd Beg, son of Mahmūd Yalwādj, a native of Khwārizm. Mas'ūd-Beg is also mentioned by the Chinese as governor of Bishbalik. About the same time, 650 (1252-1253) the Idikut was accused by Saif-al-Din, who was living in Bishbalik (probably as representative of Mas'ūd-Beg) of having given secret orders for the massacre of all Muḥammadans in his land: the court, appointed by the Mongols to try him, found the prince guilty and he was executed in Bishbalik. Djuwainī himself made a jour-

ney to Mongolia (649—651) in the retinue of the Mongol governor of Persia, Arghūn-Agha and at least on his return journey visited Bishbalik but he only gives his readers fabulous stories from Uighur sources, including one about the foundation of Bishbalik (cf. especially W. Radloff, *Kudatku-bilik*, Introduction, p. xli *et seq.*). He tells us nothing about the town itself, its extent etc. The other travellers who visited Bishbalik in the xiiith century, such as the Chinese Čang-Č'un (1221 cf. Bretschneider, *Mediaeval Researches*, i. 65) and Hethūm, the King of Little Armenia (1255), tell us as little about the town. Bishbalik is never mentioned at all by travellers from western Europe in the Mongol period, although the road from Armalec (Almalik near Kuldja) to Cambalec (Khān-balik, i.e. Pekin), mentioned by Pegolotti (cf. Yule, *Cathay*, p. 288), Marignolli, (*ibid.*, p. 338) and others must apparently have passed Bishbalik; according to Waṣṣāf (ed. Hammer p. 29, Indian edition, p. 12) it took two weeks to go from Almalik to Bishbalik.

We know still less of the later history and final destruction of the town. After the break up of the empire founded by Čingiz-Khān, the Idikut succeeded for a period in holding an independent position between the kingdom of the Great Khān (China) and the Mongol Empire in Central Asia; about 1275 an invasion from Central Asia was successfully repelled (cf. d'Ohsson, *Histoire des Mongols*, ii. 451 *et seq.*).

According to the Chinese map of the year 1331 (Bretschneider, *Mediaeval Researches*, ii. frontispiece) both parts of what had earlier been the Uighur Kingdom, i.e. Bishbalik as well as Kara-Khodja, belonged to the dominions of the sons of Čaghatai [q. v.] During the wars between the latter country and the great Khān's, the dynasty of the Idikuts must have perished. These wars as well as the struggle between the sons of Čaghatai were also fatal to the existence of the town. According to Muḥammad Ḥaidar, the author of the *Ta'rikh-i Rashidi* (xth = xvth century) the land of Bishbalik belonged to Moghulistan, which stretched from the Lake of Balkhash [q. v.] to Bars-kul (the modern Barkul) on the Chinese frontier (*Ta'rikh-i Rashidi*, English trans., London, 1895, p. 365); like the other towns of this area, which are mentioned in the xiiith and xivth century (Balasaghūn, Almalik etc.), Bishbalik had apparently by that time long disappeared. The Chinese also appear to have used the name Bishbalik in the xvth century only as the name of a district. In the same century Buddhism appears to have been finally superseded by Islām in these lands.

Even in the xvth century mention is made of the first inroads of the Kalmucks on the lands of the descendants of Čaghatai; all the lands of the eastern half of Central Asia were afterwards incorporated in the great nomad kingdom founded by the Kalmucks, which was not conquered by the Chinese till the years 1755—1758. This period was naturally not favourable to the development of cities and civic life; there was nevertheless, according to the map prepared by the Swedish lieutenant Renat during his residence among the Kalmucks (1716—1733, *Carte de la Dzungarie, dressée par le Suédois Renat*, St. Petersburg, 1881), in the district of the modern Gučen, a town „Börbensin", about which nothing else appears to be known. Gučen (Chin. Ku-č'óng, Turk. Kūshang)

was only founded after the establishment of Chinese rule. (W. BARTHOLD).

BISHR, a mountain in Syria, famous as the site of a "memorable battle" of the ancient Arabs, probably the modern **DJEBEL BISHRĪ**, a long chain running in a northeasterly direction from Palmyra to the Euphrates. R. Kiepert's map shows a place-name Rehūb in the centre of the **Djebel Bishrī**. The battle of Bishr was also known by this name and this corroborates the identification of Bishr with the **Djebel Bishrī**. An aqueduct brings the water from this range to Oriza. **Akhtal** describes Bishr as a place on the outermost western border of the area inhabited by the Taghlibites. **Khalid** b. al-Walid is said to have surprised them there on his march from the **Irāk** into Syria. If, as can hardly be doubted, **Akhtal** was a native of Syria, we may locate his home in the district of Bishr. It was here that he was suddenly overwhelmed by the last outburst of the long and bitter feud, between the **Ḳais** and **Taghlib**, the "day" of Bishr.

While with 'Abd al-Malik, **Akhtal** had been unbounded in his praises of his fellow tribesmen at the expense of the **Ḳaisites**, he had specially directed his shafts against **Djahhāf** b. **Hukaim**, a Sulaimite chief, celebrated for his hotheaded courage, an ill-advised provocation. Although **Djahhāf** had been early dragged into the feud between **Ḳais** and **Taghlib**, he appears to have remained neutral at first. He now swore to be revenged however. With 1000 **Ḳaisites** he fell under cover of night upon the **Taghlibi** camp at Bishr; the men were put to the sword; even pregnant women were ripped open.

A son of **Akhtal**, named **Abū Ghīyāt**, lost his life there. The poet himself owed his safety to his presence of mind alone; he pretended to be a slave and was allowed to go. **Akhtal** hurried from Bishr to Damascus to claim vengeance. **Djahhāf** had to take refuge on Greek territory, but returned some years later on promising to pay the price of blood.

Bibliography: H. Lammens, *Le chantre des Omiades*, p. 140—143; **Akhtal**, *Diwān*, 10 *et seq.*, 286; Barth in the *Wiener Zeitschr. f. d. Kunde des Morgenl.*, 1901, p. 8; *Aghānī*, xi. 59 *et seq.*; **Balādhori** (ed. Ahlwardt), p. 238; **Yāqūt**, i. 631; **Ṭabarī**, i. 2068, 2072 *et seq.*; **Djarir**, *Naḳā'id* (ed. Bevan), 401 *et seq.*, 507 *et seq.* (H. LAMMENS.)

BISHR B. **ABĪ KHĀZIM** (or **HĀZIM**), a poet of the Ignorance (*Djāhiliya*) belonging to the tribe of **Asad** b. **Khuzaima** (*Kāmil*, ed. Wright, 42,9; 133,7; **Ibn Kutaiba**, *Ṭabaḳāt*, ed. de Goeje, 145 *et seq.*) He it was who carried to **Ḥarb** b. **Umaiya** and the other **Ḳuraishite** chiefs assembled at the fair of 'Ukāz warning that al-Barrād, the ally of **Harb**, had killed 'Urwa al-Raḥḥāl of **Hawāzin**. This enabled them to receive back their arms from 'Abd Allāh b. **Djudhān** and leave 'Ukāz before they were attacked by **Hawāzin** in the war of the second **Fidjār**, which lasted during the years 585—589 A. D. Bishr was on friendly terms with **Hātim** al-**Ṭā'i**. On one occasion al-Nābigha al-Dhubyānī, 'Ubaid b. al-Abrās al-Asadī and Bishr, journeying to visit al-Nu'mān of al-Hira, fell in with an Arab tending some camels and asked for hospitality. The Arab, who was **Hātim**, killed for each a she-camel, because, he explained, he saw them to belong to diffe-

rent tribes, and he wished his generosity to be known to each. According to this explanation Bishr could not have been of **Asad**, but was of **Ḳuraish**. When **Aws** b. **Hāritha** was adjudged by al-Nu'mān to be more excellent than his fellow tribesman **Hātim**, Bishr satirized the former. Afterwards he was captured by some of the **Ṭā'i**, but was rescued from their hands by **Aws**, in consequence of which Bishr wrote for every satire a panegyric. Bishr's poetry was not free from defects. He and al-Nābigha are bracketed as being two poets of the first rank who admitted the fault called *ikwā'* (or a misrhyme in the final vowel of the line) into their verses. When the fault was pointed out to them they did not return to it. Bishr is also said to have been not always accurate in his descriptive pieces, as when he gives a horse two aortae (**Ibn Kutaiba**, p. 146). His verses are frequently cited in illustration of uncommon uses of words (*Hamāsa*, p. 247). Some of his poems are in praise of al-Hārith b. **Hudjir** (*Kitāb al-Aghānī*, xv. 87). He took part in the war between **Asad** and **Ṭā'i** and was present with his son **Nawfal** at the conclusion of the peace; and he mentions in his verses the day of al-Nisār, on which **Asad** and **Dhubyān** defeated **Djusham** b. **Mu'āwiya**. His verses are included among the *Mufaḍḍaliyāt*, and in the *Djamharat al-'Arab*. His poetry contains many original ideas and curious figures, for example in his ode ending in *mim*. Bishr was killed as he was raiding the **Beni Wā'il**, one of whom shot him with an arrow in the breast, which caused him to fall from his horse. As he lay on the ground he composed some verses, announcing to his daughter his death.

Bibliography: In addition to the books referred to above, see **Freytag**, *Arabum Proverbia* and **Caussin** de **Perceval's** *Essai*.

(T. H. WEIR.)

BISHR B. **AL-BARĀ'**, one of **Muḥammad's** Companions. In the year 622, Bishr took part in the second 'Aḳaba where his father, al-Barā' b. **Ma'rūr** took part.

He was famous for his skill as a bowman and took part in the battles of **Badr** and **Uḥūd**, the "Battle of the Ditch", the campaign to **Hudaibiya** and the conquest of **Khaibar**. After the capitulation of the Jewish population of **Khaibar** in the year 7 (628), Bishr was poisoned by a Jewess named **Zainab** bint al-Hārith, because she had lost all her male relatives in the war and wished to avenge their deaths. For this purpose she brought to the Prophet a slaughtered sheep which she had steeped in poison. **Muḥammad** accepted it and invited some guests, including Bishr to share it with him. At the meal the Prophet at once saw what had happened from the unpleasant taste and spat out the poison, but Bishr would not commit such a breach of good breeding and swallowed his portion. According to some authorities he died on the spot, while others say, not till a year later.

Bibliography: **Ibn Sa'd**, iii. Part ii. 111 *et seq.*; **Ibn Hishām** (ed. Wüstenfeld), 309, 764; **Ṭabarī**, i. 1583 *et seq.*; **Ibn al-Athir**, *Chronicon* (ed. Tornberg), ii. 170; *Uṣd al-Ghāba*, i. 183 *et seq.*; **Caetani**, *Annali dell' Islām*, see Index.

(K. V. ZETTERSTEEN.)

BISHR B. **GHAİYĀTH** B. **ABĪ KARĪMA** **ABU 'ABD AL-RAḤMĀN AL-MARĪSĪ**, one of the chief **Murdjīte** teachers of his time. He was the son of a **Bagh-**

dād Jew and was enfranchised by Zaid b. al-Khaṭṭab. He studied jurisprudence with the Qaḍī Abū Yūsuf and soon excelled in several branches of knowledge. He then devoted himself to the science of *Kalām* and adopted the opinion that the *Qurʾān* was created, for which he was persecuted. He was a pious ascetic but found no adherents among good Moslems on account of his too public profession of the science of *Kalām*, which was then looked upon with suspicion. Abū Zorʿa al-Rāzī says that he was a heretic, (*zindīq*). He died in 218 A. H. (833).

It was in the reign of al-Rashīd, that the Muʿtazilites first ventured to express openly their doctrine of the creation of the *Qurʾān*, which they had up till then only held in secret. The Caliph, hearing rumours of this, said "I have been told that Bishr al-Marīsī holds that the *Qurʾān* was created; by Allāh, if Providence causes him to fall into my hands, I shall put him to death as I have never put any one to death". Bishr therefore kept in concealment throughout the reign of al-Rashīd, that is to say, for about 20 years. After the death of this Caliph the situation remained the same during the reign of his son Amīn. It was only under the latter's successor al-Maʾmūn that the Muʿtazilite doctrine found favour with those in authority.

Shahraṣṭānī says that the theological views of Bishr b. Ghaiyāth were closely connected with those of Ḥusain al-Naḍīdjār. In opposition to other Muʿtazilites, they both held that God wills for eternity, good or evil, belief or unbelief, which then must become manifest.

Bishr did not believe in an eternity of punishment for believers, guilty of grave sins; the eternity of punishment is, according to him, absurd and contrary to justice. He teaches that faith presupposes affirmation both with the heart and with the tongue; to worship an idol is not in itself impiety; but it is a sign of impiety. — In jurisprudence, Bishr was a follower of Abū Ḥanīfā and adhered to the system of *raʾy*.

Bibliography: M. Th. Houtsma, *De Strijd over het Dogma*, p. 79; W. Patton, *Aḥmed ibn Ḥanbal and the Miḥna*, p. 48; Shahraṣṭānī (ed. Cureton), p. 63, 106, 107, 161; Abū l-Maḥāsīn (ed. Juynboll), i. 647 and note; Ibn Kḥallikān.

(CARRA DE VAUX.)

BISHR B. MARWĀN B. AL-ḤAKAM, third son of the Caliph Marwān and a Beduin woman of the Banū Kilāb, from whom her son inherited his partiality for the Kaisites. Marwān had placed him under the tutelage of his elder brother ʿAbd al-ʿAzīz, but Bishr left him to live with ʿAbd al-Malik, when the latter became Caliph. In his early youth he had borne a banner at the battle of Mardj Rāhiṭ. On the death of Muṣʿab b. Zubair, ʿAbd al-Malik appointed him governor of Kūfa. He was fond of wine, musicians, and poets and was an artistic prince, feared only by deserters, whom he nailed to the pillory; his generosity and affability earned him the warmest praises of the poets. The most famous of them, such as Ōkaishir, ʿAbd Allāh b. Zabir and Aiman b. Kḥoraim not to mention the triad Akḥṭal, Farazdaq, and Djarir, sung his praises at this epoch of the renaissance of literature. ʿAbd al-Malik had given him, in addition to the famous Faḳih Radjā b. Haiwa, one of his best and most faithful ministers, Rawḥ b. Zinbāʿ, but Bishr was not long in freeing him-

self from their tutelage. After the deposition of Kḥalid b. Asid, Bishr, who was by this time in badh ealth, received the governorship of Baṣra in addition to that of Kūfa, which he already held. Meanwhile the Azrakites had again taken the field. Bishr hated the able general Muhallab, who was ordered to suppress the revolt, and went so far as to order Muhallab's chief lieutenant to cause his plans to miscarry. Thus hampered in his movements, the commander-in-chief lay in camp for several weeks opposite the enemy till Bishr died unexpectedly in the prime of life (74-75 = 694). The news of his decease was the signal for the soldiers to desert en masse. To improve the grave situation ʿAbd al-Malik had to entrust the supreme command in the whole of ʿIrāq to the energetic Ḥadjdjādī.

Bibliography: Ibn Saʿd, *Ṭabaqāt*, v. 24; *Aghānī*, i. 131, 134; vii. 52, 185 *et seq.*; xii. 42-45; xix. 33; xx. 122; Akḥṭal, *Diwān*, 40 *et seq.*, 63 *et seq.*, 173; Masʿūdi, *Prairies*, v. 254; Ibn Kotaiba, *ʿUyūn al-Akḥbār*, 207; Ṭabari, ii. 856; Ibn ʿAsākir (Ms. Damascus), iii. 176-180; H. Lammens, *Chantre des Omia-des*, p. 165; Farazdaq, *Diwān* (ed. Boucher), 118, 166, 185. (H. LAMMENS.)

BISHR B. MUʿTAMIR, a Muʿtazilite teacher, and Shaikh of the Baghdad school, flourished in the caliphate of al-Rashīd (Masʿūdi, *Les Prairies d'or*, vi. 373). Shahraṣṭānī (text, p. 44) enumerates six points on which this theologian differed from other Muʿtazilites. It was he who first raised the question of *tawallud*, also called *tawlid* (*Taʿrifāt*); there is *tawlid* when an action results from an agent acting through an intermediary, as in the case of a key which is held in the hand; the movement of the key results from the will of the agent through the intermediary of the hand. Some physicists, as Shahraṣṭānī points out, had previously studied intermediate causes, but Bishr brought this point of view into the study of morals and showed how the intermediary agent could modify an action and diminish the responsibility of the agent. Numerous discussions took place on this point and are given in the *Mawāḍif* (pp. 116-125).

Bishr also discussed the will in God, which he considered as a quality of his being, and a quality of his action. He also studied important questions of theodicy; the justice of God as regards children; his providence regarding people who have had no knowledge of the revelation; the problem of optimism. Bishr did not agree that God could damn infants, for that would assume that they are capable of deserving rewards or punishment, which is absurd. He believed that people, who had never heard of the revelation, could guide their lives by the light of natural law. He also taught that this world of ours is not the best possible, that God was not bound to create the best but only to reveal himself to man at such time as he should think fit.

(CARRA DE VAUX.)

BISHR B. AL-WALID B. ʿABD AL-MALIK, son of the Caliph Walid I, and an *Umm Walad*. His knowledge earned him the title of *ʿAlim banī Marwān* "the scholar of the Marwānīd dynasty", a title which a false reading sometimes gives to his brother Rawḥ b. al-Walid. He was leader of the pilgrimage in 95 A. H. and took part in several invasions of Asia Minor. As admiral of the Egyptian fleet, he landed in Thrace and ad-

vanced as far as Adrianople. The date of his death is not known. He married Sa'dā, a divorced wife of Walid II, took part in the rising against this Caliph and was still alive after his assassination.

Bibliography: A short notice of Bishr b. al-Walid is given by Ibn 'Asākir (Vol. ii. of the MSS. in Damascus); Ibn Kōtaiba, *Ma'ārif* (Egypt. edit.) p. 123; Mas'ūdi, *Prairies*, v. 362; Ibn 'Abd Rabbihi, *Ikd*, ii. 333; de Goeje, *Fragm. hist. arab.*, p. 12—14; Tabarī, ii. 1270, 1787; *Aghāni*, vi. 137. (H. LAMMENS.)

BISHR AL-HĀFĪ (the "barefooted") a famous Ṣūfī, born 150 (767) in Matersām, a village in the district of Marw. He bore the kunya Abū Naṣr and the name of his father was al-Hārith. His own home was in Baghdād, where he gathered round him a number of pious ascetics to whom he taught his doctrines. He died there in 226-227 (841) and his tomb at the Bāb Ḥarb was for long a popular place of pilgrimage.

Bibliography: Ibn Khallikān (ed. Bilāḳ 1299), i. 158; Shā'rānī, *Ṭabaqāt al-Kubrā*, i. 57 *et seq.*; Farid al-Dīn 'Attār, *Tadhkirat al-Awliyā* (ed. Nicholson), i. 106 *et seq.*; al-Hudjwiri, *Kashf al-Mahjūb* (transl. by Nicholson), 105 *et seq.*

BISKRA, a town and oasis in Southern Algeria in the department of Constantine; 5° 42' East Long. (Greenwich) and 39° 27' North Lat. The oasis of Biskra, lying at the foot of the Awrās, at a height of 428 feet above sea-level is the principal oasis of the Zibān (cf. the article Zāb). It extends for 3 miles along the Wād Biskra, has an area of 3200 acres and encloses 150,000 palm trees. The native population is distributed over the villages of Msid and Dār al-Ḥarb on the east, Rās al-Guerria, Sidi Barkāt, Medjenish and Gaddesha on the west, which together make up "Old Biskra". The smaller palm-groves of Beni Mora in the west, Kora in the south, al-Āliya and Filiyash in the south-east are merely outlying portions of the main oasis. The modern town of Biskra lies above the oasis around the fort, which has been built by the French since their occupation. Biskra has attained a certain importance as a winter resort since it has been connected by railway with Constantine (180 miles distant). It is the capital of an autonomous commune with 7357 inhabitants, including 661 Europeans, (census of 1906) attached to which is the military territory of Tuggurt with 63,436 inhabitants, of whom only 60 are Europeans, and an area of 540 square miles.

Biskra appears to occupy the site of the Roman town of Vescera, one of the military stations for the defence of the Zāb. The name Biskra itself, first appears in Arab authors, where it is mentioned in connection with the suppression of a revolt of the population of the Zibān against the Aghlabid Emir Abū 'Abdallāh Muḥammad, called Abū 'l-Ḥarānik, in 865 A.D. Biskra surrendered without resistance to the general Abū Khafādjā, sent to put down the insurrection. In the time of the Hammādids, Biskra was ruled by a council of prominent men, among whom the Benī Rommān, a family belonging to the town and deriving its influence from the number of its members and the possession of almost all the neighbouring lands (Ibn Khaldūn, *Berbères*, transl. by de Slane iii. 125), were the most powerful. One of them, Dja'far tried to make himself independent. At his

instigation, Biskra rose against Buluggīn bin Muḥammad. This revolt was harshly suppressed, Biskra was taken by assault, Dja'far taken prisoner and put to death in the Ka'fa of the Benī Ḥammād, whither he had been taken with his accomplices. The government of the town then passed into the hands of the Benī Sindī, who succeeded in keeping the Hilālī Arabs in check and at the same time remaining faithful to the Hammādids till the overthrow of this dynasty by the Almoḥads.

Biskra was then at the height of its prosperity; al-Bakrī (*Description de l'Afrique*, transl. by de Slane, pp. 129 *et seq.*) describes it as "a large and beautiful town". It possessed a chief ("Djāmi") mosque, and several smaller mosques and baths, and was surrounded by a wall and a ditch beyond which were extensive suburbs. The inhabitants, who were for the most part Mālikites, were of a mixed race (*Muwalladūn*) resulting from the fusion of Berbers with descendants of the Romans, while around the town lived people of Berber stock of the tribes of Sedrāta, Maghrāwa etc. The pursuit of knowledge was held in great esteem there. Al-Bakrī concludes by praising the fertility of the soil, the beauty of the palm-groves and the quality of the dates of which certain kinds in the Fātimī period were reserved for the exclusive use of the sovereign.

On the fall of the Hammādīd dynasty, Biskra passed under the sway of the Almoḥads. Yahyā b. Ḡhāniya, however, succeeded in taking it in 1201 (1598). We again find him in possession of it 23 years later (621—1224) but he evacuated it on the approach of an Almoḥad army, which occupied and plundered the town. On the break-up of the Almoḥad Empire, Biskra fell to the Ḥafṣids of Tunis. The real masters of the town in the xiiith and xivth centuries were the Moznī, the chiefs of an Arab family of the tribe of Laṭīf, who had come to the Zāb at the Hilālī invasion. Settling at first around Biskra, the Moznī soon entered the town, forced their way on to the council and entered into competition with the Benī Rommān. The quarrels which broke out among the princes of the Ḥafṣid house gave the Moznī an opportunity to overthrow their rivals. Faḍl b. Moznī took the side of the Emir Abū Ishāk, who had rebelled against his brother, the Caliph al-Mustanṣir, and opened the gates of Biskra to him. Forced to flee, he followed Abū Ishāk to Spain, where this prince had taken refuge on being defeated. Becoming sovereign of Tunis on the death of al-Mustanṣir, Abū Ishāk recompensed the fidelity of Faḍl by giving him the governorship of the Zāb. Enraged at the triumph of their enemy, the Benī Rommān caused him to be assassinated (1284 = 683). His son Manṣūr, who was then in Tunis, was thrown into prison where he remained for seven years. The revolt of Abū Zakariya, who proclaimed himself lord of Constantine and Bougie (Bidjāya), turned the fortunes of the Moznī. Manṣūr, who had managed to make his escape, received the governorship of the Zāb, brought this region again under the rule of the king of Bougie (Bidjāya) and drove the Benī Rommān out of Biskra. He overcame the "Marabuts", who rose in the Sūdān at the instigation of the Sharif Sa'āda and was the real master not only of the Zāb, but also of Hodnā, the Awrās and Wārglā. He quarrelled with Abū 'l-Bakā, king of Bougie, and taking up arms against him besieged Constantine, but came

to terms with him again: he soon quarrelled with the Ḥafṣids again and fought with them till his death in 725 (1325). His son and successor 'Abd al-Wahīd, was assassinated by his brother Yūsuf. The latter stirred up a new rising of the Marabuts and succeeded in turning towards the Wed Rīgh, a Ḥafṣid army sent to enforce the authority of the Sulṭān of Tunis in the Zāb.

Hostile to the Ḥafṣids, he showed a lively sympathy to the Marīnids and cordially welcomed Abu 'l-Ḥasan when the latter undertook his campaign against the Ḥafṣids in 1347 (748). He supplied assistance to Abu 'Inān at the siege of Constantine but on the final defeat of the Marīnids he again went over to the Ḥafṣids. His successor Aḥmad was likewise very powerful, although he had to reckon with the enmity of the Arab chiefs settled in the Zibān.

From this period to the xiith century we have no information regarding the history of Biskra, but it is probable that the bonds which bound the Zāb to the kingdom of Tunis were gradually loosened. At the beginning of the xvith century Biskra appears to have been completely freed from Ḥafṣid authority and to have remained independent for thirty years. In 1541 the Turks made their appearance in the south. Hasan-Agha took Biskra, placed a garrison and built a fortress there. The real representative of Turkish authority however was the Shāikh al-'Arab chosen from the Bū-'Aokkaz, one of the more important families of the district. The influence of this family ultimately aroused the suspicions of the Turks and in the xviiith century Ṣalāḥ, the Bey of Constantine, set up a rival family, the Ben Ganah. Exposed to the rapacity of the Turks and the raids of the Arab tribes, Biskra rapidly declined. Early in the xviith century, Leo Africanus (ed. Schefer Vol. iii., vi. 351) notes the poverty of its inhabitants. Biskra, according to the accounts of the Arab travellers al-'Aiyāshī (1662) and Mūlay Aḥmad (1740), continued to retain some of its importance owing to the richness of the oasis and its position as a commercial emporium. In the second half of the xviiith century the town was abandoned; the inhabitants dispersed over the oasis and built the villages which we now find. Down to the time of the French occupation there still survived a minaret of the ancient town but at the present day there are only some shapeless ruins left.

From 1830—1840 the possession of Biskra was disputed between Farhat b. Sa'īd representing the Bū-'Aokkaz, and the Ben Ganah, supported by Aḥmad, the Bey of Constantine. After having tried from 1831—1837 to get the French to interfere on his behalf, Farhat decided to call in 'Abd al-Kādir. The Emir took advantage of the occasion to set up a Caliph, al-Ḥusain b. 'Azzuz, at Biskra. But in 1838, the Ben Ganah, seeing that Aḥmad Bey's cause was definitely lost, submitted to the French. On the 2nd March 1840 they put the caliph appointed by 'Abd al-Kādir to flight at Salson and in the following year rid themselves of Farhat. Anarchy however only ceased with French rule. On the 21st March 1844, the Duc d'Aumale occupied the town: on the 12th May of the same year, in consequence of the massacre of the little body of soldiers which he had left there, he installed a permanent garrison and built a fort. Biskra then became the chief place in a

circle under the command of a superior officer, entrusted with the task of administering the country with the aid of native chiefs and thus became the base of military operations in the south of Constantine. (G. YVER.)

BISMİ'LLAH. [See BASMALA, p. 692].

BISTĀM (also BASTĀM, now usually pronounced BOSTĀM) a town in the Persian province of Khorāsān (on the slopes of the Alburz), at the northern extremity of the great desert; Long. 55° East (Greenw.) and Lat. 36° 30' north. During the caliphate, Bistām was the most important place in the district of Kūmis, next to Damaghān (the capital). Bistām was apparently founded by Bistām, a maternal uncle of the Sāsānian king, Khusraw II. Parwīz who was appointed governor of Khorāsān, Kūmis, Djurdjān and Ṭabaristān, after the overthrow of the rebel Bahram Čobīn, assumed the regal title and ruled for about six years (590—595) till he was overthrown. The newly founded town received its name from Bistām (Middle Persian *Wistahma*, modern Persian *Bistahm*). On this Bistām cf. in particular Nöldeke, *Gesch. der Araber und Perser zur Zeit der Sasaniden* (Leiden, 1879), p. 96³, 478—487; A. v. Gutschmid in *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxiv, 748; Marquart, *Erānsahr = Abhandl. d. Götting. Ges. d. Wiss.*, N. F. iii. N^o. 2 (1901), p. 71.

Bistām lies in a valley surrounded by hills through which flows a river from the Alburz mountains and brings a plentiful supply of water to irrigate the surrounding land with its numerous gardens. In the middle ages, the fine apples which grew here were particularly famous and these, known as the Bistāmi variety, as Yāqūt tells us, were exported in large quantities to the Irāk. Yāqūt further describes Bistām as a large town with numerous market-places; he specially mentions the very extensive palace crowning a hill, said to have been built by the Persian king Shāpūr (Sapor) II. as well as the famous tomb of the great Šūfi Abū Yazīd al-Bistāmi [See BĀYAZĪD, p. 686]. The present mosque with the shrine of the saint dates from the beginning of the xviiith century; on this sanctuary cf. Houtum-Schindler in the *Journ. of Roy. Asiatic Soc.*, 1909, p. 161-192; Sarre gives an illustration in the *Zeitschr. der Ges. für Erdk.*, 1902, p. 110.

Bistām also possesses some other graves of saints as well as several mosques; a wall fortified with many round towers surrounds the town. The number of inhabitants at the present day is estimated at 7000. In the middle ages, Bistām held an important position as junction for the North Persian caravan traffic. It has for several centuries yielded pride of place in this respect to Shāhrūd, situated two hours' journey to the south-west (which is never mentioned by the mediaeval Arab geographers), where the important routes to Teherān, Meshhed and Astarābādh now cross one another. The decline of Bistām through the change in trade routes has been accompanied by a corresponding revival of Shāhrūd (which now has about 8000 inhabitants).

Bibliography: *Bibl. geogr. Arab.* (ed. de Goeje), passim; Yāqūt, *Mu'djam* (ed. Wüstenfeld), i. 623 and Wüstenfeld's translation in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xviii. p. 471 *et seq.*; Ibn Baṭṭa (ed. Paris), iii. p. 82; Le Strange, *The Lands of the Eastern Caliphate* (1905), p. 365 *et seq.*; Ritter, *Erdkunde*, viii.

339—341; A. D. Mordtmann in the *Sitz.-Ber. d. bayr. Akad. d. Wiss.*, 1869, p. 516—520 gives the *Travels* of Fraser and Ferrier in the years 1822 and 1845; Prellberg, *Persien, eine hist. Landschaft* (Leipzig, 1891), p. 24.

(M. STRECK.)

AL-BIṢṬĀMĪ, 'ABD AL-RAḤMĀN B. MUḤAMMAD, called MUṢANNIFEK, "the little author", on account of his early *début* in the field of literature, born in 803 (1400-1401) in Biṣṭām, settled in Turkey in 848 (1444-1445) where he died in 875 (1470-1471). At the request of Sultān Muḥammad II, he issued a *Fatwā*, which annulled the capitulation granted to the king of Bosnia by the Grand Vizier Maḥmūd and, either out of servility or religious fanaticism, offered to execute the sentence of death on the king with his own hands and actually cut his head off. — al-Biṣṭāmī composed numerous works in Arabic and Persian, including a commentary on Zamakhsharī's *Kash-shāf*. He was a descendant of Fakhr al-Din al-Rāzi.

Bibliography: Hammer, *Gesch. des osman. Reiches*, s. Ind.; Sa'd al-Din, *Tādj al-Tawārīkh*, i. 496.
(CL. HUART.)

AL-BIṢṬĀMĪ, BĀYAZĪD. [See BĀYAZĪD, p. 686.]

AL-BIṢṬĀNĪ. [See AL-BUṢṬĀNĪ.]

BĪṢṬĪ (p.) "Twenty-piece", a small Persian coin (according to Vullers' *Lexicon Persico-Latinum* = viginti denarioli) of the value of $\frac{1}{16}$ Maḥmūdī. In the modern coinage 10 Dinārs make a Bistī and 1000 Bistī a Tomān, the Bistī is therefore about equal in value to the tenth of a penny.

BIṢUTŪN, a mountain about 20 miles east of Kirmānshāh, on the road from Baghdād to Hamadān.

The name appears in Greek sources (Ktesias quoted by Diodorus Siculus and Isidoros Charax) as τὸ Βαγίσταρον ὄρος and in the earlier Arab authors, such as Ḥamza al-Iṣfahānī and al-Kh'ārizmī, as Baghistān (or Baghastān). This form goes back to an old Persian Bāgastāna, i. e. "Place of the Gods" and as Bāga was particularly Mithras, it may be presumed that this mountain, one of the most beautiful in North Western Irān, was in ancient times the site of a cult of Mithras. The early mediaeval form (Bahistān, Bihistūn) and the modern Bisutūn (Bisitūn) have regularly developed from the ancient name. Even the mediaeval Arabs and Persians no longer understood its etymology. As the place lay on the great military road to Khorāsān it is repeatedly mentioned in itineraries. High up the mountain in a ravine, is the great monument of the victory of Darius the Great, and at the foot a relief commemorating a victory of the Arsakid Gotarzes, one of the very few Arsakid rock-reliefs, which has however been almost destroyed by a modern niche with a Persian inscription. These sculptures caused the Muḥammadans to regard the mountain as one of the wonders of the world. Those writers, who follow Abū Zaid al-Balkhī, give a short description of

the sculptures, which is however not very clear and is confused with a description of the neighbouring Sāsānian sculptures of Tāk-i Bustān (Khusraw II Parwēz with his horse Shildīz, the work of Kaṭtūs b. Sinimmar). In Ibn Hawḳal we find a curious explanation of the Darius relief and the nine "kings of falsehood" as a teacher and his pupils, the bow of Darius being taken for a whip in the hand of the teacher. The great trilingual inscription of Bisutūn, in Babylonian, Elamite and Old Persian, gave the key to the decipherment of the Babylonian cuneiform to Sir Henry Rawlinson and laid the foundations for the study of Assyriology.

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(ERNST HERZFELD.)

BITIKČI, an Eastern Turkī word for "writer" from the verb *bitimek* "to write". The root is derived by Shiratori (*Sinologische Beiträge zur Geschichte der Türkvölker*, ii. St. Petersburg, 1902 p. 16) and more recently by Radloff (*Altürkische Studien in the Bulletin de l'Acad.*, 1911) from the Chinese *pi* "a paint-brush". Like the Japanese and Koreans many peoples of Central Asia also first learned the art of writing under Chinese influence; among the linguistic evidence in confirmation of this fact, Shiratori adduces the Hungarian *betii*. The Chinese notices quoted by this scholar show that in Eastern Asia even in the time of the dynasty of Topa Wei (386—558 A. D.) the words *Pi-teh* (apparently for *bitik*, script) and *Pi-tehchen*, the name of an office (probably for *bitikči*) were known. The words *bitimek* "to write" and *bitig* (sic) "writing" are already found in the Orkhon inscriptions, while the title *bitikči* (according to Radloff, *Wörterbuch*, iv. 1346 *pidikči*) first appears in the *Kudatku-bilik*. The Mongols, in later times (xiiith century) took over this title from their teachers the Uighurs; in the historical sources and docu-

ments of the Mongol period the form *biskūi* appears alongside of *bitikī*. (W. BARTHOLD.)

BITLIS. [See **BIDLIS**, p. 714].

AL-BITRŪDĪ, NŪR AL-DĪN ABŪ IṢḤĀK, called ALPETRAGIUS by European authors, a Hispano-Arab astronomer, pupil of Ibn Tūfāl, flourished about 600 = 1200 A. D.; Suter, *Die Mathematiker und Astronomen der Araber: Abhandl. zur Gesch. der math. Wissens.*, x. p. 131; *Nachträge in Heft xiv.* p. 174.

BIZERTA, in the Arab authors: BENZERT, a town on the northern coast of Tunisia, about 40 miles to the N. E. of Tunis; 9° 53' East Long. (Greenwich) and 37° 17' N. Lat., Population 35,000. Bizerta lies between the sea and a lake which runs 11 miles inland and covers an area of 35 square miles. The location of Bizerta, commanding the strait between Sicily and the African coast, renders its position of the highest strategic importance.

Bizerta occupies the site of the Phoenician town of Hippo-Diarrhytus (It. Hippone Zarito, Ar. Benzert). It became a Carthaginian possession, was next taken by the Romans, and made a colony under Augustus. It was laid waste by the Vandals and again in the year 41 A. H. (661-662 A. D.) sacked by Mu'āwiyā b. Ḥodaīdj. After being temporarily regained by the Byzantines, it was finally taken from them at the same time as Carthage by Ḥasan b. al-No'mān. In the third century A. H. it is mentioned by Ibn Ḥawkal as the capital of the maritime province of Setfūra (سطفورة), although it was by that time almost entirely abandoned and in ruins. (Ibn Ḥawkal, *Description de l'Afrique*, transl. by De Slane in the *Journ. Asiat.*, 1842, p. 179). It recovered however from its decadence, for in the time of al-Bakrī it was surrounded by a stone wall, had a Džāmi' (mosque) and several bazaars and was the centre of a considerable trade in fish. Above the town rose a castle which served as a refuge to the inhabitants against the incursions of the Byzantines (Rūm) and also as a monastery (ribāṭ) for those who wished to lead a devotional life. The roadstead then bore the name of "Roadstead of the Dome", *Mursa 'l-Kubba* (al-Bakrī, *Description de l'Afrique*, ed. de Slane, p. 47 et seq.; transl. do., p. 129). Idrisi also tells us that Bizerta was a busy commercial town. The town however suffered much from civil wars and the invasions which devastated Tunisia. As a result of the Hilālī invasion it fell into the hands of an Arab adventurer named al-Ward al-Lakhmī, who made himself independent in it. It submitted to 'Abd al-Mu'min in 1160, and later in 1202-1203 was occupied by the Almoravid Yaḥyā ibn Ghāniya. Bizerta remained in a stagnant condition till the xvth century in spite of the arrival of the Moors from Andalusia who there built the "suburb of the Andalusians". Leo Africanus describes it as "a small town the inhabitants of which are poor and wretched" (Leo Africanus, *Description de l'Afrique*, iii. Bk. V. ed. Schefer, p. 129).

As in all the other harbours of the Barbary states, the corsairs increased in numbers in the xvth century and later to such an extent that the Christian Powers had to take steps to put a stop to their raids. A Franco-Genoese expedition led by the Archbishop of Salerno appeared before the town in 1516 without being able to take it. In revenge as soon as Khair al-Din had made

himself master of Tunis 1534, [cf. the article **KHAIR AL-DĪN**] the Bizertines hastened to throw off the Ḥafsid suzerainty and to submit to him. But in the following year Charles V, after the capture of Tunis, took Bizerta also and placed a garrison there. He at once dismantled the fortifications which were soon afterwards rebuilt by the Spaniards, who added another, the 'Fort of Spain', which still exists. Spanish rule only ended here in 1572, when Bizerte was finally occupied by the Turks. Throughout the xviih century, Bizerta was one of the most notorious strongholds of the Barbary pirates. The corsairs, who sailed from this harbour, in spite of the ships of the Knights of Malta, were not afraid to ravage the coasts of Sicily and Italy and to attack vessels of the chief powers in Christendom. The bagnios of Bizerte held as many as 20,000 Christian captives. It was not till the end of the xviih century that France, after fruitless negotiations, decided to resort to force and Bizerta was bombarded by Duquesne in 1681 and 1684. The same causes in the xviih century brought about renewed bombardments by a French squadron under the command of Admiral De Boves (4th and 5th July, 1770) and by the Venetian Admiral Emo who almost completely destroyed the town in 1785. The suppression of piracy and the silting up of the harbour brought about the decline of Bizerta in the xixth century. It was only a wretched little town straggling along narrow channels almost filled up with sand, when the French troops occupied it on the 1st May 1881, at the beginning of the Tunisian campaign.

Since the establishment of the French protectorate, Bizerta has been quite transformed by numerous improvements. The old canal was partly filled up and a new canal, navigable by ships of greater tonnage, dug between the sea and the lake, a commodious outer harbour built, large buildings laid on the shores of the lake and an arsenal built at Sidi 'Abd Allāh, 10 miles from the sea. Strong forts were erected on the surrounding heights to defend the town. Finally a new town was laid out between the old town and the canal, which developed very rapidly although the increase in population and trade has not yet quite fulfilled the expectations of its founders.

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BLIDA (BULAIDA), a town in Algeria (department of Algiers) with 29,000 inhabitants of whom 6,000 are Europeans. It is built on the southern edge of the plain of Mitidja at a height of 770 feet. The Wēd el-Kebir (Wādi 'l-Kabir) runs through the town, bearing to the Shifa the waters of the Djebel 'Abd al-Qādir, the highest peak of the Atlas in this part of Algeria. It is surrounded by gardens and orange-groves.

Blida is a town of modern origin, the foundation of which is not earlier than the xth century of the Hidjra. According to the legend it was founded by a celebrated Marabut of that period, Sidi Aḥmad al-Kabir. After numberless wanderings, this sacred personage is said to have settled in the valley of a Wādi, called Wēd al-Rummām (Wēd Sidi Aḥmad

al-Kabīr or briefly the Wēd al-Kabīr, as it is now called). A group of disciples settled around him; next came Andalusian refugees who had been driven out of their original settlements in Tipaza by the attacks of the Kabyls of Shenua and forced to seek refuge at the foot of the Atlas. At the request of the Marabut, the tribe of Ulād Sultān granted the new-comers the land required to build their dwellings on. The Beglerbeg of Algiers, Khair al-Dīn, who had come to see Sidi Aḥmad al-Kabīr while these things were going on, decided to build a mosque, a bath, and a public bake-house, around which the Andalusians grouped their dwellings. This agglomeration of buildings received the name of Blida or "little town" (942 A. H.). The town flourished rapidly and the surrounding land was soon covered with gardens, mainly owing to the efforts of the Andalusians who introduced the cultivation of the orange into this country and taught the natives the methods of irrigation practised in Spain.

Under Turkish rule, Blida became part of the *Dār al-Sultān*, that is to say, of the territory administered directly by the Dey of Algiers, who was represented in it by a governor or *ḥākim* of Turkish origin. A detachment of Janissaries formed a garrison there. The population, composed of Andalusians, Moors, Jews and Mzābites was famous for its easy-going and pleasure-loving disposition. Sidi Aḥmad bin Yūsuf, in one of the epigrams which are attributed to him, said that Blida ought not to be called *Blida* ("little town") but *Wrida* ("little rose"). Severer censors branded it with the name *Ḳahba*, ("prostituted") on account of the license which prevailed there. The caravan-leaders of the south for whom Blida was the centre for the exchange of merchandise between the Tell and the Sahara, found great facilities for enjoyment there; the Raʿīs, enriched by the proceeds of their piratical expeditions and the great Algerian officials had country-houses here and brought large retinues to the town. Officials who had fallen into disfavour were interned here and led quite an endurable exile. The prosperity of Blida was affected only by visitations of nature; the plague swept through it on several occasions in the xviiith and xixth centuries and earthquakes wrought great havoc in it. The most disastrous was that of 1827, which almost entirely destroyed the town. The inhabitants at first thought they would rebuild it some distance away but they gave up this project and rebuilt it on the original site.

After the occupation of Algiers by the French (1830) Blida remained for some years independent, administrated by its *Ḥākims*. Bourmont appeared before the town in July 1830 but went no farther. Clauzel entered it, after a fiercely contested battle on the 19th November of the same year but evacuated it a few days later; the Duc de Rovigo sacked it in 1832 but did not stay any time there. As a result of the treaty of the Tāfna, which recognised France's occupation of the Mitidja, Maréchal Valée, to put a stop to the intrigues of 'Abd al-Kādir, placed his troops around the town and then, in 1839, decided on its effective occupation. Since then Blida has remained peaceably under French rule. It was severely affected by another earthquake in 1865, and only a few fragments of its Muḥammadan buildings have survived. There has however been but little change in the life of the natives and many traditions and ways of living

have been preserved, which are now being studied and collected.

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(G. VYER.)

BOABDIL = Aboabdillāh = Abū 'Abdallāh Muḥammad XI, the last king of Granada (887—897 = 1482—1492), son of 'Alī Abū 'l-Ḥasan (= Mulai Hasen = Mulahacen: 866—887 = 1461—1482), was called El Rey Chico ("The Little King") by the Spaniards and by the people of Granada el-Zogoybi ("the Poor Devil" cf. Dozy, *Suppléments v. v. Zoghbi*) while his uncle the Pretender Muḥammad XII b. Sa'd (890—892 = 1485—1487) was called al-Zagal = al-Zaghall ("the Valiant"; cf. Dozy, *ibid.*). Boabdil dethroned his father in 887 (1482) but the latter regained it from 888—890 (1483—1485). M. J. Müller (*Die letzten Zeiten von Granada*) was the first to write the true history of the last days of Granada, which has been so much interwoven with legend, from contemporary Arabic and Spanish documents (even August Müller, *Der Islam*, ii, 678, follows too closely the legend "*el último suspiro del Moro*"). More recently M. Gaspar Remiro has carefully sifted fact from fiction, cf. his *Documentos árabes de la corte Nazarí de Granada* (*Revista de Archivos, Bibliotecas y Museos*, 1910); *últimos pactos y correspondencia íntima entre los Reyes Católicos y Boabdil sobre la entrega de Granada* (Granada, 1910); *Entrada de los Reyes Católicos en Granada al tiempo de su rendición* in his recent *Revista del Centro de estudios históricos de Granada y de su reino* (Granada, 1911, 7—24). Barges erroneously believed he had found Boabdil's grave in Tlemcen, while he really died in exile in Morocco.

(C. F. SEYBOLD).

BOBASTRO, a ruined mountain fortress in Andalusia. After Casiri and Conde Bobastro had been confused with the Babastro in Aragon and also with Huéscar in the extreme north east of the province of Granada Dozy thought (*Recherches* I, 323—327 and *Histoire des Musulmans* II, 195), that it ought to be identified with the ruins of the ancient Municipium Singiliense Barbastrense (Singilia Barba), the modern el Castillon near Teba, west of Antequera in the upper Guadalhorce valley. Simonet more correctly seeks to connect it with Estébanez Calderon between Antequera, Ardales and Casarabonela in Las Mesas de Villaverde, 1½ leagues north east of the modern Carratraca, at an almost inaccessible height, sheer above the Middle Guadalhorce. After 267 (880-881) this rocky retreat was the impregnable refuge of the rebel 'Omar Ibn Ḥafṣūn [q. v.].

Bibliography: Cf. in particular Simonet, *Historia de los Mozárabes de España*, p. 173 et seq. (where however we should read N.E. [= N.O.] instead of N.O. [= N.W.]).

(C. F. SEYBOLD.)

BOGHA AL-KABĪR, Bogha, the elder, a Turkish general under al-Mu'taṣim and his successors, won a name for himself in various campaigns, in which he held the supreme command, against the Beduins around al-Medina in 230 (844-845), against the Armenians in 237 (851-852), against the Byzantines in 244 (858) etc. At the time of the assassination of the Caliph al-Muta-

wakkil in 247 (861) he was away from court, but returned immediately to the palace and after the death, which took place very soon after, of the Caliph al-Muntaṣir raised al-Musta'in to the throne in 248 (862). He died in the same year.

Bibliography: Tabarī (ed. de Goeje), iii. 1174 *et seq.*; Ibn al-Aṭhīr (ed. Tornberg), vi. 317 *et seq.*; Weil, *Geschichte der Chalifen*, ii. 299 *et seq.*; Thopdschian in *Mitteil. des Seminars für orient. Sprachen* 8, 2, p. 121 *et seq.*

BOGHA AL-SHARĀBĪ, also called Bogha al-Saḡhīr (Bogha the younger), likewise a skilful general, defeated the rebels in Āḍharbaīdjan in the reign of al-Mutawakkil. It was he who led the conspiracy against this Caliph and brought about his assassination. During the brief reigns of al-Muntaṣir and al-Musta'in, all authority really was in the hands of Bogha and his confederate Waṣīf. When Musta'in was forced to abdicate in 252 (866), Bogha was to receive the governorship of al-Hidjāz, but the new Caliph al-Mu'tazz tried to deprive him of it and finally succeeded. In 254 (868) Bogha was taken prisoner and beheaded.

Bibliography: Tabarī (ed. de Goeje), iii. 1348 *et seq.*; Ibn al-Aṭhīr (ed. Tornberg), vii. 28 *et seq.*; Weil, *Geschichte der Chalifen*, ii. 356 *et seq.*

BOGHAR (BOGHĀR = ABŪ GHĀR?), a small town in Algeria (department of Algiers) about 50 miles from Medea (Lamdiya) on the left bank of the *Shalif*, at a height of 2800 feet above sea-level; the population is 2386 of whom 2041 are natives. The situation of Boghar, the "Balcony of the South" on the borders of the plateaus, on the natural road, formed by the *Shalif* where it enters the Tell, which is followed by the nomads on their migrations, has always been of the highest strategic importance. The Romans had a military station here, 'Abd al-Kādir built a fortress which was destroyed by General Baraguay d'Hilliers on the 23rd May 1841. The French have built a fort and other extensive buildings for military purposes.

Boghar is a place of modern origin. Five miles to the east on the right bank of the *Shalif* at a height of 3700 feet is the ancient village of Bokhārī (incorrectly called Boghari), a market for the natives of the plateaus, the native quarter of which begins to resemble the Sahara Kṣūr (cf. the descriptions of Fromentin, *Un été dans le Sahara* [1872] p. 25—35, and Maupassant, *Au soleil* [1884] p. 31—33). According to the legend, Bokhārī was founded by a saint of the same name. About 1830 a Marabut of the Madaniya order, named Si Mūsā b. Ḥasan, won a great following in this district and even attempted some years later to use his influence to supplant 'Abd al-Kādir. He was defeated by the Emir however and after the defeat of his subordinate Si Kutīder by the French, the power of the Madaniya was at an end. The Shādhaliya-Derkāwa took its place, owing mainly to the influence of Sidi 'Adda b. Ḡhulam Allāh and the activity of *Shaikh* al-Mi'ṣūm (1825—1883). The latter founded an important *zāwiya* in Bokhārī which is now however in a state of decay (cf. A. Joly, *Etude sur les Chadouliyas: Revue Africaine*, 1906 and 1907).

Bokhārī is the chief place of an autonomous commune with 4299 inhabitants (of whom 3387 are natives) and of a "mixed commune" of 1079 square miles with 33,587 inhabitants of whom 32,295 are natives. (G. YVER.)

BOGHĀZ (T.) "Ravine", "gully" (literally "strangling" from the root *bogh*) hence in geographical names "pass" or "strait". It is particularly applied to the Thracian Bosphorus (*Khalidji Kustantiniye*), a strait 18 miles long and from 600 to 3,500 yards broad with 7 bays and 7 promontories. The various parts into which it is broken up, together form the *boghāz-īi*, "the interior of the Bosphorus". This runs from the heights of the Serai cape and Scutari up to the Black Sea. It separates the European coast from the Asiatic and is traversed by two lines of steamers which start from the bridge of boats at Kara-Ki'oi between Stambul and Galata. A third service crosses and recrosses the Bosphorus in zigzag and links up the two shores (*dilendji vāpor* "steamboat for picking, up", sometimes translated wrongly as "Beggars' boat"). Passengers land from the steamers by wooden piers at the various stations of which the following is a list (from south to north). On the European coast: Kaba-Tāsh, Beshik-Tāsh, Orta-Ki'oi, Kuru-Çeshme, Arnaut-Ki'oi, Bebek, Rümili-Ḥişār, Emirḡān (Mir-Gün), Stenia, Yeñi-Ki'oi, Therapia, Büyükdere, Mazār-burnu, Yeñi-Mahalle; on the Asiatic coast: Scutari (special service) Kūzhūndjūk, Beylerbey, Çengel-Ki'oi, Wāni-Ki'oi, Kandilli, Anadolū-Ḥişār, Kañlydja, Pasha-baghçe, Rifatpasha mahalləsi, Beiköz, Anadolū-Kawaḡ (served from the European coast). The villages above these limits are not served by steamboats (Rümili-Kawaḡ, and the two Fanaraki). The ruins of the fortresses on the European and Asiatic sides (Rümili-Anadolū-Ḥişār) recall the siege of Constantinople; the former, built by Sultān Muḥammad II (1452), who wished the plan of the building to represent his name, the same as that of the Prophet, in Arabic letters; it was built in less than three months by six thousand workmen and received the name of Boghāz-Kesen, "cut-throat"; the second was built earlier by Bāyazid I Yildirim on the ruins of a temple of Jupiter Urius (Güzeldje-Ḥişār). It is at this point that the current which carries the waters of the Black Sea into the Sea of Marmora is at its strongest, whence its name of *Shaitān Akyntisi* "The Devil's Stream". The Bosphorus is a favourite resort during the heat of summer for the people of Constantinople; its shores therefore present a continuous succession of houses and palaces built on the very edge of the sea (*Yalı, Sāhil-Khāne*) as far as Mazār-Burnū and Beiköz; there are numerous beautiful walks here, Gök-Sū (Sweet waters of Asia) Khūnkār-Iskelesi, Kestāne-Suyu (Valley of Roses Şāri-yār).

Bibliography: Hādjdji-Khalfa, *Djihānumā*, p. 664 (map, p. 672); Sa'd al-Din, *Tādj al-Tawārikh*, Vol. i. p. 148; Baedeker, *Constantinople*, pp. 130—137. (CL. HUART.)

BOGHĀZ-K'OI, a village in Asia Minor near Şunghurlu, formerly the capital of a Kaḡā (in the Wilāyet of Angora, Sandjak of Çorum). The ruins of Pterium "the City of the Medes" were found here by Texier on the 28th July 1834. It has Hittite monuments. Since the summer of 1906, important excavations have been carried on there by H. Winckler.

Bibliography: J. Garstang, *The Lands of the Hittites* (1910), Chap. IV; V. Cuiet, *La Turquie d'Asie*, i. 302; *Mitteilungen der deutschen Orientgesellschaft*, 35.

(CL. HUART.)

BOGHDÂN, the Turkish name for Mol-

davia, borrowed from that of its founder Boghdān I Dragosh (1352). Stephen the Great had gained a victory over the Turks at Racova (1475) but in the following year he was in turn defeated in the White Valley (*Valea Alba*). In alliance with the Turks he laid waste a part of Poland in 1498; but a year later he threw off the suzerainty of the Ottomans. In alliance with the Poles and Hungarians, he repelled another invasion in 1499. On his death-bed (2nd July 1504) he advised his son Boghdān to submit to Turkey (Treaty of 1511). During the siege of Vienna in 1529, Peter Rares̄h offered the suzerainty of Moldavia to Sulaimān and went to Sofia to take the oath of allegiance; as he was accused of intriguing with Ferdinand, king of Hungary, and of having taken part in the assassination of Aloisio Gritti, Sulaimān decided to make war on him. He left his capital on the 11th Šafar 945 (Tuesday 9th July 1538), was joined at Jassy by Šāhib-Girāi, Khān of the Crimea, burnt the town and set out in pursuit of Rares̄h who had taken refuge in Transylvania. After the surrender of Suczawa the Sulṭān summoned an assembly of boyards who elected Stephen, brother of Rares̄h to take his place. Stephen embraced Islām and surrendered Budjak at the mouth of the Dniester to the Turks. Peter Rares̄h, who had been living in Pera, obtained a firmān for himself, which reestablished him in power. His son Elias II, accused of having brought about the defeat of the Ottomans by Martinuzzi in 1548, was deposed and his place was taken by his brother Stephen, who was soon afterwards assassinated (1552). He was the last of the Boghdānids. The Turkish garrison of Jassy was massacred in a popular rising on the 13th November 1594. Muḥammad III made the province a Pashalik and gave it to Dja'far, but by the treaty of Carlsberg (1595), it became a dependency of Hungary; it was conquered in 1600 by Michael the Wallachian. Moldavia which had hitherto been governed by native princes, now fell a prey to the cupidity of intriguers who purchased the governorship which was sold to the highest bidder: the Saxon Jankul (1580), the Croatian Gratiani (1619), the Pole Barnowski (1626), the Greek Alexander Elias (1630). This state of affairs lasted till 1115 (1703) when Sultan Aḥmad III allowed the boyards to choose one of their number as Hospodar; they unanimously elected Michael Rakoviza, son-in-law of Constantine Cantemir (governor from 1685 to 1693 and father of the historian) who was invested by the Porte on the 22nd Djumādā 1 = 3rd October. From 1716 on, it was the Greek families of Phanar who supplied princes to Moldavia as well as to Wallachia: Ghyka, Maurogordato, Callimaki, Murusi, Ypsilanti. Alexander Ypsilanti obtained a firmān from the Porte in 1774, which abolished a portion of the charges of the *ra'īs* and regulated the taxes. In 1781 Russia installed a Consul-General at Jassy as "Censor of the conduct of the Princes" and fixed the tribute to be paid at 115,000 piastres. The fruitless insurrection led by another Alexander Ypsilanti, son of Constantine, in 1821, led the Ottomans to occupy Moldavia with a military force and to establish there a native Hospodar, Sturdza (19th October 1822). The treaty of Adrianople (14th September 1829) between Russia and Turkey established the independence of Moldavia and Wallachia under Hos-

podars elected for life, who had only to pay tribute (Michael Sturdza 1834—1843, Gregory Ghyka 1849—1856). The two provinces (*menleketain*) were reunited to form the principality, (Cuza 1861; Charles of Hohenzollern elected by plebiscite 8th April 1866), then the kingdom of Roumania and were definitely recognised as independent by the Treaty of Berlin (Article 43).

(CL. HUART.)

BOGRA, a district of India, in Eastern Bengal: area 1,359 sq. m.; pop. (1901) 854,533, of whom no less than 82% are Muḥammadans, being the highest proportion in the province.

Bibliography: Imperial Gazetteer of India.
(J. S. COTTON.)

BOHORĀS (BOHRAS, BUHRAH), a Muḥammadan sect in Western India, (mainly of Hindu descent), for the most part *Shi'as* of the Ismā'ili sect, and belonging to that branch of it which upholds the claims of al-Musta'li (487—495 = 1094—1101) to succeed his father al-Mustansir, in the Fātimid Caliphate of Egypt, in opposition to his brother Nizār, whose adherents (the ancient Assassins) are represented in India by the modern *Khodjahs* [q. v.]. The name Bohorās denotes "traders", (from the Guḍjarātī *vohorvu* 'to trade') and records the occupation of the earliest converts to Islām; the appellation, however, is not confined to Musulmans, and in the census of 1901, 6652 Hindus and 25 *Djains* returned themselves as Bohorās. The number of Musulman Bohorās was 146,255, of whom 118,307 resided in the Bombay Presidency. They fall into two main groups the larger of which, belonging to the mercantile class, is *Shi'a* (with the exception of the *Dja'fari* Bohorās, who are *Sunni*); the other, composed of peasants and cultivators of the soil, is *Sunni*.

Some of the *Shi'a* Bohorās claim to be descended from refugees from Arabia and Egypt, but the majority are of Hindu origin, their ancestors having been converted by Ismā'ili missionaries. The first of these is commonly stated to have been called 'Abd Allāh and to have been sent from Yaman by the Imām of the Musta'li Ismā'ili sect, to have landed in Cambay in 460 (1067), and there to have initiated an active propaganda. But other accounts give Muḥammad 'Alī, whose tomb is still revered in Cambay, as the name of the first missionary in India, (ob. 532 = 1137). The Čalukya Dynasty of Aṇahilavāḍa was then ruling over Guḍjarāt and the Ismā'ili missionaries seem to have been allowed by the Hindu government to carry on their propaganda without interruption and with considerable success. In 1297 the Hindu kingdom came to an end and for a century Guḍjarāt remained more or less in subjection to Dihlī. Under the independent kings of Guḍjarāt (1396—1572) who favoured the spread of *Sunni* doctrines, the Bohorās were on several occasions exposed to severe persecution.

Up to 946 (1539) the head of the sect resided in Yaman and the Bohorās made pilgrimages to him there, paid tithes, and referred their disputes for settlement; but in 946 Yūsuf b. Sulaimān migrated from Yaman to India and settled in Sidhpur (a town now in the Baroda State). About fifty years later, a schism occurred after the death, in 1588, of Da'ūd b. 'Adjab Shāh, the then head of the sect. The Bohorās of Guḍjarāt

chose as his successor, Dā'ūd b. Kuṭb Shāh, and sent news of the appointment to their co-religionists in Yaman; but the latter supported the candidature of a certain Sulaimān, who claimed to be the rightful successor in virtue of a formal mandate from Dā'ūd b. 'Adjab Shāh. (This document the Sulaimānis assert to be still in their possession). Sulaimān came over to Guḍjarāt, but found his claim rejected by all but a small number of Bohorās; he died in Aḥmadābād, where his tomb and that of his rival, Dā'ūd b. Kuṭb Shāh, are still revered by their respective followers. Those who recognise his claim are called Sulaimānis and their Dā'ī resides in Yaman, but he has a representative in India in the city of Baroda. The number of the Sulaimānis is now very small; the majority of the Bohorās (about 130,000 in number) are Dā'ūdis, and their head Mullā or Dā'ī has been residing in Surat since the latter part of the 18th cent.; his decisions on both religious and civil questions are held to be final; discipline is enforced by fines and grievous offences are punished by excommunication. The Dā'ūdis are said to subscribe a fifth part of their income to the head Mullā, as well as pay other dues, on the occasions of birth, marriages etc. The head Mullā has a deputy Mullā attached to every Dā'ūdi settlement of any importance.

Two insignificant secessions from the Dā'ūdis may be mentioned, — (i.) the 'Aliya Bohorās, who in 1624 supported the claims of 'Alī, the grandson of Shaikh Adam, the head Mullā, in opposition to Shaikh Taiyib, whom Shaikh Adam had nominated as his successor; — and (ii.) the Nāgoshis, who broke away from the 'Aliya sect about the year 1789; their name is derived from their doctrine that the eating of flesh is sinful.

The Bohorās keep their religious books secret, and only a few unimportant books of prayer have been published e. g. *Ṣaḥīfat al-ṣalāt* (partly in Arabic, partly in Guḍjarātī). Among still unprinted books of this sect may be mentioned *Dā'im al-Islām* and *al-Hakū'ī*, which contain an exposition of the doctrines and rites of Islām according to Shī'a theology, and accounts of the Bohorā Dā'īs and their sayings.

The Dja'fari Bohorās are mainly descended from the Dā'ūdi Bohorās who became Sunnī in the reigns of Muẓaffar Shāh (1407—1411) and succeeding kings of Guḍjarāt, but they have received accessions to their number from Hindu converts. They derive their name from a saint named Saiyid Aḥmad Dja'far Shīrāzī (15th cent.), whose descendants their reverence as their spiritual guides.

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BOHTĀN (BUHTĀN), the name of a Kurdish district south of the Lake of Van. The name is applied to the whole district between the Tigris and the Bohtān-su and the (little) Khābūr, which flows into the Tigris at Meghāra (about 42° 20' East Long Greenw.). This area which is separated from the surrounding country by large

rivers has the form of a triangle with unequal sides, the base of which is the Bohtān-su and the sides the Tigris and the Khābūr, continued by a line to Šānō. In the north, Bohtān is bounded by Shīrwān, in the south by the district of Zākḥō, in the west by Tūr 'Abdin and in the east by Hakk(i)ārī.

The Bohtān-su or -čai (the so-called Eastern Tigris) which takes its name from this district, in which it rises, falls into the western or main Tigris (al-Shatt) a few miles below Til (31° 50' East. Long. Greenw.) after receiving the waters of the Bidlis-čai [cf. the article BIDLIS] from the north, about 10 miles southwest of Si'ird; on the confluence see Lehmann-Haupt, op. cit., i. 337 *et seq.*; the source of the Bohtān-su (in the Qazā Nördüz) was first definitely located by the explorations of R. Wunsch in 1883. The Arab geographers call the river the Wādi 'l-Zarm; cf. M. Hartmann, op. cit., p. 65 *et seq.*

Bohtān is a geographical, not a political division. Like Shīrwān and Tūr 'Abdin it finds no place in the Turkish administrative division of the country. There has never been a Wilāyet or Qazā of Bohtān; even when one is, as sometimes happens, mentioned in Oriental works, it is merely due to a carelessness of expression. All the places which go to make up Bohtān belong to one of three modern administrative districts, Arwāh, Djaẓīra and Shīrnāk. The inhabitants however know only the name Bohtān for the area as above defined.

The modern pronunciation of the name is usually Bohtān; European travellers and American missionaries in particular also write Bootān and Bottān; Modern Syriac: Botān and Boṭān. The original form of the word however was Bokhtān; for the best authorities (Balādhori, p. 176; Yāqūt, passim, e. g. s. v. *Abil*, *Bāz* and *Djurdhakil*; Sharaf al-Din's *Chronicle of the Kurds*), always write the name of the people as *Bukhtaiya*. This is also true of the Syriac authors (*Bukhtāwē*); for the latter see Tuch in the *Zeitschr. d. Deutsch. Morgenl. Ges.* i. p. 59. The name is derived from the Bokhtī-Kurds, who have been settled here for centuries and were at an earlier period the ruling race. Nöldeke, (op. cit.) and H. Kiepert (*Lehrb. der alt. Geogr.*, 1878, p. 81) agrees with him, suggested that this widely branched tribe might be identified with the Πάκρυς whom Herodotos III, 93 mentions along with the Armenians. M. Hartmann (op. cit., p. 103) regards this identification as doubtful on account of the difference in the labials.

The name of the district Bohtān or Bokhtān never appears in the mediæval Arab geographers (only as above mentioned the name of the inhabitants); in its place we find *Zawazān* which has a somewhat wider denotation; Yāqūt says of it: "It is a fair province (*kūra*) among the mountains of Armenia, *Khilāt* (Akhlat, q. v.), *Ādhar-baidjān*, *Diya'rbakr* and *Mawṣil* (Mosul); the inhabitants are Armenians but there are also some Kurdish tribes". Among the latter he mentions the *Bashnawi*- and the *Bokhtī*-Kurds, to whom belonged all the strongholds in this extensive area; *Djurdhakil* was the most important town of the *Bokhtī*-Kurds and the residence of their 'king'.

The area of the whole of Bohtān is about 2300 square miles. Hyvernāt and Müller-Simonis, who travelled through it in 1887, before the last Armenian troubles (in which many settlements were

destroyed) estimated the number of towns and villages at 300, which would give a population of about 40,000. M. Hartmann gives a list of 269 place-names of which about 230 may be claimed for Bohtān with certainty. The most important towns have naturally always been on the banks of the main rivers, e.g. Bāzabādā (the modern Džazirāt ibn 'Omar), Finik and Sifird (Se'ört), which is now the largest town in Bohtān (cf. Lehmann, op. cit., i. p. 334), although strictly speaking it lies outside of it. The Arab geographers mention also amongst others: Ardmusht, Alki, the famous mountain fastness of Dērgulī, etc. The inhabitants at the present day are mainly Kurds, who, according to Lehmann, belong to 10 different tribes, of whom the chief of Shiwā-Kurds bears the title of Bohtān-Agha, i. e. Lord of Bohtān. There are also Armenians and Nestorians.

Bohtān is as yet comparatively unexplored; the accounts of most of the travellers of the 19th century (among whom may be mentioned: J. Rich, Layard, Sandreczki, Socin, Černik, Sachau, Müller-Simonis, Lehmann-Haupt and Belck) are as a rule very scanty; their accounts also deal almost exclusively with the banks of the Tigris and the Bohtān-šu, the area visited by them. Wünsch (1883), Maunsell and H. Burchardt (1894) alone have penetrated into the interior of the country. Except for a not very extensive plain between the Tigris and the Khābūr, the whole of Bohtān is covered by wild and lofty mountains; this enormous mountain system was, however, till lately a terra incognita and was usually represented on maps by Djebel Djūdi [q. v.] (12,000? feet high), the mountain on which the ark rested according to primitive Mesopotamian and later Muḥammadan tradition.

Regarded from the purely geographical standpoint, Bohtān belongs to Armenia. In history, however, this district, inhabited from the earliest times by nomads, has always been a sort of connecting link between the Semitic south and the Indo-Germanic north, and has been loosely attached sometimes to the one and sometimes to the other, as a sort of frontier province, while it has often been completely independent. Turkish authority in Bohtān was not at first rigidly enforced. Even after the battle of Čaldirān (1514) the Kurdish chiefs enjoyed almost unlimited authority in their inaccessible mountain castles; it was not till the middle of last century that the Porte began gradually to put a check on the independence of the Kurdish princes and to bring their lands directly under the sway of the Sulṭān.

M. Hartmann has given a valuable topographical and historical study of Bohtān (see *Bibliography*). What he gives is not exactly a systematic account, but rather the materials for the preparation of one, consisting mainly of lists of places compiled from 1. the Kurdish-Arabic dictionary of al-Khālidi (Stambul, 1310); 2. the Arab geographers, chiefly Yākūt; 3. the Kurdish chronicle (*Sharaf-nāma*) of Sharaf al-Dīn (died 532 = 1137), edited by Véliamof-Zernof (St. Petersburg, 1860—1862); 4. the official Turkish year books; 5. the accounts of European travellers. In a supplement he also gives a fairly important itinerary (written in modern Syriac) published in 1852, by two Syriac priests of Urmī(a). There is still much valuable and little explored material for the history of Bohtān in Armenian and Syriac literature.

Bibliography: Yākūt, *Mu'djam* (ed. Wüstenfeld), ii. 57, 957, s. v. Džurdhakil and Zawāzānu; Ritter, *Erdkunde*, ix. 706 et seq.; Roediger and Pott in the *Zeitschr. f. d. Kunde des Morgenl.*, iii. p. 9 (on the Bohtān-Kurds); Nöldeke, *Neusyrische Grammatik* (Leipzig, 1868), p. xviii. note 2 (on the name Bohtān); Wünsch in *Petermann's Geogr. Mitteil.*, 1889, p. 115 et seq., 139 et seq.; Maunsell's route and map in *The Geographical Journal*, iii (1894), p. 81 et seq.; Hyvernat and Müller-Simonis, *Vom Kaukasus zum persischen Golf* (Mainz, 1897), p. 236 et seq.; M. Hartmann, *Bohtān*, in the *Mitteil. der Vorderasiat. Ges.*, i. 1896, No. 2, p. 85—144; ii, 1897, No. 1, p. 1—103 (continuous pagination of both parts: p. 1—163; *Bibliography*: p. 147—149); Lehmann-Haupt, *Armenien einst und jetzt*, i (Berlin, 1910), p. 334 et seq.

(M. STRECK.)

BOKTOR (BOCTOR), ELIAS, an Arabic philologist, born of Christian parents on the 12th April 1784 in Siūt, served as a dragoman in the French army during the Napoleonic expedition and accompanied it to France on its retreat, was appointed Professor of Modern Arabic at the Bibliothèque du Roy in 1818 and died on the 26th September 1821. He compiled a *Dictionnaire Français-Arabe*, published by Caussin de Perceval, 2 voll., Paris, 1827—1829, 2nd edition, ib. 1848.

Bibliography: *Biographie Universelle*, lviii. Suppl., p. 408; *Nouvelle Biographie Universelle*, vi., 314; Brockelmann, *Gesch. d. ar. Lit.*, ii. 479. (C. BROCKELMANN.)

BOLĀN, a mountain-pass in Balōčistān, see above p. 625.

BOLI, a town in Asia Minor on the Boli-šu, a tributary of the Filyascai (Billaeus), capital of a Sanjak in the Wilāyet Kastamūni with 10,796 inhabitants. The name appears to be an abbreviation of Claudiopolis, the ancient Bithynium. The site of the latter town is to be sought for in Eski Hişar about one hour's journey to the east of Boli.

Bibliography: 'Alī Djewād, *Djoğhrāfiya loğhātī*, 215; Cuinet, *La Turquie d'Asie*, iv. 507 et seq.; Pauly-Wissowa, *Realenc. der Klass. Altertumswiss.*, s. v. Bithynion.

BOLOR DAGH, see the article PAMIR.

BÖLÜK, A Turkish word, properly meaning "division" (*böl* to separate), group or troop. Since the reforms, it has been the name applied to a company of infantry (about a hundred men) commanded by a captain (*yüz-bāshi*), and to a squadron of cavalry. The *bölük-emini* is the farrier-sergeant. It was also the name of one of the three divisions of the corps of Janissaries, composed of sixty-one *orta* ("regiments"), of which thirty were distributed throughout the provinces, while the others were quartered, as a garrison, in Constantinople. Those who composed it were called *bölük-lü* or *bölük-khalki*. The register for the year 1033 (1624) gives 12,768 men as the effective strength of this division. *Bölükāt-i-erba'a* "the four squadrons" was the name given to four companies attached to the corps of *sipāhs* and *silihdars* which were themselves subdivided into *bölük*, the leaders of which were called *bölük-bāshi*. These *bölükāt-i-erba'a* were the oldest body of cavalry in the Empire; they were originally raised by Orkhān and at first numbered 2,400 men but the number gradually rose to 16,000. This corps having become notorious for its unruly conduct, was reduced to

its original number by Muḥammad IV and incorporated in the *sipāh* and *siliḥdār*. From its institution this body had always been entrusted with the duty of guarding the Standard of the Prophet (*sandjak-i sharif*).

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BÖLÜK-BĀSHI, an officer in the Ottoman army under the old regime, "captain of a squadron" commanding a *bölük* or squadron of the *sipāh* and *siliḥdār* cavalry. The fourth general officer, commander-in-chief of the *sipāhs* was called *Bāsh-bölük-bāshi*.

Bibliography: M. d'Ohsson, *Tableau de l'Empire Ottoman*, vol. vii. p. 364.

(CL. HUART.)

BOMBAY PRESIDENCY, a province in western India, with its capital at Bombay city [q. v.]. It stretches from Sind, through Guḍjarāt, to the Konkan, with a landward extension across the Ghāts into the Dakhan and the Carnatic. Comprised within its limits are the Portuguese possessions of Goa, Damān, and Diu, and also the state of Baroda. The settlement of 'Aden at the mouth of the Red Sea is politically a part of Bombay. It differs from other provinces in that more than one third consists of native states. Including these, the total area is 188,745 sq. m.; total pop. (1901), 25,424,235. For its history under Muḥammadan rule, see the separate articles GUḌJARĀT, DAKHAN and SIND. The more important Muḥammadan states at the present time are Khairpur [q. v.] in Sind, Djunagarh [q. v.] in Kāthiāwār, Cambay [q. v.], Pālanpur [q. v.] and Rādhanpur [q. v.] in Guḍjarāt, and Djangjira [q. v.] in the Konkan. Though the whole of the province was at one time under Muḥammadan rule, it was from the Marāthās that the British acquired it, with the exception of Sind [q. v.]. Of the total population in 1901, Muḥammadans numbered 4,567,295, or 18%; but if Sind be excluded, the number falls to less than 2 millions, and the proportion to 7%. While in Sind the proportion of Muḥammadans is as high as 76%, elsewhere it exceeds 10% only in Bombay city, in two districts of Guḍjarāt and two districts of the Carnatic. This uneven distribution shows that Islām never made much way among the Marāthās of the Dakhan, though they were for nearly four centuries under Muḥammadan rule. As throughout India, the vast majority are Sunnis, estimated at 97%. The Shī'a sect is represented by the *Khodjas* [q. v.] (50,837) and the *Bohorās* [q. v.] (118,307). The latter belong to two distinct classes: a wealthy commercial community in Bombay city and other trading centres, and a group of agriculturists in Guḍjarāt, who are Sunnis and not Shī'as. The sect of Aḥmadiyas, [q. v.] founded in the Panḍjāb by the late Ḡhulām Aḥmad of Kādiān, is said to have made 10,000 converts in Bombay. Of other communities or races, Memons numbered 97,000, Balōṭi 543,000 (mostly in Sind), Arabs 262,000, Pāthāns or Afghāns 170,000, and Mughals only 28,000. Apart from the prosperity of Sind, there is no reason for thinking that the Muḥammadans increase faster than the rest of the population.

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(J. S. COTTON.)

BOMBAY CITY, an island on the W. coast of India, now connected by causeways with the mainland, capital of the presidency of the same name, chief sea port of India, and centre of cotton trade and manufacture. Area, 22 sq. m.; pop. (1901), 776,006. The census was taken in time of plague, and a special enumeration in 1906 gave a total of 977,822. The name is undoubtedly derived from Mumbādevī, a Hindu goddess whose shrine is still worshipped. The island, though commanding the only safe harbour for large ships in all India, hardly figures in history until 1661, when it was ceded to Charles I by the Portuguese as part of the dowry of Catharine of Braganza. In 1668 it was granted by the king to the East India Company, and in 1687 the headquarters of the company, were transferred to Bombay from Surat.

Of the total population in 1901, Muḥammadans numbered 155,747, or 20%. They include representatives of all the races that have embraced Islām: Arabs, Persians, Turks, Afghāns, Malays, and Africans. Three classes of traders are specially numerous and influential — Memons, Bohorās, and *Khodjas*. Their dealings are chiefly with the Persian Gulf and Zanzibar, but they do not shrink from visiting Europe and the British colonies for trade purposes. They are scarcely less prominent in finance, in industrial enterprise, in charitable works, and in the municipal administration. Other special classes are Nawatis from the Konkan, descendants of Hindu women by Arab fathers, originally sailors but now a wealthy community; Arab horsedealers, conspicuous by their national dress; Sidis or Africans, some of whom have been long settled on the west coast; and *Djulahās*, who come to the cotton mills from as far as northern India. The *Djāmi*^c Masjid dates only from 1802; but the oldest Muḥammadan monument is the tomb of *Shaiikh* 'Alī Paru, built about 1431 and repaired in 1674, which is the scene of an important annual fair. The celebration of the Muḥarram festival in Bombay not seldom results in riots between Sunnis and Shī'as.

Bibliography: *Census Reports for 1872, 1881, and 1901*; Sir J. M. Campbell, *Materials towards a Statistical Account of the Town and Island of Bombay* (Bombay, 1894); S. M. Edwardes, *The Rise of Bombay* (Bombay, 1902); J. M. Maclean, *Guide to Bombay*.

(J. S. COTTON.)

BÖNA (French Bône), a town on the Algerian coast in the department of Constantine, situated at the mouth of the Sebus on the western shore of the gulf of the same name, which lies between Cape Garde in the west and Cape Rosa on the east. The town is built between the sea and the wooded heights, which form the outer buttresses of the *massif* of the Edough (الوع). It is called BÖNA by the Arab geographers and 'ANNĀBA by the natives.

The population (census of 1906) is 42,934 of whom 16,457 are French, 11,880 foreigners, 1662 Jews and 12,935 natives.

The modern town of Bōna is about $1\frac{1}{2}$ miles from the site of Hippōne (*Hippo regius*). Founded by the Phoenicians, conquered by the Carthaginians, and then held by the kings of Numidia, Hippo was annexed to the Roman province of Africa on the defeat of Jugurtha. Under the Empire it attained a high degree of prosperity and after the spread of Christianity became one of the religious centres of the country. Councils assembled here in 393, 395 and 426 A. D.: Saint Augustine was Bishop of it. Taken by the Vandals in 430, it was occupied in the century following by the Byzantines, in whose power it remained till the Arab conquest. It passed into the hands of the Muḥammadans probably at the same time as Carthage, that is to say, in the last years of the viiith or early in the viiith century A. D., during the governorship of Ḥassān b. al-Nu'mān.

During the centuries following, the district of Bōna, inhabited by a Berber population of the tribes of Awraḥa and Maṣmūda (al-Bakrī, *Description de l'Afrique*, transl. de Slane, p. 134) was successively ruled by Arab governors of Kairawān, Aghlabids, Fātimids, Zirids and lastly by the Hammādids. During this period, a new town was built close to the sea, at some distance from the ancient Hippōne, perhaps to protect the coast from the attacks of the Christians. "The governor of the town", we read in Ibn Ḥawkal (*Description de l'Afrique*, transl. de Slane: *Journ. Asiat.* 1842, p. 182) "is independent and keeps a body of Berbers always ready for service, as are the troops quartered in the *ribāṣ*". Al-Bakrī (*op. cit.*, p. 133) clearly distinguishes between an ancient and a modern town. The former, the birthplace of "Okoṣhtīn" (St. Augustine) built on a hill and difficult of access, was called Madīnat Zāwī, probably, as de Slane suggests, because it had been granted by al-Mu'izz b. Bādis, fourth ruler of the Zirid dynasty, to his relative Zāwī b. Ziri. The second, built three miles away, was called New Bōna, and had been surrounded by walls some time after 450 A. H. (1058 A. D.). The date of the disappearance of Madīnat Zāwī is not known. At the present day there is nothing on the site of Hippōne but a few traces of Roman buildings. Both geographers agree in extolling the prosperity of the town, and the richness of the neighbourhood in fruits, cereals, and cattle. There was a great trade here in hides and wool, and merchants visited the town in large numbers, particularly from Andalusia. In the time of Ibn Ḥawkal, besides the sums levied for public purposes, Bōna supplied 2000 dinars annually to the privy purse of the Hammādid Sultan. At this period and in the century following, it still numbered among its inhabitants some native Christians and was the see of a Bishop, as a letter from Pope Gregory VII to the Sultan al-Nāṣir in 1076 shows (Mas Latrie, *Traité entre Chrétiens et Arabes au Moyen Age*; *Introd. Hist.*, p. 22).

The piratical expeditions to which the people of Bōna devoted themselves, brought down upon them the wrath of the Christians. In 1034, a naval expedition of Pisans and Genoese sacked the town. A century later, Roger II of Sicily, taking advantage of the destruction of the kingdom of Bougie by the Almohads sent his Admiral, Philippe de Mahdiyya, to occupy Bōna and set up a prince of the Hammādid house as his representative there in 1153. Bōna remained but

a brief time in Christian hands and by 1160 it was regained by the Almohads. In the xiiith century, they lost it temporarily and for two years (599-601 A. H. = 1203-1205 A. D.) it recognised the authority of Yahyā b. Ghāniya. On the break-up of the Almohad empire, Bōna fell to the lot of the Ḥafṣids of Tunis and later became a bone of contention between the princes reigning at Tunis, Bougie, and Constantine. It was, (1358-1360) the capital of a little kingdom founded by the Ḥafṣid prince al-Faḍl. In 1366, it was given by Abu 'l-'Abbās, king of Bougie, to his nephew Abū 'Abd Allah Muḥammad. It still continued to be an important seaport, visited not only by Muḥammadan but also by Christian merchants. The Pisans, Genoese, Marseillais, and Catalans all had countinghouses here. As the increase in piracy gradually interfered with maritime trade, Bōna began to decline. At the beginning of the xvth century, it was only a small town with 300 houses. (*Leo Africanus*, ed. Schefer, Vol. iii. p. 107).

The settlement of the Turks in Algeria induced the people of Bōna to throw off Ḥafṣid authority. In 1533, they rose against Sulṭān Mūlāy Ḥasan and appealed to Khair al-Dīn. The latter went to Bōna and there completed his preparations for the expedition by which he became master of Tunis in 1535. But as a result of the occupation of this town by the Spaniards, Charles V obtained the cession of Bōna from Mūlāy Ḥasan, now re-established on his throne. The Marquis of Mondejar came to take possession of it and placed a garrison of 600 men in the Kaṣba, which they evacuated after five years (1535-1540) during which they were closely blockaded by the Turks and the natives. After the departure of the Spaniards, the Turks again became definitely the owners of the town, where they established a garrison and held it till 1830. During these three centuries, in spite of the annoyance caused to commerce by the corsairs, Bōna was regularly visited by French merchants. The Compagnie du Corail, founded in the middle of the xvth century by some merchants of Marseilles, obtained permission to have a countinghouse here. This building was destroyed in 1609 but rebuilt in 1626 as the outcome of negotiations by Sanson Napallon and remained till 1799. The various companies, which under the name of "Compagnie d'Afrique" were engaged in commerce with Barbary, made it the centre of their operations, particularly for the purchase of hides, wool and cereals. The importance of Bōna was such that Louis XIV thought of taking it and making it a fortified station. Restored to France in 1801, the countinghouse at Bōna was again taken from them and granted to the English who held it from 1807 to 1815. It was then given back to France but evacuated in 1827 as a result of the rupture between France and the Dey Ḥusain.

After the capture of Algiers, an expeditionary force was sent against Bōna. General Damrémont, who commanded it, entered the town on the 2nd August 1830 and took possession of the Kaṣba; on being recalled by De Bourmont, the general in chief command, he re-entered Algiers by the 15th August. The inhabitants, who had thrown off the authority of Aḥmad, the Bey of Constantine, retained their independence in spite of the attacks on them by Aḥmad's lieutenants. Another attempt

by the French to establish themselves in the town in 1831 failed and ended in the murder of the two officers who led it, Commandant Huder and Captain Bigot. Ibrāhīm, a former Bey of Constantine, who sought to become lord of Bōna on his own account, had been the instigator of this assassination. However, a year later, the inhabitants of Bōna finding themselves unable to resist any longer the attacks of Ben Aissa (Ibn 'Isā), the Khālifa of the Bey of Constantine, had to appeal to the French as a last resource. Captains d'Armandy and Yūsuf managed by a bold stroke to get a number of soldiers and sailors into the Kaşba and in spite of the resistance of the Turks, unfurled the French flag there on the 27th March 1832. Ibrāhīm fled and Ben Aissa disappeared after setting fire to the town. Soon afterwards a French garrison was placed in Bōna, which became the base of operations in the eastern province and from it the expeditions against Constantine were sent in 1836 and 1837.

Since that date the prosperity of Bōna has been continually on the increase. The utilisation of the plain of the Sebus, now devoted to agriculture, the exportation of the products of the forests of the Edough, and of the beds of iron ore at Maḳṭa' al-Ḥadid and more recently of the phosphates from the Tebessa district, now connected by rail with Bōna, have assured its rapid development. The harbour of Bōna is now the third port in Algeria and seems destined to a still more brilliant future. A modern town, the population of which is daily increasing, has been built beside the native one of which there remain only a few insignificant traces and the Kaşba, built in the xivth century by the Haḫṣids but since completely transformed.

Bibliography: R. Bouyac, *Histoire de Bône* (Paris, 1892); Féraud, *Documents pour servir à l'Histoire de Bône: Revue Africaine*, 1873. (G. VVER.)

AL-BONDĀRĪ, AL-FATH B. 'ALĪ B. MUḤAMMAD AL-IṢFAHĀNĪ, with the honorific (*Laḳab*) ḲAWĀM AL-DĪN, an Arab historian, compiled an epitome of 'Imād al-Dīn's history of the Saldjūks entitled *Zubdat al-Nuṣra wa Nukhbāt al-'Usra* (published by M. Th. Houtsma in the second volume of his *Recueil de Textes relatifs à l'Histoire des Seldjucides*). He is said to have previously dealt with another work by 'Imād al-Dīn (*al-Barḳ al-Shāmi*) in a similar fashion. He also translated the *Shāhnāma* of Firdawṣī into Arabic and dedicated his translation to the Aiyūbid al-Malik al-Mu'azzam, who died in 624 (1227). Nothing more definite is known regarding the date of his death or the events of his life.

Bibliography: Houtsma in the preface to the second volume of the work quoted above, p. 37 ff.; Brockelmann, *Geschichte der Arab. Litteratur*, i. 321.

BONDÜ, a country in Senegal, bounded on the north by the circle of Bakel, on the west by the Sandugu, a tributary of the Gambia, which separates it from Ferlo, on the south by the Fuladūgu, on the east by the Faleme, a tributary of the Senegal which separates it from Bambūk. The Bondū measures about 120 miles from east to west and 110 from north to south; it lies between 13° 12' and 14° 49' north Lat. and 16° 40' and 18° 10' west Long. (Greenw.) and covers an area of about 15,000 square miles.

Bondū presents the appearance of a level plain

over which are scattered isolated mounds from 250 to 300 feet high. It rises towards the south where ranges of hills, which rarely exceed 300 feet in height, separate the basin of the Faleme from that of the Gambia. The waters of this area are thus carried off in two directions, either to the north by the Faleme, which forms the boundary of Bondū for 100 miles of its course; or towards the south by the tributaries of the Gambia, of which the largest, the Niaule, is nearly 200 miles long. Besides these rivers, a number of small lakes, most of which never dry up and a subterranean sheet of water from 6 to 60 feet below the surface, assure a plentiful supply of water to nourish the soil. Rain falls in abundance from June to November but is usually rare in the dry season from November to June.

The soil, usually composed of ferruginous laterite, is not of the same fertility everywhere. The western district, near Ferlo, is covered with steppes which are almost bare in the dry season but are clothed with a green mantle of vegetation after the first rains. In the centre, steppes and cultivated lands are found adjacent to one another. In the south appear tropical growths, tamarisks, cotton-trees, bamboos, figs etc., but too far apart to constitute regular forests. The cultivated plants are earth-nuts, millet in the districts with clay soils, rice near the perennial marches, but agriculture has been much retarded by the wars of which Bondū has been the theatre and by the ignorance of the inhabitants in such matters. In spite of the large numbers of domestic animals, horses, cattle and asses, but little attention is devoted to breeding them. The mineral resources of the country are small. The gold, obtained by washing the sands of the Faleme is not abundant enough to justify the introduction of a more remunerative method of obtaining it; the deposits of iron are inconsiderable. Industry is confined to the manufacture of the most necessary articles of domestic life, with the exception of weaving; strips of cloth are made which are used as money in commercial transactions.

The population consists of very different elements. To the peoples of the Mande race, Malinkes, Soninkhes, and Bambāras who constitute the main stock, have been added Wolfs, Tuculors and lastly Pūls, who came from Futa Djallon, few in number, but forming a kind of aristocracy.

Bondū is governed by an *almamy* residing at Būlebande, in the south of Bakel. He is not only the military but also the religious head of the state and exercises absolute authority, although according to Raffeneil, he is bound to consult the principal chiefs before he can declare war. His power is hereditary but is transmitted not to the son of the late *almamy* but to the son of his eldest brother. The villages are ruled by hereditary chiefs; alongside of them the Marabuts hold an important position. These are divided into three classes: *Imānes*, whose duty it is to divide inheritance and arrange successions, *tamsirs*, judges intermediary in rank between the village chiefs and the *almamy*, and Talibes who attend to education and public worship.

According to tradition, Bondū was founded by the Sissibes of Futa. Driven out of their country by political troubles, these fugitives came to seek refuge with the chief or *tunka* of Galam. The latter received them kindly and allowed their chief

to choose a residence for himself. The frontier of the two states was then fixed at the point where the two chiefs setting out at the same time from their respective capitals should meet. In the time of Raffanel, certain symbolic ceremonies still recalled the indebtedness of Bondū to Galam. At first very limited, the territory of Bondū increased as a result of victorious wars against neighbouring tribes and the population was increased by refugees from Fata, Fata Djallon, and by numerous colonies of Sarakoles.

The inhabitants, in spite of the Muḥammadan propaganda carried on by Soninkhe merchants, remained pagans for a long time. They were converted to Islām in the second half of the xviiith century by the Pūls of Fūta Djallon, who, under the leadership of the *almamy* 'Abd al-Kādir invaded Bondū and imposed on them the religion which they had only recently adopted themselves. As a result, incessant wars broke out between the Pūls and the people of Bondū, in the course of which the *almamy* 'Abd al-Kādir was slain by Sego, the *almamy* of Bondū, whose brother he had caused to be assassinated. In the xixth century the rulers of Bondū broke off their alliance with the French. The *almamy* Bū Bakar Sa'āda remained faithful to the French cause till his death. He especially refused to join the Marabut al-Ḥādjī 'Omar [q. v.], whose hordes were ravaging Bondū. After his death, a party, hostile to his successor 'Omar Penda, embraced the cause of the agitator Maḥmadu Lamīn. From 1885 to 1887, Bondū was again laid waste. Maḥmadu drove out the *almamy* and remained master of the country up till the time when he was driven out by Colonel Frey's troops. In our own times a notable change has taken place in the attitude of the people of Bondū, who for long resisted the doctrines of the Tījāniya and were rather lukewarm Muḥammadans; they now appear disposed to adopt the doctrines of this brotherhood, which is hostile to European influence.

Bibliography: Mungo Park in Rennel, *Voyages et découvertes dans l'intérieur de l'Afrique*, (Paris, year vi), p. 110—111; Raffanel, *Voyage dans l'Afrique occidentale* (Paris, 1846), Chap. iv. v. and Chap. ix. p. 268 *et seq.*; Turdieu, *Sénégamie* (Paris, 1847), p. 24 *et seq.*; Rançon, *Le Bondū* (*Bulletin de la Société de Géographie commerciale de Bordeaux*, 1894); Le Châtelier, *L'Islam dans l'Afrique occidentale* (Paris, 1899), p. 39 *et seq.* *et* 229 *et seq.*

(G. YVER.)

AL-BŌNĪ. [See AL-BŪNĪ.]

BONNEVAL, CLAUDE ALEXANDRE COMTE DE, a French adventurer, who served first in the French army, afterwards in the Austrian, and finally entered the Turkish service after becoming a convert to Islām and adopting the name of Aḥmad Paṣḥa. Bonneval was born in 1675, took part in Prince Eugen's campaign against the Turks in 1716 and became a Muḥammadan in 1730. He was appointed governor of Karamān and endeavoured to bring about an alliance between France and Turkey, at the same time trying to reform the Turkish army, particularly the artillery. In 1738 he lost the favour of the Grand Vizier Yegen Muḥammad Paṣḥa and was banished to Kastamuni, but recalled when the vizier was deposed in 1739. He died on the 23rd May 1747 and his adopted son Sulaimān, likewise a renegade,

succeeded him as commander of the bombardiers.

Bibliography: von Hammer, *Geschichte des Osmanischen Reiches*, see Index; *Leben und Begebenheiten des Grafen von Bonneval* (Hamburg, 1737); de Ligne, *Mémoire sur le Comte de Bonneval*; Vandal, *Le Pasha Bonneval*.

BORAK, BAWRAK, BŪRAK, borax. The description in Kaẓwīnī shows that the most different salts were confused under the general name of borax; he mentions natron as a kind of borax; i. e. the Armenian borax, the borax of the metal-founders, tinkār, which is brought from India, bakers' borax, the borax of Zerāwand and of Kirmān. Even in the *Petrology* of Aristotle the peculiar property of borax is said to be that it melts all bodies, hastens smelting and facilitates casting. Natron is particularly mentioned in this connection as a kind of borax; tinkār is said to be specially useful in connection with the smelting of gold. It has also numerous applications in medicine.

Bibliography: Kaẓwīnī (ed. Wüstenfeld), p. 212; do. (transl. Ruska), p. 9.

(J. RUSKA.)

BORNEO, the largest island in the Malay Archipelago and next to New Guinea in the whole world (332,000 square miles), lies under the equator and is covered with luxuriant tropical forests up to its highest mountain tops. The mountain ranges running from west to east give the island its massive form, which is most pronounced in the mountains of the Upper Kapuas which run right through Borneo from west (Cape Dato) to East (Cape Mangkalihat). It consists of crystalline schists and varies greatly in height (from 500—6000 feet.) To the south separated by parallel depressions are plateaus of tertiary sandstone, viz. the Mahdi Plateau to the north and the Schwaner Mountains to the south of the River Mēlawi. These ranges continue westwards to the China Sea and eastwards through a region the geology of which has as yet been little studied. South of the area in which the Kapuas rises they are crossed by a tuff formation, the Müller Range, more than 3000 feet thick and much excavated by water. To the north of the Upper Kapuas range also the west-easterly direction of the mountains is very marked. These sedimentary formations have been broken through by masses of granite and andesite, which now rise as isolated mountains above the surrounding country as a result of great erosion. In the north Kinabalu (12,900 feet) in the centre of the Gunung Balu (6,800 feet) is the highest eminence among the mountains which have been thus formed.

The great rainfalls (on the west coast about 160 inches and in Bandjarmasin 90 inches annually) supply numerous large rivers which rise in the centre of the island. The Sambas and the Kapuas, which is in places as much as 1500 yards broad, flow to the west coast; the Kahajan, the Kapuas-Murung and the Barito (about 600 miles long) to the south; the Mahakam of the same length and the Kajan to the east; the River Baram, the Batant Redjang and the Batang Lupar to the north. These and numerous smaller rivers have all filled their valleys which are of older formation with masses of debris, sand and mud. The alluvial plains which have thus arisen are still mainly on the north, west and south coasts, gradually advancing and regaining ground from the surrounding shallow seas. The coasts are thus

low and marshy and covered with rhizophors. Only along the east coast is there a low range of hills which has apparently arisen and separated the interior of the modern Kulei from the basin of the sea. This was gradually filled up by the deposits from the rivers running into it and is now a very flat country in which a few lakes have been left. Borneo has from ancient times been famous as producing precious metals and diamonds. These however have not been found in sufficient quantities to repay working by Europeans either in the alluvial deposits which are of general distribution, or in rock-veins. The natives however, as were in former times the Chinese on the west coast, are still able to obtain a sufficient recompense for their labour. It has been mainly through its deposits of antimony and quicksilver that Sĕrawak has been able to develop into a principality. The Tertiary deposits of coal, which are found in many places, only exceptionally pay Europeans for working them (on Pulu Laut on the south-east coast) and the natives at surface-workings in various places (the middle course of the Kapuas and Barito). The petroleum industry has become of great importance in late years (the main centres are at the mouth of the Mahakam and at Balik Papanbai).

To its tropical forests, the island of Borneo owes its exports of guttapercha (*Gutta percha*), caoutchouc, rotan, camphor etc. Agriculture and cattle rearing have been but little developed by the natives so that copra, pepper and sago are exported in relatively small quantities. In the north-east and south tobacco of good quality is grown by Europeans for export to Europe and America.

The basins of the rivers on the west, south and east coasts (250,000 square miles) belong to the Netherlands, the watershed of the northern rivers (88,000 square miles) belongs indirectly to England by the contract of the 20th July 1891; the latter consists of the kingdom of Sĕrawak in the west and the territory of the British North Borneo Company in the east with the smaller English possessions, the Island of Labuan, the town of Brunei and a small stretch in the centre.

The Dutch territory is divided into two residencies, that of the Western Division of Borneo with the capital Pontianak, from the centre to the west coast and the Southern and Eastern division of Borneo with its capital Bandjarmasin.

In the first residency are the Malay kingdoms of Sambas, Mampawa, Pontianak, Kubu, Simpang and Matan; along the Kapuas, Landak, Tajan-Mĕliau, Sanggau, Sĕkadau, Sintang, Silat, Suhaid, Salimbau, Piasa, Djongkong and Bunut. Their chiefs bear titles like Sultan, Panembahan, Pangĕran etc. and are quite subject to the Dutch government. Although frequently possessing only a small territory and little power, they are all despots; each has a vice-regent and a council consisting of members of the ruling family and the most important feudal chiefs. The great mass of the population which consists of Muĥammadan Malays and almost always of subjected heathen Dyaks also, appears only to exist to assure a lazy life for the chiefs and nobles by paying taxes, which are regularly and arbitrarily levied.

Borneo became known later than the other islands of the Archipelago. Although Ptolemy (Chap. iii. 2, 3) describes the land of the Orang Utan and

the Kinabalu(?) and the many Viġnuite Hindu antiquities in Kutei argue intimate relations with further India, and on the Kapuas and Barito with Hindu Java, the earliest definite accounts are found in the Chinese annals. These refer to the west coast, from which according to the *History of the Sung Dynasty* (Book 489) camphor was brought as tribute in the year 977 A.D.; in the *History of the Ming Dynasty* there is a similar entry for the years 1370 and 1405. In this period the Chinese had commercial relations with the important state of Brunei on the north coast, with Bandjarmasin and the Karimata Islands. In these notices we find descriptions of the natives which agree in many points with present conditions; important kingdoms on the coasts are also mentioned. These were founded either by Malays from Djohor (e.g. Brunei and Sambas on the west coast) or by Javanese (Sukadana on the west coast, Kotawaringin and Bandjarmasin on the south coast and Kutei on the east coast). The rulers of many smaller kingdoms on the Kapuas are descended from the Hindu chiefs of Sukadana, who settled there in the xvth century.

In the middle of the xvth century Islām was preached in Sukadana and Matan from Palembang; in the year 1590 Giri Kusama ascended the throne there as the first Muĥammadan prince. During his reign Europeans first began to visit the west coast (van Waerwijck in 1602), while the Portuguese and Spaniards had been visiting Brunei on the north since 1518 (de Gomez) or 1528 (de Menezes) or 1521 (Pigafetta in Magelhaen's ship).

The kingdoms on the coast of Borneo were able to retain their independence longer than those on many other islands of the archipelago. For nearly 300 years, the Portuguese, Spaniards, Dutch, English, and other Europeans successively visited their capitals to trade and build counting-houses there but made no permanent settlements. Bandjarmasin [q. v.] was the first to surrender a part of its independence to the Netherlands in the middle of the xviiith century. Sukadana on the west coast was for a short time conquered by Bantam [q. v.] on West Java in 1699, but regained its independence about 1725 with the help of Buginese from Celebes. From that time many Buginese began to settle on the west coast and became themselves rulers of separate kingdoms (Mampawa). The kingdom of Sukadana was first overthrown by the Dutch and the Sultān of Pontianak in 1786; its kings henceforth ruled only over Matan. The Sultanate of Pontianak owed its foundation to an Arab adventurer, Sharif 'Abd al-Rahmān, son of Sharif Husain Ibn Ahmad al-Qadri, whose tomb in Mampawa is still visited by pilgrims, and a Dyak woman. In his youth he endeavoured to satisfy his thirst for adventure and lust for gold by trading voyages and piracy but was therefore cursed by his pious father and, leaving Mampawa, settled with his following of robbers in 1772 at the confluence of the river Landak and the Kapuas. By his ability and energy he succeeded in making himself master of this favourably situated position and founding an important trading centre, the modern Pontianak. By the year 1779 he was able to get himself recognised as Sultan of Pontianak by the Dutch East India Company and to make a treaty with them. His descendants still reign in Pontianak although they are very much under the control of the Dutch government.

The Sultanate of Sambas (capital Sambas) was founded by Malays from *Djohor*, the suzerainty of which was recognised at first; as early as 1609, it entered into a trading agreement with the Dutch East India Company. In the first half of the xviith century the ruling house was driven out by Radin Sulaimān, a son of Radja Tengah, prince of Brunei and a princess of Sukadana, who lived in Sambas; the latter reigned under the name of Muḥammad Ṣafi al-Dīn. He was the first Sultan of the present dynasty. In the xviiith century Sambas was notorious as a nest of pirates; in the year 1811, an English expedition had to be sent to destroy it. The practice of piracy, by introducing foreign elements, exercised a great influence on the kingdoms on the north and west coast of Borneo, as did the goldwashing industry in the hands of the Chinese, which has been developing since the middle of the xviiith century. The first relations of the Chinese with Borneo certainly date from as early as the middle of the viiith century as we know from their annals; in later centuries they traded chiefly with Brunei and settled in the commercial centres. It was not till later, when the Malay chiefs began to plunder them more and more, that these trading voyages ceased. Numerous descendants of their marriages with native women are however still to be found in the coast towns of Borneo and some Dyak tribes of the north coast are thought to show an admixture of Chinese blood.

The Malay chiefs of Mampawa and Sambas brought the first Chinese goldwashers from Brunei to their territories about the year 1760. They obtained such good results that soon hundreds of their countrymen began to pour in; according to their custom they formed numerous, secretly organised, mining companies (*kongsi*) which however changed very much in the course of time. They were soon able to make themselves independent of their Malay and Dyak neighbours. In the year 1774, fierce feuds broke out among these companies, which have been constantly renewed. The consequence was that the Chinese spread themselves more and more over the land and occupied not only the districts of Larah and Lumar but also Montrado and Mandor. It was not till the second half of the xixth century that the Dutch succeeded in quite subduing them. The goldwashing industry has now almost ceased and the Chinese still settled there live by agriculture.

The origin and development of the kingdom of Sērawak (capital Kuching) affords us a unique and highly interesting opportunity of seeing the beneficent effect which a firm but not harsh application of European ideas may have on the political and economic conditions of a native population. When its founder James Brooke, an English naval officer, landed in 1838 in the west of the kingdom of Brunei with a ship which he had equipped himself, he found the country in a dreadful condition, brought about by the plundering of the people, piracy, slavery, bloodshed and the licentiousness of the Malay chiefs. With his help the well-meaning but weak prince Radja Muda Hassim was able to restore order to some extent and in 1842 Brooke was recognised as Radja of the country of Sērawak by the Sultan of Brunei. Relying mainly on the oppressed heathen Dyaks and the proceeds of the antimony mines he was able to restore order and suppress the

rebellion of the Chinese and Malays who formed the hostile elements in the population. It was only for the suppression of the Arab chiefs, who with the Malays and Dyaks in the east, lived by piracy, that he required English help (1845). With the help of only a few Europeans besides the princes of the native populace who all enjoyed equal rights, Sir James Brooke ruled his domain with great success so that it prospered economically and extended its boundaries. In 1863 he left to his nephew Charles Brooke an orderly kingdom which now stretches to the lands on the Limbang river. Sērawak has placed itself under the suzerainty of England. The Sultanate of Kutei on the east coast with its capital Tengarōn and the fort of Samariāda occupies the lower course of the Mahakam river. Extensive Hindu remains, which are found along this river, point to a lengthy period of colonisation in the Hindu period of the Archipelago (till about 1500). Kutei was one of the lands dependent on the kingdom of Modjopahit in Java; afterwards it belonged to the kingdom of Bandjarmasin. During the xixth century the Sultans made several treaties with the Dutch government whereby this kingdom also yielded its independence.

In the year 1905 the census of the Dutch territory gave the following figures: 1,382 Europeans, 55,522 Chinese, 3,141 Arabs, 746 foreigners from the Archipelago, and 1,172,864 natives. The last figure is partly based on a rough estimate. The population of the island of Borneo consists of pagan Dyaks in the interior and a Muḥammadan population on the coast which is Malay. It is small in number, estimated at from 1—3 every two square miles, i. e. about 2,000,000 in all. The Dyaks are agriculturists and grow rice, tuberosous plants, maize etc.; they also hunt and fish. In the forests around the sources of the large rivers wander various separate tribes of hunters, known by the names of Ot, Punan, Bēkētan etc. The agricultural Dyaks are divided into numerous small tribes which are organised on a patriarchal basis, speak many different dialects, are hostile to one another and are thus able to offer little resistance to the more closely united Malays. The Dyak tribes belong to the older stratum of the Malay peoples of the Archipelago but differ markedly from another, probably through admixture with other stocks. The independent Dyaks, who live in the centre, are well advanced, some of their achievements in the field of art and industry, for example, being really wonderful. As they are little developed they are helpless against the injurious influences of their environment and make but poor use of the materials at hand for food, clothing and dwelling. Neither do their numbers increase nor does their culture make much advance. They have had an evil reputation for their head-hunting from the earliest times. They are driven to this practice rather by their animistic ideas than by their character, for they are described as mild in temperament. Where the Dyaks are more or less subject to the Malay chiefs, a greater or less degeneration may be observed amongst them. This is a result of the harsh way the Muḥammadan chiefs have exploited the heathen tribes; the less the latter were able to retaliate the more cruelly were they treated.

The Malay tribes on the coast differ very much in physique, intellect and customs according to

their composition. They have remained purest on the west coast, being strongly mixed with Buginese only in the delta of the Kapuas. In the commercial towns like Pontianak and Sambas the richest merchants, next to the Chinese, are the Bandjarese and Buginese. The Malays have extended farthest inland along the Kapuas; here however they often marry Dyak women; besides, when a Dyak becomes a convert to Islām, he is reckoned a Malay. Nevertheless we find many among them with little or no Malay blood in their veins.

As a rule these Malays are little developed; they devote much less attention to industries than the indigenous Dyak, do not care for agriculture and only take it up when driven by necessity. They prefer to live by trading, fishing (formerly by piracy), hunting and like a free, roaming life. As they are more closely united by their political system, have a greater unity of religion and language and import better weapons and wares from abroad, they have been able to rise to be the dominating race. As they always settled at the mouths of rivers, the only trade routes in these pathless lands, they were soon able to control the imports and exports to the whole basin of the river. Here as throughout the island the great demand from European merchants for products of the interior such as guttapercha, caoutchouc, rotan and camphor has caused the Malays to seek them farther and farther inland. They are therefore now found at the present day, either individually or in groups, among the most remote Dyak tribes, and thus involuntarily help to spread Malay civilisation and Muhammadanism. The expansion of European dominion, which has increased the security of the lands under its sway, allows traders to proceed farther up the rivers and to visit the Dyaks in greater numbers with the same results.

On the south coast, the Bandjarese with a strong admixture of Javanese, form a centre of progress and commercial enterprise in the ancient kingdom of Bandjarmasin [q. v.]. On the east coast, the presence of numerous Buginese, who are distinguished for their commercial ability and enterprise, is of great political and economic importance. The great mass of the Malay inhabitants of the former and present kingdoms of Pasir, Kutei, Gunung Tabur, Sambaliung and Bulungan, are no higher on the scale of civilisation than those of the west coast.

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(A. W. NIEUWENHUIS.)

BORNŪ, a state in Central Sudān. Bornū is bounded on the north by the Sahara, on the west by the Hausa country, on the south by the Adamaua, in the south-east by the Bagirmi, on the east by Lake Chad. These boundaries are, as Nachtigal points out, rather indefinite in the neighbourhood of the desert, and on the other sides they have continually varied with political circumstances. During the last quarter of the xixth century Bornū might have been regarded as lying between 11° 19' and 14° 30' North Lat. and 9° 50' and 16° 29' East Long. (Greenw.). Its area may be estimated at about 80,000 square miles.

The origin of the word Bornū is still uncertain. The etymology which derives the name from *Barr Nūh* "the land of Noah" ought certainly to be rejected. Barth says the word is of Berber origin, relying on the analogy of the words Berauni (Bornūans), Berdoa or Berdāwa (a Libyan family from which, according to tradition, the first kings were descended) and Berber. He quotes also the name "Ba-berbertché" (the "Berber" nation) used by the Hausas to designate their neighbours of Bornū (Barth, *Reisen*, Vol. ii. Ch. vii. p. 293). As to the name Bornū, it is found for the first time under the form البرنو in Ibn Faḍl Allāh al-'Omārī, *Ta'rif bi l-Muṣṭalah al-sharīf* (Cairo, 1312), p. 27. The country itself was for long only known from a few notes in Arab historians and geographers, Ibn Sa'īd, Ibn Khaldūn, Maḳrīzī, and a chapter in Leo Africanus (*Description de l'Afrique*, Part iii. Bk. vii. Ch. 14, ed. Schefer) who made a brief stay there at the beginning of the xvith century A. D. Bornū was practically only made known to Europeans by the narrative of Denham, Oudney and Clapperton, who visited Kūka in 1823. From 1851 to 1854, Barth, the sole survivor of the expedition organised by Richardson, explored several provinces, made three prolonged stays at Kūka and collected documents and traditions among the natives, which enabled him to give a brief account of the history of Bornū. His researches have been supplemented by those of Vogel (1854—1856), Beurmann (1860), Rohlf's (1866), Nachtigal, who was entrusted with the task of bearing to Shāikh 'Omar, the presents of King William of Prussia (1870—1872), Matheucci and Massari (1880—1881), Monteil (1892) and quite recently by the works of officers and administrators in Nigeria, the Cameroons, West Africa and French Congo.

Bornū, strictly speaking, is an almost level plain. The ground only rises on its outskirts, in the Munio and Zinder country on the N. W., where some eminences reach a height of 3000 feet and towards the S. E. in the Marghi and Mandara country. The nature of the soil varies in different districts. Around Lake Chad, it is very permeable, while towards the south stretch great expanses of impermeable clay which becomes baked and cracked during the dry season and after the rainy season, forms basins in which marshy pools form and stagnate. The streams are carried to the Chad by the Yô and the Ye-u, wrongly called Komadugu Waube by Barth, the word Komadugu meaning an expanse of water and being applied to the marches and the Lake itself as well as to actual rivers. The Ye-u flows from S. W. to N. E. It receives numerous tributaries of which the most considerable are the Chaba on the left, and the Koshe on the right, and flows into the Chad 12 miles north of Kûka after a course of about 450 miles. The Lake itself forms the frontier of Bornū, from the village of Ngigmi at its N. W. corner to the delta of the Shâri. Its banks are very undefined elsewhere. Sometimes immense stretches of the lake dry up; this is particularly the case with the N. E. part which at the present day is nothing but a pestilential marsh; sometimes on the other hand it suddenly inundates the surrounding country. It would even appear, from the most recent explorations that the N. W. shore is being carried away by the waters while on the south considerable deposits of soil are constantly being laid down. Thus Kaua, the harbour of Kûka in the time of Barth is now 14 miles from the lake.

Intermediate between the tropical zone and the equatorial, Bornū presents all the characteristics of a transitional region in flora, fauna and climate. The seasons, instead of being reduced to one as on the Congo, or to two as in the western Sūdān, are three in number. The cold and dry season, from November to March, during which the temperature never rises above 77° Fahr. and falls as low as 59°, the hot and dry season, from March to June, during which the thermometer remains at about 104°; the rainy season from June to October, characterised by abundant downpours and storms of great violence; it is also the season of illnesses, malarial fevers, dysentery etc. which attack the natives as well as Europeans. The flora becomes gradually richer as one goes from north to south. Near the Sahara is a region of prairies covered by scanty green vegetation over which are scattered a few shrubs; this zone, desolate and arid during the dry season, is transformed after the rains into verdant plains "pleasant to the eye". Then in Bornū, in the stricter limitation of the word, the number and variety of the trees increase, acacias give place to the *dûm*-palm, the tamarisk, the baobab, the butter-tree, the cotton-tree, growing in clumps but not dense enough to constitute forests. It is only in the southern part of Bornū, particularly in the regions bordering on the tropics, that we find forests. Besides the natural flora, plants that have been cultivated by man are also much grown here. The Bornūians are excellent agriculturists and grow millet, sesame, and corn, which is reserved exclusively for the Sultāns, tobacco and lastly rice in those areas which are periodically flooded or in the stretches of water which stand for a while after the rains.

Little attention is paid to trees, though around the towns may be found gardens in which are planted citron and pomegranate trees. Dates, which form part of the sustenance of the people, are imported from Kānem and the oases of the Sahara. The fauna is very rich, particularly in the steppes adjoining the deserts where antelopes, gazelles, giraffes, lions, hyenas as well as numerous varieties of birds (herons, storks, pigeons etc.) literally swarm. The banks of the rivers and marshes are frequented by herds of elephants and hippopotamuses. Crocodiles and reptiles abound, as well as insects, of which some kinds such as termites and ants, are perhaps more noxious to man than the larger animals. The domestic animals are the horse, ass, cow, sheep and pig. The camel alone is not fitted for the soil or climate of Bornū.

POPULATION. The population of Bornū, to which the general name of Borauni is applied, is composed of very diverse elements: Kanūri, Negroes, Arabs, Berbers and Fulbe.

1. The Kanūri are the preponderating element both in point of view of number (1,500,000 out of a total of 5,000,000, according to Barth and Nachtigal, as well as in political influence. Their name has not yet been explained. According to Nachtigal, the natives derive it from the Arabic word *nūr* and the prefix *k*; it would thus mean "the bearers of light", in allusion to Islām, which the Kanūri have long professed and have propagated among the idolatrous tribes. According to another hypothesis, the word Kanūri of which the primitive form would have been Kānemri, is to be connected with Kānem, the home of the invaders who came in the xivth century A. D. and settled in Bornū proper. In any case, the word Kanūri is not applied to any particular race nor even to a definite tribe; it is applied to a mixture of peoples of diverse origins in opposition to the original elements themselves, which combined to form this group and some portions of which still preserve an independent existence. The ancestors of the present Kanūri came from Kānem in the xivth century. These invaders numbered in their ranks representatives of tribes who had long been settled in Kānem and claimed Arab origin, as well as of the Kānembu, Tubūs and other elements, traces of whom may still be found in the population of Bornū. To the first category for example belong the Māgomi who are scattered in small groups in the provinces of Munio and Zinder and the Ngalmadukko. The Tubūs are represented by the Kai-Dāza, who form the greater part of the population of Koyām, the Ngalma scattered throughout the whole length of Bornū, the Turā etc. On the other hand the invaders have themselves intermarried with black peoples and groups of half-breeds have thus arisen such as the Ngoma, who inhabit the country between Dikoa and Ngornu.

In physique, the Kanūri present a type intermediate between the Tubū and the negro; they have not the slight build of the former and their limbs are better proportioned than those of the latter. The profile approaches the European rather than the negro type but like the latter they have curly hair, prominent maxillaries and thick lips. The colour of the skin varies from reddish-brown to dark grey. In their social relations and manner of living the Kanūri are likewise readily

distinguishable from their neighbours. They are not inclined to drunkenness and their industry contrasts with the indifference and laziness with which the negro is usually reproached. Men and women work together at agriculture and weaving. The men prepare the strips of cloth for the manufacture of "toben", a garment peculiar to the country; the women practise the art of embroidery. The Kanūri engage in numerous trades, e. g. the making of pottery, basketwork, and working in iron. They are incontestably the most industrious of black peoples. Their nobles alone look down upon manual labour and physical fatigue and even think themselves disgraced if by chance they are compelled to walk.

The position of woman among the Kanūri is relatively better than among the majority of African peoples. In girlhood she enjoys great liberty and is allowed to associate with young men; when married she is not forced to work. Polygamy is only practised by princes, and great nobles who keep large harems in imitation of them. Family life, according to travellers, is well developed. The influence of the wife is considerable in all classes of society; the Sultān's mother or *Magera* enjoys very great privileges, notably the right to dispose of the government of various districts as she pleases; the first wife of the Sultān possesses similar privileges. The genealogy of the princes and high officials is given by their bearing the names of their mothers and not of their fathers.

It is possible that in these peculiarities we may trace the Berber origin of some of the elements which have gone to form the Kanūri? As among the Berbers also, hospitality is largely cultivated among the Kanūri although Barth and Nachtigal have perhaps exaggerated their disposition to welcome strangers. It may easily be that the cordiality of the Bornūan is really inspired by cupidity and the desire to receive presents and gratuities from the guest.

2. Native tribes, distinct from the Kanūri in language and customs. Amongst these may be mentioned:

The Makkari or Kotoko, who live in the south of Bornū in the province of Kotoko and the vassal kingdom of Logon. They appear to have come from Central Shāri and to have subdued the Sō, the original inhabitants before being themselves overcome by the Kanūri. Of a darker skin and stouter build than the former, they devote themselves to agriculture and fishery.

The Keribina live in the same region. They appear to be the last representatives of the Sō.

The Mobber live on the left bank of the Ye-u, three days' journey from Kūka.

The Manga are found over an area of 130 miles from the north of the Ye-u. Barth regards them as a cross between the Kanūri and Nachtigal, as the survivors of an aboriginal conquered race.

The Bedde and the Kerrikerri, to the south of the Manga.

The Fika and the Bābir, neighbours of the Adamaua.

The Marghī, to the S. E. of the Bābirs.

The Gamergu.

The Mandara or Wandala, to the S. and E. of the Gamergu.

The Musgo between the country of the Mandara and the Logone.

According to Nachtigal the total number of these various tribes amounts to about 1,500,000 people.

3. Arabs. — The Arabs settled in Bornū are known by the name of *Shoa* or *Shwā*, in opposition to the Arab merchants, who make brief stays, called "Wassili". They have preserved a more or less fair complexion, according to their degree of admixture with the natives. Some of their tribes, such as the Asela, the *Djōama*, the *Selāmāt*, came, according to Barth, from the east about the beginning of the xvth century A. D.; others like the *Khozzām* and the *Ūlād Hamet* only left Kānem to settle in Bornū, early in the xixth century. They are found scattered throughout the provinces of Kotoko, Mandara and Logon. They have settlements there in which they live during the rainy season, while they lead a nomadic life with their flocks during the dry season. Some of their subdivisions, whose flocks have been decimated by epidemics have given up their nomadic life and become quite sedentary. Their numbers estimated by Barth at 290,000, have much diminished since that time, according to Nachtigal the figure does not exceed 150,000.

4. Various tribes. To the tribes mentioned above should be added a few Tuāregs, known by the name of Kindīn, who have been settled for centuries on the northern frontier in the district of Dūtshi and around Zinder; *Fellāta* (Fulbe, Pūl) who have formed colonies in various places since the xvth century A. D.; lastly Hausas, who, mixed with Kanūri, *Fellāta* and Tuāregs, inhabit the provinces of Zinder and Gummel.

The population of Bornū is, on the whole, sedentary. The inhabitants live in villages and towns of which some are of considerable size. The most important at the end of the sixth century was the capital Kūka. Founded in 1814 by Muḥammad al-Kānemī in a plain 10 miles from Lake Chad, it grew rapidly. Barth estimated the number of inhabitants at 120,000, Nachtigal at 60,000, Monteil, the last European to visit it before Rabah's conquest of Bornū, at 50,000. It was divided into two parts, separated from one another by a surrounding wall and by a wide open space, used as a market. The western town was inhabited by the lower classes and the merchants, particularly by the Turawa who came originally from Tripolitania and were often related to the chief families of the land. A large street called *Dendal* ran through it from side to side and opened out on the market-place. The eastern town enclosed the palaces of the sovereign and the dwellings of the great dignitaries. Barth, Rohlf and Nachtigal dilate at some length on the picturesque appearance of this agglomeration of huts or cottages of clay, built in the centre of the green country and on the commercial activity of this great city, the real metropolis for commerce between Central and Northern Africa. The products of Europe, brought from Tripoli in caravans, are here exchanged for hides, ostrich plumes, ivory and slaves. As many as 15,000 or 20,000 people sometimes assembled here. Only the memory of this period of prosperity now remains. Kūka was utterly destroyed by Rabah and has not recovered from this disaster.

Among the other places in Bornū, may be mentioned: Ngornū (20,000 inhabitants according to Rohlf) 20 miles S. E. of Kūka; Barraua (1500

inhabitants) on the banks of Lake Chad. Ngigmi (1500) at the N. W. corner of the lake, on the borders of the prairies; — in the basin of the Ye-u, Ngurutwa (the "village of the hippopotamuses") which has about 10,000 inhabitants, situated not far from the ancient capital Kaŕ-Eggomo; Borsāri (7500); Mashena (12,000); — in Damerghu the vassal town of Zinder (10,000 inhabitants); — in the country of the Kerrikerri, Magommeri; Gudjba (12,000 inh.); — to the South of Chad Yedi; Ngāla (7000 inh.); — in the basin of the Shari, Gufer; Karnak (15,000 inh.) on the Logone; Dikoa (15,000 inh.); Doloo, Capital of the Mandara country (30,000 inh.).

Various languages are spoken in Bornū. The most widespread is the "*Kanūri*". This language presents analogies to the language of the Tubū and also to certain Sūdānese languages like the *Bagrimma*. It offers a great wealth of forms, which according to Koelle renders it capable of expressing with precision the most delicate shades of thought. There is no written literature, but stories, traditions and historical narratives have been colon the lips of the natives. The Kanūri language is still spreading. It has been imposed on a number of native tribes, like the Manga, and it is now tending more and more to take the place of Arabic as the official language. — Arabic, outside the entourage of the Sultān, is spoken by the Shoa. The dialects spoken by them, differ appreciably from those of northern Africa and approach the dialects of the Hīdjāz, from which they claim to have come. These tribes cling to their own language and, even in the neighbourhood of Kūka, have not allowed it to be ousted by Kanūri.

Islām is the dominant religion. Introduced in the middle ages by invaders from Kānem, who had already practised it for several centuries, it is professed by the sovereign, the nobles and the inhabitants of the principal towns; it is daily gaining ground among the fetish-worshipping tribes of the west and south. The Marghī and the Mandara are at the present day Muḥammadans and the chiefs of the Musgo have adopted Islām, although their subjects are still pagans. Islām has not however yet penetrated deeply among the mass of the people. The Kanūri language for example, does not have a word to express the monotheistic idea. *Kema* which is used as the equivalent of *Allāh* merely signifies "lord" or "master". Of Muḥammadan belief, only the external ceremonies and a few more or less fantastic notions about Paradise and Hell are known to the main body of the people. They have forgotten their ancient divinities, *Kolgram*, the spirit of the forests and *Ngameram*, the spirit of the waters, but they have preserved numerous superstitions. The Muḥammadan festivals are regarded as corresponding to the periodical manifestations of natural phenomena, phases of the moon, the return of the rainy season etc. The Islām of the Bornūans is thus much degraded; it is likewise rather lukewarm. Travellers are agreed in noting the tolerance of the inhabitants and their little enthusiasm for proselytising. Religious brotherhoods play an insignificant part. The most extensive is that of the Tīdjāniya, to which the sovereign belongs. The Kādiriya numbers a few adherents while the Sanūsīya has only a few scattered members. These remarks do not apply

to the Shoa who along with their language, have preserved their religious fanaticism. For example, they left Bornū in great numbers, to follow to Mecca the Fulbe pilgrim, Sharaf al-Dīn, who caused a regular emigration of Sūdānese Muḥammadans about 1850. Nevertheless Islām has been a civilising influence in Bornū as in all the negro countries and has raised it well above the level of the adjoining countries. Bornū is however far from justifying the reputation which some travellers have given it. Intellectual life has always been at a low stage of development there. At the beginning of the xixth century Muḥammad al-Kānemī was regarded as a learned man because he was able to write Arabic correctly. At the present day, schools, which are for boys only, are few in number and are only found in the large towns. There was, it is true, in Kūka a kind of university attended by 2,000 or 3,000 students who lived on alms or on the liberality of the nobles whose children they taught, but instruction there was limited to the teaching of the Arabic script and to the learning of a few Suras of the Korān by heart. "The professors" says Rohlf (op. cit. I, 342) "are hardly more learned than the students; intellectual development is non-existent".

The existence of a political organisation singularly more complex than that of the other negro countries and recalling in many ways that of Europe in the middle ages made a deep impression on the early travellers who visited Bornū. Only a few traces remain at the present day of this constitution as the Bornūan empire disappeared at the end of the xixth century. To study it, one must go back to the years 1850—1872 when Barth, Rohlf, and Nachtigal were able to study its inner workings.

The empire of Bornū then comprised two distinct groups of countries: Bornū proper or *bled* (*bilād*) Kūka, administered directly by the sovereign; and vassal sultanates governed by native chiefs. To this second category belong Inglewa (capital Būne) Munio, Zinder, the land of the Bedde, that of the Kerrikerri, Mashena, Gummel, Mandara, Kotoko, Logone, Ujdje. The chiefs of these various countries had to pay a tribute in kind and in slaves, whom they procured by raiding neighbouring tribes. Some of them like the Sultāns of Kotoko and Logon were practically almost independent.

The Sultān of Bornū until the middle of the xixth century bore the title of *Mai* or Sultān. After the death, in 1846, of the last representative of the Saifiya dynasty, the sovereigns were content with the title of *Shaikh*, borne by Muḥammad al-Kānemī, the founder of the new dynasty. The ruler exercises despotic authority and combines in his person both spiritual and temporal power; he disposes at will of the lives or goods of his subjects. He is however surrounded by a council or *nōkena* whose members are called *kōkenāwa* and which Nachtigal regards as a survival of the ancient aristocratic constitution of Bornū, but it has no real power. This council includes the heir presumptive (*yerima*), the sons and brothers of the Sultān, his relatives or *maina*, the great nobles and captains commanding the troops. The sovereign lives surrounded by a splendid court. He has in his service several officers, of whom in the xvth century there were twelve, according to Barth, but the number has varied since that time.

The chief are the *Ssintal-ma* or Lord High Cup-bearer, the *Mainia* or Lord High Steward and the *Marmakullo-bē*, who has charge of the slaves. Eunuchs, as at all Muḥammadan courts are numerous and sometimes play a very important part in politics. One of them, Seltiwa 'Abd al-Karīm, has been the real master of Bornū for half-a-century, during the reigns of *Shaiḥ* 'Omar and his successors.

Next to the dignitaries attached to the personal service of the Sultān are the officials entrusted with administration (*Kognaua*, *Kōkenāwa*), some of whom are free-born and others of servile origin. They receive no salary but are given lands or governorships, out of which they make as much as possible, though they have to give presents to the Sultān every year. Such, for example are the *Digma* or *Dugma*, a kind of minister for Foreign Affairs; the *Fugoma*, executioner and at the same time governor of the town of Ngornu; the *Kasalma*, governor of the district of Yō, the *Galadima*, an important feudatory, entrusted with the administration of the western districts of Bornū. As a rule the aboriginal tribes have retained their own chiefs under the supervision of Bornūan officials. This is the case with the Makkari, whose townships are governed by chiefs who are controlled by a Bornūan official called *Ali-fa*, and with the *Shoa*, who are allowed to retain their *Shaiḥs* and *Bash-shaiḥs*, on condition that they remit to a representative of the Sultān a quarter of their regular incomes.

The Sultān has at his disposal an army comprising about 1000 footsoldiers, 1000 horsemen armed with flintlocks, and 3000 men armed with lances and bows. He also possesses an artillery battery of a score of cannon, a body guard of a thousand archers and lancers wearing coats-of-mail and helmets, mounted on horses, protected by thick padded covers. The officers, recruited from among the slaves are the *Katchella Blall* or *Kaigama*, chief of the archers and lancers, the *Katchella n'bursa*, commanding the mounted riflemen, and lastly the *Katchella* each of whom commands a company of one hundred men. In addition to these regular troops there are the contingents furnished by the *Shoa* whose tribes have to do military service in time of war, and the bands raised by the *Katchella* or *Kogna*. The regular soldiers are not paid but receive lands on the cultivation of which they subsist. Bornū can put in the field a total of from 25 to 30 thousand men. Its cavalry and fire-arms give it an advantage over the negro tribes who are not so well equipped.

History. The history of Bornū has been sketched by Barth who, in addition to the traditions collected by him in the country, has made use of several written documents: 1. an anonymous chronicle, giving a list of the Sultāns from the earliest times to Ibrāhīm, in whose reign Denham and Clapperton visited Kūka; 2. two other lists of sovereigns; 3. the chronicle of the first twelve years of the reign of Idrīs Alaōma, compiled by the Imām Aḥmad. Besides these chronicles, the Bornūans told Barth of another, called the Chronicle of Masfarmā which neither he nor Nachtigal was able to procure. Nachtigal, however, modified in a few points the statements of Barth; for example he reduces the number of sovereigns, who had reigned in Bornū during the period

stated above, from 67 to 64; he has also altered the dates of several reigns; on the whole, however, he has added nothing to the work of his predecessor. The information derived from these chronicles may be supplemented by that given by Leo Africanus, and by the accounts collected by Koelle, of which the most interesting refer to the coming of the Kānemid family.

Bornū was ruled till the middle of the xixth century by the Saifua (Saifiya) dynasty, which, after reigning for several centuries in Kānem, transferred its seat to the western shores of Lake Chad. The name of the dynasty is derived from Saif, son of Dhū-Yazan. This legendary hero of Islām, son of the last king of Yaman, according to tradition, founded a kingdom in Kānem, by subjecting to his authority various tribes (Tubū, Berbers and Kānembu) living in that country. As a matter of fact, it appears that the Muḥammadan kingdom of Kānem was founded by invaders who came, about 1100, from the country of the Bardoa, a tribe who led a nomadic life in the eastern Sahara. According to the Imām Aḥmad, the capital of this kingdom was Njīmī. The accounts handed down to us of the early Saifites are quite legendary; two of them, Dūgu and Katori, are, for example, credited with reigns of 250 years. The direct line from Saif became extinct at the end of the vth century A.H. in the person of Selma'a. According to legend, the power then passed to another branch of the same family that of the Banū Ḥamī (or Ḥumē). The founder of this dynasty, Ḥamī, (479—490 A.H. = 1086—1097 A.D.) perhaps the Muḥammad b. Djabal (read 'Abd al-Djalil) b. 'Abd Allāh of Maḥrīzī, is probably the first historical personage in the history of Kānem (see Becker, *Der Islām*, Vol. i. p. 171). He adopted Islām and died in Egypt while on a pilgrimage to Mecca. The adoption of the new religion was followed by a rapid growth in the power of the rulers. Dūnama (491—545 A.H. = 1098—1150 A.D.) extended his kingdom by successful wars. He organised an army in which the cavalry was the principal force. He thrice made the pilgrimage to Mecca but was drowned in the Gulf of Suez by the Egyptians, who were disturbed by his ambition and the success of his arms. His son Biri acquired a great reputation as a jurist and scholar.

All these princes were of white race; they had, the chronicle tells us, a complexion as fair as that of the Arabs. After the vith century A.H. they were supplanted by negro sovereigns. Salmana, the first of these (590—617 A.H. = 1194—1220 A.D.) was held in great esteem and was victorious over the neighbouring tribes. He entered into friendly relations with the Ḥafṣids of Tunis, which continued under his successors. He was succeeded by Dūnama (618—657 A.H. = 1221—1257 A.D.) who triumphed over the Tubū after a seven years' war, forced the people of Fezzān to recognise his authority and extended his empire from the southern shores of Lake Chad to the Nile and the Niger. After his death the kingdom passed through a critical period. The Sultāns had to wage long wars against the Sō, a people living between the Ye-u and Lake Chad, who, after being conquered by the princes of Kānem, had taken up arms against them. Within four years, the Sō fought and killed four Sultāns. It was not till the middle of the xivth century A.D. that king Idrīs

(754—778 A. D. = 1353—1376 A. D.) finally overcame them. Then the kingdom was attacked by a new enemy, the Bulāla, whose chiefs, descended from a branch of the royal family of Kānem, ruled in the country around Lake Fitri. Sultān Dā'ūd, driven from his capital Ndjimi, perished in an encounter with the invaders (788 A. H. = 1386 A. D.). Several of his successors met a similar fate in trying to keep back the Bulāla. 'Omar, son of Idris (796—800 A. H. = 1394—1398 A. D.) was finally forced to abandon Kānem and move his capital to Kaghā, between Udj and Guḍjba. The Bulāla did not cease to harass the Saifiya and the latter had finally to seek refuge in the marshy districts of the Sō country, constantly changing their place of residence to escape the enemy. This state of affairs, aggravated still further by civil wars, epidemics, and famines, continued for several years.

Order was only restored in the reign of 'Alī Dūnamami (877—909 A. H. = 1472—1505 A. D.). This prince, called 'Alī Ghadjidēni by the Bornūans, put an end to the civil wars, forced the great officials, who were in rebellion to obey his authority, particularly the *Kaigama* who had tried to make himself independent. He built a capital, Kaṣr Eggomo or Birni on the Ye-u, three days' journey to the east of the modern town of Kūka. He waged several successful campaigns and thus earned the title al-Ghāzī. Thus restored, the power of Bornū still further increased in the reign of Idris Katakarmābi (910—932 A. H. = 1504—1526 A. D.) who brought about the ruin of the Bulāla and recaptured the town of Ndjimi, out of which his ancestors had been driven 122 years before, and during the rule of his sons Muḥammad and 'Alī; Dūnama Ghamarāmi, son of Muḥammad, suppressed a revolt of the Bulāla, fortified Kaṣr Eggomo and concluded a treaty of alliance with Dragut (Durghūth, Paṣha of Tripoli). Idris Am-sāmi, also surnamed Alaoma, from the place of his burial, Alao (ألاو), appears to have been still more powerful (979—1011 A. H. = 1571—1603 A. D.).

He ascended the throne after the brief regency of his mother and undertook to subdue the heterogeneous elements in his kingdom. He was successful owing to the superiority of his army which included a body of musketeers and well mounted cavalry. The Sō, although a tributary state, harassed Bornū very much by frequent risings. Idris conquered them, deprived them of the strongholds they still possessed, and dispersed them or reduced them to slavery. The Kanawa lost all their fortresses with the exception of the rock of Dala, at the foot of which the town of Kanō was afterwards built. The Tuāreg in the N. W. and the Berbers of the Air, who were ravaging the northern lands of the kingdom were defeated, as well as the pagan tribes of the east and south (Marghi, Mandara, etc.)

Five expeditions were sent against Kānem, where a usurper had dethroned the legitimate Sultān Muḥammad, whose father had declared himself a vassal of Bornū. At the same time, important buildings were being erected in the various towns, notably a mosque at Kaṣr-Eggomo. All these details refer to the first twelve years of the reign of Idris. We know nothing, however, of the events which took place in the second part of his reign; he perhaps died in the course of an

expedition against the neighbouring pagan tribes of Bagirmi.

The xvth century was the most brilliant period in the history of Bornū. In the xviith century, however, the decline began, perhaps in consequence of the weakness of the sovereigns who no longer took an interest in public affairs. 'Alī, son of Hājjdī 'Omar and fourth in succession from Idris (1055—1096 A. H. = 1645—1685 A. D.) alone took any active part in politics. He had to wage a momentous war against the Sultān of Agades. Besieged in his own capital by the Tuāreg and the Kōana, he succeeded in setting his adversaries against one another and ultimately drove the Tuāreg into the desert. But his successors lived in luxury and indolence, allowing their neighbours to attack the country while its unfortunate inhabitants, exposed to the constant depredations of robber bands, gave up cultivating the soil and were decimated by disease and famine. At the beginning of the sixth century, Bornū was quite unfit to resist the redoubtable enemies who began to attack it: the Pul or Fulbe.

The invasion of the Fulbe took place in the reign of Aḥmad b. 'Alī (1208—1225 A. H. = 1793—1810 A. D.), an educated and generous prince but utterly devoid of energy. The Fulbe, after subduing the Hausa provinces tributary to Bornū, made an alliance with their compatriots, who had been settled since the xvth century at various points in Bornū and invaded the country. Aḥmad attempted to resist them but saw his army cut to pieces near Kaṣr-Eggomo. He himself only escaped with difficulty through one of the gates of the town, while his enemies were entering by the other, and transported his head quarters to Kurnawa (1224 A. H. = 1808 A. D.). On becoming masters of Kaṣr-Eggomo, the Fulbe destroyed it.

At this critical juncture, Bornū was saved by the intervention of an outsider, Muḥammad al-Amin al-Kānemi (Shaikh Laminū). Born in Fezzān, but married to a daughter of the prince of Ngāla in Kānem and already renowned for his wisdom and piety, Muḥammad had refused to leave the country on the approach of the Fulbe. He organised a small body of Kānembu, opposed the progress of the invaders at the east of Lake Chad and was in the end successful in freeing the whole of the eastern part of Bornū from the invaders after a decisive victory at Ngornū. Aḥmad called him to his assistance, placed him in command of the army and was restored to his capital by him. Aḥmad died soon after in 1810.

Dūnama, son of Aḥmad, at first tried to continue the combat, single-handed, against the Fulbe. He was defeated however and forced to wander from town to town, had in his turn to appeal to Muḥammad al-Kānemi. As a reward for his services, the latter received half the provinces retaken from the enemy. From this time there were two rulers in Bornū: Muḥammad, who exercised the real power, contented himself with the title of Shaikh, and lived in Ngornū, while Aḥmad reduced to the role of nominal sovereign, resided with his court at Berberuā. To escape from his humiliating situation and to free himself from the tutelage of the Shaikh, the Sultān, abandoning Berberuā, installed his court at Wūdi, to the N. W. of Lake Chad. But he could not regain his independence.

Muhammad brought him by force back to Berberuā, then deposed him and put one of his uncles on the throne. This new Sultān also declined to comply with the wishes of the Shaikh and when he began to build a new residence at Birni al-Djadid, two miles to the N. E. of Ngornū, Muhammad deprived him of his power and restored it to Dūnama, who retained the title of Sultān till his death in 1818.

At the same time, no doubt in order to emphasise his independence of the older dynasty, Muhammad resolved to build himself a capital. In 1814 he began the building of Kūka, so called after a *baobab* (in Kanūri: *kūka*) which grew in the plain at the place chosen by the Shaikh as the site of his palace. At the same time he tried to restore the fallen fortunes of Bornū; he regained from the Fulbe a part of the provinces conquered by them and sent expeditions against the tribes of the East. In alliance with 'Abd al-Karīm Sabūn, Sultān of the Wadāi, he declared war on 'Othmān Burgumanda, Sultān of Baghirmi (see BAGIRMI and WADĀI). But Sabūn after ravaging Baghirmi, concluded a treaty which placed that country under his sway. To make up for this loss, Muhammad made an alliance with the Shaikh of Fazzān, ravaged the northern part of Baghirmi, and advanced to Massenya, but could not gain a decisive victory over the enemy who were strongly entrenched behind the Shari. The war continued till 1824 and was ended by a decisive victory of the Bornūans at Nghāla. At peace in this direction, Muhammad turned his attention to the west, and recovered the province of Bautchi but had to make peace with the Fulbe in 1826, after a defeat at the hands of Sultān Bello. He also made several attempts to conquer Kānem; he died in 1839, leaving the succession to his second son 'Omar, the eldest of his sons having been killed in 1817 during the war with Baghirmi.

Shaikh 'Omar (1835—1881) was at first content to govern in the name of the Sultān Ibrāhīm (1233—1263 A. H. = 1818—1846 A. D.), brother of Dūnama. He was of a peace-loving disposition and remained on good terms with the Fulbe and the Baghirmi, but he had much difficulty in keeping down the governors of the various provinces, who were constantly trying to make themselves independent. Taking advantage of these disorders, the partisans of the Saifids attempted, with the help of the Sultān of Wadāi, to restore the ancient dynasty to its former power and overthrow the Kānemid influence. Muhammad Ṣāliḥ, Sultān of Wadāi, acting in arrangement with the malcontents, took advantage of the absence of the Shaikh's troops on an expedition into the Zinder country to invade Bornū. On hearing of this, 'Omar threw Ibrāhīm into prison, and, collecting all the soldiers at his disposal, marched against the Wadāian army. He was totally defeated at Kusseri in an encounter in which his vizier Tirāb was slain and his brother 'Alī taken prisoner and had to take refuge in the western provinces after executing Sultān Ibrāhīm. The Wadāians ravaged Bornū, and burned Kūka, but retired on the approach of a Bornūan army from Zinder. Before departing, Muhammad Ṣāliḥ had installed 'Alī, the son of Ibrāhīm as Sultān in Birni al-Djadid. Left to his own resources, this prince was unable to resist Shaikh 'Omar successfully and was defeated at Minārem, perishing in the battle.

With him disappeared the last representative of the ancient Saifid dynasty. The rebels were crushed at all points, the partisans of the Saifids cruelly punished and Birni al-Djadid destroyed. Another revolt broke out in 1853, stirred up by 'Abd al-Rahmān, brother of 'Omar, jealous of the influence of the vizier Ḥādīdj Bashīr over the Shaikh. The rebels were victorious, Bashīr was put to death and 'Omar forced to abdicate; but on being threatened with exile in Dikoa, the Shaikh gathered some supporters, defeated 'Abd al-Rahmān and had him executed in 1854.

Henceforth 'Omar was allowed to rule undisturbed till his death in 1881. He could have claimed the title of Sultān but like his father, was content with that of Shaikh. He was a just and peace-loving ruler. Well disposed to Europeans, he gave a hearty welcome to Barth and Nachtigal. He unfortunately lacked energy and allowed himself to be dominated by those around him. After the death of his vizier Bashīr, he fell under the influence of the eunuch Settima who in the name of the Shaikh was the real master of Bornū. He carried out the wishes of 'Omar, who wished the throne to pass to his sons and decided the order in which they were to succeed him.

The eldest, Bu-Bakr, renowned for his generosity and military skill, reigned only three years (1881—1884). He died while preparing an expedition against Wadāi. He was succeeded by his brother Shaikh Brāhīm (1884—1885), who was followed by Shaikh Ḥāshim (1885—1894) another of 'Omar's sons. Monteil who visited this prince describes him as a gentleman and an ardent and educated Muhammadan. He took little interest in the affairs of state and lived in his palace surrounded by his 450 wives and 350 children. Ruled by his favourite, Maladam, he was not at all popular. The decline of Bornū, already apparent during the last years of Shaikh 'Omar became more manifest every day. The population had devoted themselves to agriculture and gradually lost all military qualities and in consequence of the tendency of the sovereigns to entrust the most important offices to individuals of servile origin, no one any longer took an interest in public affairs. Symptoms of disorganisation multiplied rapidly. The tributary princes and the great officials acted as they pleased. The Sultān of Zinder refused to pay tribute, the *Galadima* declared himself independent; the tribes of Wadāi made continual incursions and plundered and murdered with impunity up to the very market-place of Kūka. The Sultanate of Bornū was a tottering edifice, which the slightest blow might overthrow. It collapsed under the attacks of Rabah [q. v.].

In 1893, Rabah, after laying waste Baghirmi, entered Bornū. He seized Karnak Logon where he was rejoined by his ally Hayatu, the claimant to the throne of Sokoto. The Bornūan army, sent to meet them, was defeated at Gilba near Karnak and at Hamdje between Dikoa and Nghāl. Shaikh Ḥāshim, having himself taken command of his troops, was likewise defeated at Ham Habu on the shores of Lake Chad. This victory opened the gates of Kūka to Rabah and he was able to enter it without striking a blow. Ḥāshim then tried to come to terms with him; he was assassinated in 1894 by his nephew Abū Kiari who attempted to continue the struggle but was defeated and slain near Kūka. Rabah then destroyed Kūka and chose

Dikoa as his capital. Some of the sons of Hāshim stayed with the conqueror but others retired to Zinder where they were afterwards rejoined by the heir presumptive 'Omar Sanda, who had first of all sought refuge with the Sultān of Mandara.

The rule of Rabah in Bornū was brief. On the 22nd February 1900, the conquering African was slain near Kossuri by the French troops under Commandant Lamy. 'Omar Sanda, whom Foureau, the explorer, had discovered in Zinder, was restored as Sultān of Bornū but soon afterwards deposed in favour of his brother Djerbai, who appeared more capable of facing the difficulties of the situation. Faḍl Allāh, son of Rabah, prepared to regain the throne by force. Djerbai attempted to check him but was defeated and driven into Kānem. French troops had again to intervene to rid Bornū of Faḍl Allāh, who took refuge in Nigeria on being routed on the 2nd February 1901. From there he attempted another invasion of Bornū but came in contact with the French troops on the 13rd August 1901 at Guḍjba and perished in the battle.

The death of Faḍl Allāh has assured the re-establishment of the Kānemid family in Bornū. The Sultānate itself however has now lost much of its importance. The lands which compose it, are practically divided among the three European Powers whose spheres of influence extend up to Lake Chad: England, France and Germany. Kānem and Dameru are now part of the French possessions; Bornū proper with Kūka which is being rebuilt has fallen to England. The southern districts, with Dikoa, the most populous town at the present day are among the possessions of Germany.

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(G. YVER.)

BOROLLOS. [See BURULLUS.]

BOSNA-SARĀĪ (Slav SARAJEVO), the capital of Bosnia, built at a height of 1500 feet at the confluence of the Miglizza (Miljačka) and Bosna. In the xivth century there was a town called Vrhbosna on the site of the modern Sarajevo. The town did not become important till it became the residence of the Turkish governors. It is to the

greatest Wālf of Bosnia, Ghāzī Khusrav-Beg that Bosna-Sarāī owes most of its buildings and foundations. On the 19th August 1878 it was taken by General Baron Philippovich; occupied by Austria in terms of the treaty of Berlin, Sarajevo was finally annexed in 1908. The town, in which twelve towers of the ancient fortress still stand as witnesses of its history, has over 40,000 inhabitants and 106 mosques. See BOSNIA.

(CL. HUART.)

BOSNIA AND HERZEGOVINA.

I. STATISTICS.

The area of Bosnia and Herzegovina is 19,702 square miles; Bosnia alone being 16,173 sq. m. and Herzegovina 3529 sq. m. According to the census taken by the Turkish authorities in 1875, when these lands were still under their rule, the population was approximately 1,051,000 souls.

According to the census of 1910 the population of B. H. was 1,898,044 of whom

612,000	were	Muhammadians
825,338	"	Servian Orthodox
434,190	"	Roman Catholics
8,136	"	Greek Catholics
5,849	"	Augsburg Confession
488	"	Swiss Confession
8,202	"	Sephardic (Spanish) Jews
3,658	"	other Jews
96	"	various other creeds

The greater part of the population is engaged in agriculture. There are (reckoning by heads of families): 14,742 landowners; 136,854 free peasants; 79,701 kmets; free peasants who are also kmets 31,416; other individuals connected with agriculture 20,450; 1,668,587 persons in all with their families. The remainder of the population is chiefly engaged in trade and manufactures.

II. HISTORY.

The north-western corner of the Balkan Peninsula may be compared to the entrance to a bridge over which various peoples have passed from the earliest times on their migrations from the South-East to the West and from North to South. Before Roman times, Bosnia and Herzegovina were occupied by various Illyrian tribes. The only sources for our knowledge of pre-Roman conditions are the prehistoric remains. The oldest and richest deposit in Bosnia is the site of Butmir at Sarajevo; it dates from the Stone Age. The Illyrians were divided into numerous smaller tribes. Those who lived on the sea coast are described as pirates by the writers of antiquity and those who lived in the mountains are branded as robbers. The bravest Illyrian tribes lived in the modern Bosnia and Herzegovina. It was only after much fighting that the Romans succeeded in subduing them (6 B. C. — 9 A. D.). For four centuries Bosnia and Herzegovina were Roman provinces. At first they formed a part of the province of Illyricum but were later united with the territory along the Adriatic coast to form the province of Dalmatia. In the first and second centuries A. D. the mines of Bosnia were worked with great energy. To transport more easily the products of the mines and to be able to defend more readily the area between the Save and the Danube and the lands to the north of the Danube (Pannonia), roads were made which ran from Salona (the modern Spalato) to the modern Sisak and Mitro-

vica and were thence further extended. In Ilidže near Sarajevo, there was a beautiful bath, and very fine mosaic pavements have been found in Stolac (Herzegovina). The second and third centuries A. D. furnish numerous examples of Pannonian and Illyrian soldiers who rose to be Emperors. The greatest Illyrian Emperor was Diocletian who did a great deal for his favourite province and native land of Dalmatia. In his division of the Empire, Bosnia and Herzegovina remained with Italy and the west. It was from there that the Christian religion first spread among the towns of the coast and thence into the highlands of Bosnia. After the division of the Empire in 395, the influence of the new Imperial city of Constantinople began to make itself felt in this area.

The Turano-Slav migration of Avars and Slavs in the viiith century destroyed the remains of Roman civilisation and brought about the modern ethnographic conditions in the region along the Bosna and the coast of Herzegovina, which was then called Hum (Chlm). The Slav tribes, among whom the bond of union was a loose one, were led by chiefs, called Voivods and until the defeat of the Avars at the attack of Constantinople (626) were under their rule. Between 626 and 640 some of the larger tribes, known collectively as Croats and Serbs threw off the Avar yoke and penetrated into the north-western part of the Balkan Peninsula where they conquered Dalmatia, Bosnia and Herzegovina, Montenegro, North Albania and the territory of Novi-Bazar. The Slav tribes, who occupied the modern Dalmatia as far as Cetina and part of modern Bosnia approximately up to the River Urbas, were known as Croats. At the head of these tribes was the Great Župan whose vassals were called Župans. The original stock of the Serbs settled in Montenegro and the surrounding country, in Zeta and the land of Ruška called after the river of the same name. The Croats later adopted Roman Catholicism, while the Serbs from the beginning were adherents of the Orthodox Greek Church. In the midst of these Croats and Serb tribes, thus divided into two nations, arose Bosnia, inhabited by tribes speaking the same language. Bosnia and Herzegovina was divided into Banates. The rank of Ban is probably of Avar origin and the name certainly is.

From the viith to the xiith century the people of Bosnia and Herzegovina shared the lot of the Croats and Serbs. They recognised the Byzantine Emperor as suzerain, although not directly, till Hungarian power incorporated in its Empire or at least its sphere of influence, first Croatia, then advancing southward in the beginning of the xiith century, the territory around the confluence of the Rama and the Narenta. Under the Hungarian king Koloman (1096—1116) whose rule extended not only over the interior of the ancient Croat kingdom but also down to the Dalmatian coast, the partial occupation of Bosnia took place. In the year 1137, Bosnia submitted to King Bela II, who appointed his 5 year-old son Ladislaus, "Duke of Bosnia". The Hungarian supremacy did not, however, destroy the power of the native chieftains. The ancient laws and customs remained intact and the country continued to develop on its own lines. In Bosnia, neither the Roman Catholic nor the Orthodox faith was able to become supreme. The New Slav inhabitants of the Dinaric Alps retained for long their pagan

beliefs and were thus inclined to be neutral in religious matters. The position of this people between two different religions prepared the way for a new faith, Bogumilism, which in spite of the persecutions of the Popes, the Hungarian and Servian Kings, gradually became more powerful and has left its mark on the history of Bosnia. Thousands of more or less rudely executed monuments attest to the present day the once general dissemination of this faith. The splendid tombs at Stalac and Kakanj-Dobaj may be specially mentioned. The nobles of Bosnia and Herzegovina, the Voivods and Knezes early became converts to this faith and even the Lord of the land, the Banus, for a period professed the new religion.

The history of Bosnia from 1137 to 1878 may be divided into six periods. I. Bosnia under Bans who ruled the whole land (1137—1251). II. Bosnia under Bans who ruled various parts contemporaneously (1251—1314). III. the period of the two Kotromans (1314—1377). IV. the Bosnian kingdom and the Duchy of St. Sava (1377—1463). V. the division of the land between Hungary and the Ottoman Empire (1463—1528) and VI. Bosnia as a province of the Turkish Empire (1528—1878).

The first period of the rule of the Bans in Bosnia covers the reigns of four Bans of whom the most important was the Ban Kulin. At the end of the twelfth century the Bogumil sect began to spread and the Papal court took energetic steps to suppress them. In the year 1180 Ban Kulin appears as ruler of the land. It is related of him that he did much for the material prosperity of the country. The Kulenovičbegs (a prominent Muḥammadan family in Bosnia) believe they are descended from him though there is no documentary evidence on this point. The period after the death of Kulin-Ban, is a gloomy one in the history of Bosnia. The Catholic party regarded Prijezda of the Banal family of Kulin as ruler, while the Bogumil national party, who were in the majority, flocked round Mate Ninoslav. During his long reign, Ninoslav sometimes made peace with the king of Hungary and sometimes called in the help of the Pope against him and was always able to extricate himself cleverly from the most difficult complications and embarrassments. Fortunately for Ninoslav, the Dalmatian towns, struggling with one another fully occupied the forces of the Hungarian king.

After the death of Ninoslav, however, in the fifth decade of the xiiith century the power of Bosnia began to totter. The Hungarian king Bela IV had given the western part of the modern Servia with the fortress of Mačva to the Russian Duke Rostislav, who had married his daughter Anna. At this period the leading Croat-Dalmatian vassal-families, who had come to the king's help against the Tatars, particularly the Šubić the ancestors of the Zrinyis, began to come to the front. For these families Bela created Banates in some districts such as the Banate of Soli (Fuzla) and of Usora (Ozora). Bosnia thus became a land divided up into numerous little divisions, while in Herzegovina the feudal tenure was in the hands of a few of the chief families. The confusion, which arose on the extinction of the Arpad dynasty of Hungary, further favoured this partitioning of the country.

In 1314 arose a dynasty in Bosnia: the family of Kotroman which was descended from Prijezda.

Stefan Kotromanović (died 1353) reigned 30 years. He also was a Bogumil although surrounded by Catholic clergy; his wife was certainly a Catholic. Outwardly he appeared strongly attached to the alliance with Hungary and claimed its protection but in secret when it suited his interests he intrigued against this power. His daughter Elizabeth came to the Hungarian court at Ofen where the young and widowed king Louis the Great fell in love with and married her.

After the death of Kotromanović his nephew Twtрко succeeded him as Ban. At the beginning of his reign during his minority he was under the guardianship of his mother. He had to defend himself against many risings of his vassals, and not only acknowledge the suzerainty of his uncle (as the rock-inscription at Drežnica shows) but also feel it. But all this adversity only served to steel the character of this prince whose keen eye quickly saw the weaknesses of his enemies and who is easily the most prominent figure in the history of his country. In the year 1377 he took the title of king, had himself crowned by the Church and founded the kingdom of Bosnia which was destined however to but a brief existence. King Louis of Hungary made no objection to his elevation to the regal title. The exact details of this procedure are unknown. The most important part of the reign of Twtрко falls into the epoch (1382—1391) of the confusion which arose on the death of Louis the Great. He took advantage of the rebellions in South Hungary and Croatia against the queen Elizabeth and extended his territory at the expense of the Hungarian power which had been broken in these areas. One after the other the Dalmatian towns with the exception of Zara submitted to him. He fought on the side of the Servians in the sanguinary battle of Kosovo (15th June 1389) and entered into possession of the Servian lands on the coast. Whether by his adoption of the Servian regal title he is to be regarded as the champion of the downtrodden Servian national spirit, is uncertain. It is certain that he made himself independent on all sides and he is to be regarded as the founder of the kingdom. Twtрко I was succeeded by his younger brother Stephen Dabiša (died 1395) who was followed by Twtрко's natural son Stephen Ostoja I (died 1418); on the latter's death, the rule was shared by his legitimate son Stephen Ostojić (1418—1421) and Stephen Twtрко II (1404—1443) son of Stephen Twtрко I. From 1444—1461 reigned Stephen Tomaš, natural son of Ostoja, whose son Stephen Tomašević was the last male heir of the Kotromanovic.

The great results of Twtрко's reign disappeared under Stephen Dabiša. He became the vassal, in the mediaeval sense of the word, of King Sigismund of Hungary, on which account the Dalmatian towns lost their confidence and interest in the king of Bosnia. The reign of Sigismund of Hungary was unpopular; the disastrous battle of Kosovo was followed by the victory of the Turks at Nikopolis in 1396. The opponents of the King of Hungary made alliances with the Turks; so did the Christian princes of the Balkan Peninsula. The kings of Bosnia in this period were mere tools in hands of their "Magnates". Affairs were managed by two real statesmen; in Bosnia, Hervoja, Duke of Spalato (died 1416) a scion of the family of Hrvatini and in the south Sandalj Hrančić (died 1435) son of the Voivod Hranja Vuković

from whose family sprung the later independent princes of Herzegovina. In the year 1408 the fortress of Dobor was taken after much fighting by Sigismund's generals, Nicolas Garay and John Maróthy and King Twtрко II taken prisoner.

The Ottomans profited by this struggle. Hervoja became the governor for the Hungarian king but in the year 1415 with the help of the Turks he annihilated a Hungarian army. He made his headquarters in the fortress of Jajce which he had built, but the Turks remained, although in a small part of the country (in the south-east of the modern district of Serajevo), nevertheless permanently within Bosnian territory. Bosnia henceforth was in the sphere of influence of the Turks, Hungarians and Venetians. A further blow to the unity of Bosnia was that Sandalj's nephew, Stephen Vukčić, "The chief Voivod of Bosnia by the grace of God" in 1448 adopted the title of Duke of Saint-Sava and forced Bosnia to recognise it. From this time on, his land was called "Herzegovina". Till the year 1463 the devoted country offers a melancholy picture. Even the victories of John Hunyadi could not inspire the kings of Bosnia to throw off the Turkish influence under which they had so completely fallen. After the fall of Constantinople in 1453, it was only a question of time when the advancing tide of Ottoman power would attain like successes in the north and west. Turkey ultimately took possession of Bosnia. The last king Stephen Tomašević fell a victim to his double dealing. His contemporaries accused him of the murder of his own father; he was suspected of having sold the fortress of Semendria to the Turks and the powers that might have protected him finally paid no heed to his promises and left him to his fate. He took refuge in the strong fortress of Jajce and made it his residence as he no longer felt secure in the southern parts of his country. The Turkish hordes occupied Bobovac, Jajce and Ključ in rapid succession and the king himself was taken prisoner. The end of this unfortunate monarch is variously given; it is certain that the Sultān had him beheaded to make sure of keeping his lands. (A head joined to a skeleton is still shown as that of Stephen Tomašević).

Bosnia did not yet pass totally under Turkish rule however. King Mathias of Hungary captured the north from the Ottomans and in 1463 went to war for the possession of Jajce which he also took and retained in spite of the valiant defence of the Janissaries. Nominally he preserved the independence of the conquered district intact and gave it a titular king in the person of Nicolas Ujlaky, a rich magnate, in 1471. This district comprised the ancient Banate of Bosnia (the lands on the Save as far as Srebrenica, the modern district of Turla) with the addition of Teočak (near Zvornik). The Banate of Jajce remained under military occupation and was in close relations with the Lower-Slavonic counties. Nicolas Ujlaky's rule soon came to an end. His son John became Regent of Bosnia in 1491 and Hungarian arms withstood the Turks even after the disastrous battle at Mohács in Bosnia. Till 1528 only part of Herzegovina and the southern part of Bosnia were in the hands of the Turks.

It was only after the break-up of the Hungarian kingdom in 1526 that the lands which still retained their independence, succumbed, and the continuous exertions of the great conqueror Su-

laimān I finally made all Bosnia a Turkish province. The richer and more intelligent classes of the population, the greater part of the landowners, adopted Islām; they proved zealous professors of the faith of Muḥammad, since their ancient privileges were confirmed. The history of Bosnia and Herzegovina after the Turkish conquest is that of the Ottoman Empire. The annals of the xviith and xviiith century are full of fights with Hungary under the Hapsburgs. "The lords, formerly Bogumil, brought up amid the turmoil of constant warfare, born to command natives of the country, well acquainted with the affairs of Hungary and the Hungarians, filled with a fanatical hatred of the Papal Court, were qualified to play a prominent part in the war against Hungary". As long as the power of Turkey was still at its zenith, and the army of the German Emperor was unable even for a period to free Hungary from the Ottoman yoke, the Christian population of Bosnia took no active part in the struggle. The ruling element was the native Muḥammadans who made their influence felt in the Turkish part of Hungary also. From their ranks came the heads of the civil and military services. Between 1544—1611 nine statesmen born in Bosnia held the office of Grand Vizier, the highest in Turkey; among them were three of the family of Sokolović (of Goražda). The Muḥammadans of Bosnia undertook the defence of the northwestern frontier of the kingdom alone. The number of Wālīs of Bosnia is variously given, according to the date which is taken as authoritative for the first appointment of a governor, and whether an individual who held the office of Wālī on several occasions is counted once or several times. The Muḥammadan historians of Bosnia and Herzegovina call Ishāk-beg, appointed in 1418, the first Wālī. From 1418—1878, 264 Wālīs were appointed. The most famous Wālī of Bosnia and particularly celebrated by the Muslims of the country was Ghāzī Khusrāwbeg (1506—1512 and 1520—1542). The value of the *Wakfs* which he devoted to scientific and humanitarian purposes was several millions of crowns in the modern reckoning. A part of his endowments and of the library still exists. The Mosque, Medrese and Khānkāh which he founded in Sarajevo are still the objects of pious reverence. Till 1583 Bosnia was a Beglik and after that date a Pashalik. The first Pasha was Ferhād Pasha Sokolović. The Sultān's governor resided first in Sarajevo, later, when all Bosnia passed under Turkish sway, in Banjaluka and after 1686 (according to some even earlier) in Travnik. Turkish Bosnia comprised: the interior of Bosnia Krajina (Turkish Croatia with Bihać, which was conquered at the close of the xviith century), the Sandjak of Novi-Bazar, and Herzegovina with Trebinje and Zeta. The feudal troops, under their hereditary captains, remained faithful to the provincial government as long as the Turkish power was unshaken, and Bosnia was a bulwark of the Ottoman Empire. In the xviiith century the fortune of war changed. Ofen fell; in 1697 Count Eugen of Saxony burnt the suburbs of Sarajevo and Bosnia's reputation as impregnable was lost. After the peace of Požarevac (1718) the Sultān surrendered a part of Bosnia on the lower course of the Save to the Emperor and King Charles III. This district had, however, to be given back to Turkey after the unfortunate campaign of 1739.

As the policy of the Hapsburgs was mainly concerned with the west, Bosnia remained unmolested under Turkish rule in the xviiith century, the Eastern policy of the statesmen of Vienna now being to preserve the integrity of the Turkish kingdom, in agreement with Western Powers. This principle was adhered to in spite of the beginning of the decline of Turkey and the loss of Servia (1804-1815), Egypt and Greece. In Bosnia, nevertheless, affairs began to be more and more unsatisfactory early in the xixth century. The "European" reforms of government in Constantinople met with little favour in Bosnia and the Slav Muḥammadans took up arms to resist them under the leadership of Husain, captain of Gradačac (1830). The Vizier Mehmed Wedjīhi Pasha wished to introduce in 1840 the modern administration which had been announced in 1839 through the Khattī Sherif of Gül-Khān and began to replace the native captains of each district by Muḥammadans, who had been appointed in Constantinople. The Bosnian aristocracy felt this to be a heavy blow to them and therefore the Muḥammadans of Sarajevo rose against the Vizier. They were put to flight by the Sultān's troops at Vitez (in the district of Travnik). In the years 1843 and 1846, revolts broke out in Krajina (Turkish Croatia) because the Turkish government demanded the payment of the legal dues by the Muḥammadans there who would not pay their taxes. The rebels were scattered on both occasions. A fertile source of unrest was the undefined relationship of the Muḥammadan landlord (*spāhi*, *beg agha*) and the peasant (*kmets*).

The kmets complained that they were at the mercy of the will of the landlords. The Wālī Tāhīr Pasha decreed in 1848 that the forced labour of the kmets on the private estates (*beglik*) of the landowners should cease, while the kmets were to give the landlord one third (the so called Tretina) of the corn, fruit and vegetables produced on their own holdings and the half of the hay. Neither the kmets nor the landowners were satisfied with this enactment. Therefore, when Tāhīr demanded that every Muḥammadan and Christian household should pay 44 piastres half yearly and each Christian 7 piastres *Kharađj* in addition and that the legal tithe was to be paid on all holdings, the Muḥammadans in Krajina rose in revolt and besieged the fortress of Bihać. The rising was secretly favoured by 'Alī Pasha Rizvanbegović, the then Vizier of Herzegovina, and soon spread over almost the whole of Bosnia till the Serdār 'Omar Pasha defeated the rebels in the winter of 1850-1851. In the spring of 1851 he had 'Alī Pasha Rizvanbegović arrested in Buna (near Mostar) and led away, a prisoner. It was given out that 'Alī Pasha had been accidentally shot while being taken away. Some of the remaining prisoners were executed, some banished and the ancient political institutions reorganised. The residence of the Wālī was moved from Travnik to Sarajevo again and the power of the Bosnian aristocracy broken. Parallel with the unrest among the Muḥammadans of Bosnia, discontent developed among the Christians who complained that the reforms promised in 1839 and 1856 by the Khattī Humāyūn had not been carried out. In some districts the Christian peasants rose against the Muḥammadan landlords and as the Turks took harsh measures in reprisal, numerous Bosnian Christians fled to Austria and besought the government at

Vienna to intervene (1888). They also presented to the Turkish Ambassador, a petition to the Sultan, in which they asked to be protected against their landlords. The Porte sent a commission to Bosnia to settle the point in dispute. In 1859, the ordinance of the 14th Şafar 1276 A. H. (17th September 1859) regarding the Bosnia-Herzegovinian Cifteliks came into force, which regulated the payments of the kmets to their landlords and other rights and obligations, on both sides. The enforcement of the decree of Şafar was defective however and gave cause for new disputes. In spring 1875 a rising of Christians took place in Herzegovina, which proved fateful to Turkey and spread into Bosnia also among the Serbian Orthodox Christians and really only came to an end on the occupation of the two provinces by Austria-Hungary as a result of the Berlin Congress of 1878. The last Wali of Bosnia was Aḥmad Mağhar Paşa (1878).

On the 5th October 1908, the annexation of Bosnia and Herzegovina was proposed and the European powers and finally Turkey also agreed. On this day the Emperor Franz Josef I published through his Foreign Minister, Count von Aehrenthal, an autograph letter in which he extended the rights of his suzerainty to Bosnia and Herzegovina and decreed that the order of succession in the ruling house was to apply to these lands also.

III. LEGISLATION.

In the proclamations issued on the advance of the Austro-Hungarian troops into Bosnia and Herzegovina it was announced that the old laws were to remain in force in so far as they were not abrogated by new ones. The first thing necessary therefore on the occupation was to collect the Turkish laws then in operation and translate them. These were published in the Collection of Laws and Ordinances of Bosnia and Herzegovina in 1878—1880 and deal with various branches of law particularly the land laws, the various kinds of landed property and its conveyance, commercial law and the commercial and Şari'at courts etc.

Till the proclamation of the new constitution in 1910, legislative power in Bosnia and Herzegovina belonged to the Crown and the right of bringing in bills proposing legislation to the Provincial Government of B. H. By the new constitution a Parliament (*sabir*) has been summoned to co-operate in the legislation of the country. The Parliament consists of nominated *ex officio* members and elected deputies. The *ex officio* members are: the Ra'is al-'ulamā, the director of the Waḳf-Ma'arif; the Muftis of Sarajevo and Mostar and in addition the Mufti who has held his office longest, the four Orthodox Serbian Metropolitans and the Vice-President of the Grand Administrative and Educational Council of the Orthodox Serbian Church, the Roman Catholic Archbishop and two Roman Catholic Diocesan Bishops and the two Provincials of the Franciscan Order. The Sephardic Chief Rabbi, the President of the Chamber of Advocates, the Mayor of the capital, Sarajevo, and the President of the Chamber of Commerce and Industry in Sarajevo. The number of elected Deputies is 72. The period of office of the members of Parliament is fixed at five years. A resolution is only valid if more than half the members are present and those present must be absolutely unanimous.

For a resolution which concerns legislation in religious matters, the presence of at least four fifths of all members and a majority of at least two thirds of those present is required. All bills within the province of the Parliament require the approval of the government of Austria and Hungary before being brought into the House. Bills approved by the Parliament have to be approved by both states of the monarchy and require the sanction of the Crown. The sphere of legislation of the Parliament of Bosnia and Hungary is confined exclusively to domestic affairs. A provincial council of nine of its members is chosen by the Parliament to represent its interests and give utterance to its wishes in such public matters as Bosnia and Herzegovina is interested in. Each denomination in Parliament elects representatives to the provincial council in proportion to its numbers in the country.

The most important matters, that fall to be dealt with by the Parliament are: the settlement of the annual Budgets, the borrowing of new loans and the conversion of those already existing; the sale or mortgage of the property of the state; criminal law; civil law with the proviso that the application of Şari'at law in dealings of Muḥamadans with one another as regards marriages, inheritances or family affairs, shall be guaranteed; sanitation; industrial conditions; matters affecting the general prosperity of the people, educational matters relative to all educational institutions; religious questions, concerning the relations of the denominations to one another or to the government in so far as the enjoyment of equal rights, the internal organisation and the public exercise of worship of the several denominations recognised by law is not interfered with; agrarian laws; the introduction of new taxes and the increasing of those existing or the making of special additions to a tax already being levied; the building of railways, for which proposals are made by the government, the making of roads, ways and other means of communication; the organisation of the communities; the examination and approval of accounts etc. The estimates of the provincial income and expenditure have to be placed before Parliament annually and regularly by the provincial government, and Parliament must proceed without delay to discuss them so that they may be passed before the beginning of the next year. If the estimates are not dealt with punctually by Parliament the Budget of the coming year remains in force until the new one is passed in the statutory fashion to replace it.

The members of Parliament are elected by the people on a denominational basis. All male citizens of Bosnia and Herzegovina, over 24 years of age, who have had a fixed abode in the country for at least a year, are entitled to vote, as also are similarly qualified citizens of Austria-Hungary who are engaged in the Civil Service of Bosnia and Herzegovina as civil servants or teachers. All males over 30 years of age, who are qualified to vote, and are in full enjoyment of civil rights are eligible for election to parliament, with the exception of officials in the Civil Service of Bosnia and Herzegovina, officials and employees on active service on the national railways and also teachers and other officials in the public schools. The electorate is divided into Curias. Of the 72 deputies to be elected, 18 are allotted to the first Curia, 20 to

the second and 34 to the third. Within the first Curia and in the second and third Curias taken together, the seats are divided in proportion to the numbers of the three chief denominations of the population, so that in the first Curia the Catholics have four seats, the Muslims 6, the Servian Orthodox Church 8, and in the second and third Curias, the Catholics have 12, the Muslims 18, the Servian Orthodox Church 23. In addition the Jews in the second Curia have one seat. In the first Curia the following are eligible to vote: *a*) in the first class of voters: all Muhammadan landowners who pay a land tax of at least 140 Kr. (£ 5—16—8). Landowners of other denominations, who pay a tax of not less than 140 Kr. are allowed to vote either in this class or in the division of the second class into which they would fall by their religion; *b*) in the second class of voters: all persons who pay not less than 500 Kr. (£ 21—6—8) in direct taxes excluding licenses; persons who have completed their studies in all High Schools and other similar educational institutes within the Austro-Hungarian monarchy; the clergy of all denominations recognised by the law; all officials and teachers whether active or pensioned in the Civil Service of Bosnia and Herzegovina as well as officials on the railway or officers in the army; and lastly officers on the retired list. The Second Curia consists of all inhabitants of towns who are not already in the First Curia. Eligible voters living in the country and not in the first Curia form the Third Curia. In the election of representatives of the first class of voters in the First Curia, the whole country forms one Muhammadan electoral district, while for the election of representatives of the second class of voters in the First Curia, the whole country forms an electoral district for each of the two religions. Each voter in the First Curia has to vote for as many candidates as there are seats allotted to the electoral district he is voting in. For the election of representatives of the Second and Third Curias, the whole land is divided into denominational electoral districts each of which elects a deputy. Each voter is also entitled to vote for candidates in another Curia than that to which he himself belongs. The members of those denominations which are too small to have a separate seat allotted to them, e.g. the Protestants, are entitled to vote at the elections in one of the denominational electoral bodies of the Curia according to the particular Curia to which they belong.

The first ceremonial opening of the Parliament took place on the 15th June 1910 in Sarajevo. The new provincial constitution has in the first session of Parliament answered the expectations placed on it in a most satisfactory manner and proved a most useful instrument for the harmonious co-operation of the people and the government in the administration of the country. The new Parliament has already instituted, within the brief period for which it has existed, numerous reforms in all branches of public life.

IV. ADMINISTRATION.

Bosnia and Herzegovina form a single province, which, in accordance with the Austrian statute of the 22nd February 1880 and article VI of the Hungarian statute of 1880, is under the responsible government and supervision of the

common ministry of the Empire and Kingdom. The Common Minister of Finance attends to the above mentioned classes of business on behalf of the common ministry. The administration of the county and the carrying out and enforcing of the laws is the duty of the provincial government of B. H. in Sarajevo, which is under the common ministry and is responsible to it for its administration. The head of the provincial government is as a rule, a military officer of high rank (the Commandant of an Army Corps or an Army-Inspector) who is assisted in the civil administration of the county by the civil Adlatas. The provincial government consists of four divisions, viz. the administrative departments and the departments of Justice, Finance and Commerce. At the head of each department is a Chief Secretary. The division of the country as it was under Turkish rule has been taken over by the new government with a few unimportant alterations. The country is divided into six districts, viz. Banjaluka, Bihać, Mostar, Sarajevo, Travnik and Tuzla. The number of counties is 54. The counties in the district of Banjaluka are: Banjaluka (the town and the county round it forming two separate counties), Dervent, Bosnian Dubica, Bosnian Gradiška, Bosnian Novi, Kotor-Varoš, Prnjavor and Tešanj; in the district of Bihać: Bihać, Cazin, Ključ, Krupa, Bosnian Petrovac, Sanski-most; in the district of Mostar: Bilek, Gacko, Konjica, Ljubinje, Ljubuski, Mostar (the town and the county round it forming two separate counties), Nevesinje, Stolac and Trebinje; in the district of Sarajevo: Čajnica, Foča, Fojnica, Rogatica, Sarajevo (the capital Sarajevo has its own organisation) Višegrad and Visoko; in the district of Travnik: Bugojno, Glamoč, Jajce, Livno, Prozor, Travnik, Varcar-Vakuf, Zenica, Žepče and Županjac; in the district of Tuzla: Bjelina, Brčka, Gračanica, Gradačac, Kladanj, Maglaj, Srebrenica, Tuzla (the town with the industrial area forming one county and the county district another), Vlasenica and Zvornik. The number of civil servants and other officials in the service of Bosnia and Herzegovina was in 1909, 10,944. Of these 3,846 were Austrian, 3057 Hungarian citizens, 4024 citizens of Bosnia and Herzegovina and 17 citizens of foreign states. The estimates approved by the government for 1910 were:

Expenditure . . .	5,182,886 Kr. (£ 215,954)
Income . . .	5,338,570 Kr. (£ 222,438)

In regard to Public Health it may be noted that in 1909 there were a provincial public hospital in Sarajevo, 9 county and 14 local hospitals, 1 private hospital and 55 dispensaries. Steps have been taken in 34 counties to eradicate the syphilis which is very prevalent among the people. To counteract the dangers to which pilgrims are liable on their journey to Mecca, suitable steps have been taken. In the year 1909-1910 56 individuals made the pilgrimage.

V. RELIGION.

Before the Austrian occupation Islām as a denomination did not have a particular organisation in Bosnia and Herzegovina any more than in the other districts of Turkey. The Orthodox Servs, who were officially considered to belong to the Greek Church, the Catholics and Jews (Spanish) were regarded as *Millets*. The Greek Catholic and the Evangelical Church only appeared after the

occupation through the immigration of adherents. The organisation of the Evangelical Church in the country is at present being carried out. The Serv. Orth. Church was reorganised in 1905 and was granted permission to regulate and govern its ecclesiastical and educational affairs independently and free from state supervision provided the laws of the country were not infringed. There is a special statute of the same year defining the work and sphere of influence of the autonomous Serv. Orthod. Church in ecclesiastical and educational matters.

The Muslims had, as early as 1881, expressed the wish to have a head of their own (*Ra'is al-'ulamā*), who, supported by a committee of men learned in the law, could govern their religious affairs. In 1882 this wish was granted and the committee mentioned, consisting of the Ra'is as President and four other members, was constituted. In 1883 a provisional Waqf Commission was appointed, whose duty it was to ascertain details of all Waqfs in the land, to control their expenditure and to carry out any new regulations regarding the administration of the Waqfs. In 1884, provisional Waqf commissions were instituted in all the districts; these were presided over by the Kādī of the district and had to enquire what Waqf property existed, to look after mosques and Waqf buildings and particularly to supervise the trustees (*Mutawalli*) and officials, to lay their accounts before the Provincial Waqf Commission and to carry out the directions of the latter. In 1894 the Waqf administration was reorganised. In place of the provisional Waqf Commission, a Provincial Waqf Commission, a deliberative and administrative body, and a Provincial Waqf Board as an executive body were introduced. The Provincial Waqf Commission is composed of the President, Inspector (*Mufattiṣh*), Secretary (*Kātib*), four members of the *Madjlis-i 'Ulamā*, two Judges of the Chief Shari'at Court and two prominent Muḥammadans from each of the six districts of B. H. who hold office for 3 years and are nominated by the ministry. The Provincial Waqf Board consists of the President of the Provincial Waqf Commission, the Inspector, Secretary and the necessary clerical staff and accountants.

This was the state of affairs till 1909, when the Muḥammadans received the right which had already been granted to the Servian Orthodox Church in 1905, of managing their religious affairs themselves. The main provisions of the Statute are as follows: The duties of the Waqf-Ma'arif committee of management are: the foundation and maintenance of mosques and other Muḥammadan buildings, religious, educational or charitable; the education and payment of the required number of clergy and teachers; the education of the Muḥammadan youth in the belief and spirit of Islām; and as far as possible the propagation and consolidation of a knowledge of their religion among Muḥammadans. The administrative machinery of the Waqf-Ma'arif consists of: the Djamat (*djamā'at*)-assemblies; the Djamatmadjlises; the district commission; the Provincial Assembly and the Committee of the Provincial Assembly. There are also certain specially elected bodies; the district assemblies and the county committees. All the above mentioned bodies are elected by the Muḥammadan populace in accordance with the provisions of the Statute. The autonomous Waqf-Ma'arif and religious

authorities discharge all business falling within their province according to the provisions of the statute absolutely, so that there is no appeal to the civil courts against the decisions of these boards so long as they are not contrary to the common law of the land. In case the law should be broken by a legal decision of one of these autonomous boards, the government has only the right to annul the decision and to refer the matter to the autonomous board concerned for reconsideration with a view to coming to a new decision.

The provincial government may demand that the 'Ulamā-Madjlis, the provincial assembly and its committee shall give it particulars of its own proceedings and of the managing body of the Waqf-Ma'arif and these committees are bound to supply the desired information.

All the Muḥammadans in a community with at least 100 Muḥammadan members form a Waqf-Ma'arif Djamat. The Djamatmadjlis is elected for 3 years. The representatives of all the djamats in a district form the district assembly. The work of the district commission consists mainly in acquiring information on all the movable and immovable property of the Waqf-Ma'arif, the supervision of the religious and Waqf-Ma'arif buildings; supervising the work of the Mutawallis as well as of all individuals in the district, who are paid out of the funds of the Waqf-Ma'arif; seeing that the curriculum of the Medreses, Mektebs and other Waqf-Ma'arif institutions is properly carried out and making a report to the Mufti, the 'Ulamā-Madjlis or to the political officials in cases where it comes to the knowledge of the commission that the curriculum for instruction in the Muslim religion is not being adhered to in public schools or institutions.

The Waqf-Ma'arif Provincial Assembly is the chief autonomous governing and supervising body for all the Waqf-Ma'arif property in Bosnia and Herzegovina. Its meeting place is in the capital Sarajevo. Its members are the Ra'is al-'Ulamā, the Muftis of Banjaluka, Bihać, Mōar, Travnik, Tuzla and Sarajevo, the Waqf-Ma'arif Director and lastly 24 members elected by the district commissions. The statutory President of the national assembly is the Ra'is al-'Ulamā, while the Vice-President is elected by the members themselves from their number. The special duties of the Provincial Assembly are the supervision of all that is done by the various branches of the Waqf-Ma'arif and of all the officials of the Waqf-Ma'arif and their subordinates; deciding on the erection of mosques, medreses, mektebs and the refectories connected with them; deciding on the erection of schools, educational and charitable institutions of all sorts and on the purchase, exchange or burdening of all the movable or immovable property of the Waqf-Ma'arif, as far as it is in accordance with Shari'at law; the settlement of the annual estimates for the individual Waqfs and the funds of the Central Waqf-Ma'arif; the alteration of existing and the passing of new regulations regarding the management and supervision of the property of the Waqf-Ma'arif.

The committee of the Provincial Assembly is its governing and executive body. It consists of the Waqf-Ma'arif Director who is president, the Mufti of Sarajevo and six other members elected from its midst by the Assembly. The committee of the National Assembly is particularly concerned

with the routine business of the Waḳf-Ma'ārif property, the supervision and direction of the activities of the district commissions; the supervision of individual Waḳfs as regards the management of their property and the fulfilment of the object for which they were founded; the collecting of the revenues of the Waḳf-Ma'ārif and the application of them in accordance with the decisions of the Provincial Assembly; the approval of the foundation of Waḳfs for pious or useful purposes and the acceptance of presents and legacies; the appointment of Mutawallis and other administrative officials of the Waḳf-Ma'ārif; the appointment of secular teachers at the Waḳf-Ma'ārif schools, of officials and servants at the district commissions, the exercise of disciplinary authority over these individuals; the making of proposals to the 'Ulamā-Madjlis, regarding the appointment of ecclesiastical or educational officials paid out of Waḳf-Ma'ārif funds.

Each independent Waḳf is managed by a Mutawalli, appointed by the committee, according to their regulations. The Mutawalli represents the Waḳf managed by him before a court or other authority.

The resources of the Central Waḳf-Ma'ārif consist of the movable and immovable property which has been collected in the past in the National Waḳf Fund or may be accumulated in the future. The object of the Central Waḳf Fund is: the defrayal of all the expenses of administration of the machinery of the Waḳf-Ma'ārif; the settlement of the expenses of maintenance and of the public contributions to the Waḳf Funds; the granting of subsidies for the repair and building of mosques, the maintenance of the staff of mosques, religious institutions and schools for which there are no or only insufficient Waḳfs etc.

The 'Ulamā-Madjlis, which has its seat in Sarajevo, is entrusted with the supreme direction of Muḥammadan ecclesiastical affairs in Bosnia and Herzegovina. The 'Ulamā-Madjlis consists of: the Ra'īs al-'Ulamā as president and four members. The Ra'īs al-'Ulamā and the members of the 'Ulamā-Madjlis are appointed by a separate Curia at a secret sitting. This Curia is composed of 30 persons of the rank of *Khōdjā* viz: the Muftis of Sarajevo, Banjaluka, Bihać, Mostar, Travnik and Tuzla as *ex officio* members and 24 elected members. The King-Emperor appoints as Ra'īs al-'Ulamā one of three candidates who are selected by the Curia. When there is a vacancy in the membership of the 'Ulamā-Madjlis the Imperial and Royal Common Ministry appoints one of two candidates selected by the Curia. The Curia applies to the Shaikh al-Islām in Constantinople to grant powers to take up the religious duties of his office to the individual appointed Ra'īs al-'Ulamā by the King-Emperor. This request is transmitted to the Shaikh al-Islām through the Royal and Imperial Embassy in Constantinople. The 'Ulamā-Madjlis is empowered to govern, supervise and direct all the affairs of Islām; to note any necessity for building mosques or other religious buildings such as Mektebs, Medreses and other denominational educational and charitable institutions and to lay proposals with regard to them before the administrative of the Waḳf-Ma'ārif; to see that the laws of Islām are not broken in the Muslim denominational schools, nor in the public schools and institutions as well as generally;

to co-operate with the Waḳf-Ma'ārif Provincial Commission to prepare a curriculum for all the education in the Medreses and Mektebs as well as for the religious instruction in the other institutions of the Waḳf-Ma'ārif; to define the course of Muḥammadan religious instruction in the state schools and institutions in co-operation with the provincial government; to appoint the Mudarrises and other religious and educational officials of the Waḳf-Ma'ārif on the proposal of the committee of the Assembly; to choose instructors in the Muslim religion in the state schools and other public institutions and to lay their appointments before the Provincial Government for confirmation; to examine candidates for the office of *Sharī'at* judge and positions in the Waḳf educational institutions and issue certificates to them; to propose candidates for vacancies in the office of Muftī to the Provincial Government. The Ra'īs al-'Ulamā has the following special privileges: the appointment of *Murāsals* to the *Sharī'at* judges; the appointment of Imāms and *Khaṭībs*; the supervision of the *Sharī'at* Law College in Sarajevo. The 'Ulamā-Madjlis is bound to apply to the Shaikh al-Islām in Constantinople for a decision or *fatwā* in doubtful or contested points of dogmatics or *Sharī'at* Law. The documents containing the question to be settled have to be conveyed through diplomatic channels on behalf of the Provincial Government and the reply comes by the same route.

In the chief town of each district of B. H. there is a Muftī. The Muftis are appointed by the Provincial Government on the nomination of the 'Ulamā-Madjlis. For this purpose the 'Ulamā-Madjlis proposes the names of two candidates for the vacancy, who possess the requisite qualifications. The Government appoints one of them Muftī. The main duties of the Muftī are as follows; to issue *fatwās* when necessary, to visit the mosques and other places of worship to see that the curriculum, proposed by the 'Ulamā-Madjlis for Muslim religious instruction in the state and denominational schools and other institutions, is adhered to; to preside at the examination of the pupils in the Medreses etc.

The Provincial Government is empowered to erect and maintain institutions in Bosnia and Herzegovina for the advancement of education in the religion of Islām in co-operation with the 'Ulamā-Madjlis. The most important Waḳf-Ma'ārif schools are the Mektebs and the Medreses. The Provincial Assembly may also found other institutions for the education of the Muḥammadan youth but the approval of the Provincial Government is necessary. Secular education in all Waḳf-Ma'ārif schools can only be imparted by teachers qualified for the purpose. The Mektebs are elementary schools for instruction in the Muslim religion. Education is free. The curriculum, the apportionment of the subjects and the time-table for the Mektebs are all planned by the 'Ulamā-Madjlis. Every Muslim is bound to send his children to a Mekteb, the boys before they are eight and the girls before they are seven years old. The Medreses are more advanced schools for religious instruction and their aim is to educate a sufficient number of *Khōdjās* for the religious requirements of the country. These institutes are under the supreme direction and supervision of the 'Ulamā-Madjlis. The subjects of instruction in the Medreses are taught by Mudarrises who are appointed by the 'Ulamā-

Madjlis on the proposal of the committee of the Provincial Assembly.

The Provincial Assembly has the permanent right to collect a tax for religious purposes to defray all the expenses of public worship and the administration of the Waḳf-Ma'arif and to cover the requirements of education and religion generally. This tax is levied and collected as a percentage in addition on all direct taxes. For the first ten years during which the statute was in force, the amount of this tax was fixed at 10% of all direct taxes. The total Waḳf budget of 1909 showed on expenditure of 761,114 Kr. (£ 31,713) and on income 768,277 Kr. (£ 32,011), giving a credit balance of 7,163 Kr. (£ 2,98). The movable and immovable Waḳf property was estimated in the same year at 9,931,061 Kr. (£ 413,793). The number of individual Waḳfs was 1050.

VI. EDUCATION.

The Turkish act of the year 1285 A. H. (1869) which however was never put into force did not suit the altered conditions in Bosnia and Herzegovina after the occupation and sweeping reforms were introduced in the educational system by the new government.

In the year 1909 there were 434 elementary schools in Bosnia and Herzegovina of which 389 were undenominational, 134 denominational and 11 private with a total attendance of 38,950 pupils. To make allowance for the peculiar social and religious requirements of the Muḥammadans, special elementary schools (*Rüşdiyyas*) were instituted in the capitals of the six districts of the country and also in Brčka, which is the chief town of a county. These schools have the same educational objects and curriculum as the ordinary elementary schools except that Arabic and Turkish are additional subjects taught in them. Attention was also devoted as far as possible to the education of Muḥammadan girls. The largest institution of this kind is the Muḥammadan Girls' School in Sarajevo, which is supported by the state, which has four elementary classes and a three years' course of secondary instruction, the object of which is to prepare Muḥammadan women as teachers of the preparatory classes in elementary schools. In 1909 there were also in Bosnia and Herzegovina, 9 commercial schools, 1 military boarding-school for boys, the object of which is to prepare native boys for entrance to the military academies; 3 undenominational and 7 denominational girls' schools; 2 industrial schools, 12 industrial continuation courses, 1 technical school, 1 school of forestry, 1 training college for male teachers and denominational training college for women teachers, 3 public *gymnasias*, 2 denominational *gymnasias*, 1 Franciscan seminary and 2 State *realschulen*.

In all these institutions provision has been made for religious instruction by appointing teachers of all denominations. Muḥammadan pupils at the *gymnasias* can learn Arabic instead of Greek. The educational institutes supported by the Muḥammadan community are the Mektebs, the Medreses and the Dār al-Mu'allimīn in Sarajevo. Before Muḥammadan children go to the undenominational elementary schools, they have as a rule to attend the Mektebs where they receive their first religious instruction. Other subjects are rarely taught in the Mektebs. As the methods of

the Khōdjās in these Mektebs produced but poor results, a movement was set on foot in the nineties by the Waḳf Commission with the support of the government to reform the Mektebs. In 1909 there were nearly 1000 of the old-fashioned Mektebs (*Şibyan mekteb*) and 92 reformed Mektebs (*mektebi ibtidāi*) of which 83 were for boys and 9 for girls.

The Medreses in Bosnia and Herzegovina are organised on the same lines as those in Turkey and need to be reformed. In 1909 there were 42 with 1613 pupils (*sōkhlā*). The best known are the Kūṣhūnlī and Khānkāh Medreses in Sarajevo which are supported by the Ghāzi Khosrawbeg Waḳf. The Dār al-Mu'allimīn, founded in 1893 in Sarajevo, provides a kind of supplementary course to the Medreses and gives the scholars in addition to the subjects of the Medreses, which are mainly Turkish and Arabic, instruction in the mother tongue as well as in such useful subjects as history, geography, arithmetic and pedagogy, and qualifies them for posts as teachers (*mu'allim*) in the Mektebs, or as religious instructors etc. The course lasts three years. In the session 1900—1909, 60 sōkhtas attended the Dār al-Mu'allimīn.

In the Sharī'at Law College in Sarajevo founded in 1887 which is supported by the state and the main object of which is to educate suitable candidates for posts in the Sharī'at courts, the Muḥammadans have an institute which supplies one of the requirements of Islām. Admission to this college is obtained by nomination from the Ra'īs al-'Ulāmā through the government. In the session 1908-1909 the college was attended by 28 students of whom 25 lived in the college and received full board and clothing. The course of instruction lasts for five years. The curriculum includes the following subjects: Arabic, Logic (*mantik*), *ma'āni wa bayān*, *'akā'id*, Sharī'at Law (*fiqh*), *uṣūl al-fiqh*; *ṣakḥ*, *farā'id*, *uṣūl al-muḥākama*, European Jurisprudence, the vernacular, mathematics, geography, history, and Arabic calligraphy. In the year 1908-1909 there were 9 teachers on the staff of the College.

The National Museum in Sarajevo which was founded in 1885 and taken over by the government in 1888, may also be classed with the educational institutions of the country. Its literary organ is the: *Glasnik zemaljskog muzeja u Bosni i Hercegovini*, which has appeared quarterly since 1889. A selection of the articles published in it are issued annually in a German version under the title: „*Wissenschaftliche Mittheilungen aus B. und H.*”

35 newspapers appeared in 1909, which may be classed according to their political or religious tendencies as 6 Croat, 6 Servian, 13 non-party, 4 Muḥammadan, 4 Roman Catholic and 2 Servian Orthodox.

The Muḥammadans of Bosnia and Herzegovina, who before the occupation shared the intellectual life of Turkey and wrote in Arabic and Turkish are now using their Servian vernacular more and more for literary as well as scientific purposes. They usually write in the Latin alphabet. Of late years, particularly among the Khōdjās, a movement has arisen to write at least literary works of a religious nature with a Slav text in Arabic characters. The Arabic alphabet has therefore been adapted to the requirements of the Slav language. The organ of the National Society of Mu'allims and Imāms in Sarajevo, the *Mu'allim*, appears in this form.

VII. ADMINISTRATION OF JUSTICE.

The right of having their subjects tried by their respective consuls, which had been obtained from the Turkish government by various countries, was abolished in 1878—1881, with the approval of the governments concerned, not only as regards Austria Hungary but also for the other countries. After the occupation, the organisation of the courts was adjusted to the organisation of the government authorities. In Sarajevo there is a High Court which is the chief court of the country; there are district courts at the headquarters of each district and county courts in the chief towns of each county. In addition there are county courts in some of the more important towns.

The *Sharī'at* courts, which have been incorporated in the above mentioned courts are organised on special lines. The county *Sharī'at* court consists of the *Sharī'at* judge (*kādi*), a Muḥammadan who has been educated for this profession and has graduated in the *Sharī'at* Law College in Sarajevo (see above) and the assistants and clerical staff assigned to him. The *Sharī'at* High Court consists of the President of the High Court, two judges of the High Court and two *Sharī'at* Chief Magistrates. The sphere of judicature of the *Sharī'at* Courts was defined by the Government of Bosnia and Herzegovina in 1883. They are to deal specially with: a) questions arising out of the Muḥammadan law of marriage, when both husband and wife are Muḥammadan, whether the question is one of the law of the property or any other point; b) disputes, concerning the Muḥammadan law of parent and child; they have also to deal with the Muḥammadan law of inheritance and the division of estates in so far as they consist of the class of property known as *Milk*.

The *Sharī'at* court deals with the first class of cases by itself but with the second in a joint court. Before coming to a decision, the High Court may ask the opinion of the *Ulamā-Madjlis* on any point, which requires further elucidation. As regards the decisions of the *Sharī'at* courts, a clause is attached to them by the *Sharī'at* court stating that the sentence is to be carried out, but the actual enforcement is done through the medium of the ordinary courts.

In 1909, 2629 lawsuits were dealt with by the *Sharī'at* courts and 17,467 transactions regarding inheritances; 7312 marriages were registered and 819 divorces granted. The payment of the judges of the *Sharī'at* court is on the same scale as those of other officials of the same rank.

Regarding the criminal statistics it may be noted that the number of individuals sentenced for crimes or misdemeanours was 3072, of whom 1032 were Muḥammadans, 1504 Orthodox Greeks, 517 Catholics, 10 Jews and 9 belonging to other faiths.

VIII. FINANCE.

According to the Austrian and Hungarian acts of 1880 the administration of Bosnia and Herzegovina is to be so arranged that the expenses of government can be met out of the revenues of the country itself. The Budget of Bosnia and Herzegovina shows a great increase since the occupation, proportionate to the development of the means of communication and the improvement in economic conditions generally. The first Budget of

the civil government in 1879 showed an income of 9,321,000 K. (£ 388,696) and an expenditure of 8,942,224 K. (£ 372,592) giving a surplus of 378,976 Kr. (£ 15,749). In the year 1890 the expenditure was 19,373,282 K. (£ 807,220) in 1900 it was 41,526,368 K. (£ 1,730,262) according to the estimates for the year 1910, the total expenditure was estimated at 74,251,960 K. (£ 3,093,832) and the income at 74,376,409 K. (£ 3,090,017) yielding a surplus of 124,999 K. (£ 5185).

The revenue department is based on the laws and methods which were in operation under Turkish rule. The Turkish laws have practically been retained almost unaltered. The most important direct tax is the tithe (*'ushr* pl. *a'shār*) which in its essence, is the taking by the state of one tenth of each agricultural product from the owners. This tax, which was originally paid in kind, was in most places farmed out under Turkish rule. As the payment in kind and the farming out of the tax had its disadvantages both for the government and the populace, the government ordained in 1879 that henceforth payment should be made in cash according to the prevailing market prices. The inconvenience caused by the annual variation in the amount of the tithe induced the government to fix it in 1906 at a regular figure, based on an average. By this provision it was not the nature of the tax which was altered but only the way of collecting it; in place of a tithe which varied annually an average one was introduced. The amount raised in 1909 by tax was 9,308,000 K. (£ 387,833).

IX. ECONOMIC STATISTICS.

As soon after the occupation as orderly economic conditions were restored in the country the government took various measures to improve the condition of the country particularly with regard to agriculture.

The yields of various products for the years 1908-1909:

	1907	1908	1909
	Metric Cwts.		
Wheat . .	566,318	752,515	723,373
Barley . .	518,312	520,150	765,580
Maize . .	1,678,189	2,240,250	2,787,066
Oats . .	376,187	518,500	766,808
Potatoes . .	802,647	633,667	1,439,703
Hay . .	4,780,351	3,241,850	7,016,190
Plums . .	433,623	1,302,433	222,358
Of tobacco which is a government monopoly 52,267,37 metric cwt. were taken out of bond of the value of 5,152,790 K. (£ 214,700).			

The ground available for agriculture is either the freehold property of the landowner or certain rights of the peasant (*kmet*) are attached to it. The *kmet's* holding (*čiflik*), so long as he is able to cultivate it properly, must remain in his tenure. In other matters the landlord can deal with the holding as he pleases. The *kmet* has to pay the landlord a certain portion of the produce annually in kind. There are government provisions for the eviction of the *kmet* when he neglects to cultivate his holding. The relation between the landlord and tenant was defined by the Ottoman decree of the 14th Šafar 1276 (12th September 1859) which has been retained in force by the Austro-Hungarian government. The *kmet* may buy his *čiflik* by agreement with the ground

landlord and thus become himself owner of it. From 1879 to the end of 1909, 26,221 kmets' holdings had been purchased by their occupiers at a cost of 20,259,574 K. (£ 843,318).

The richness of Bosnia in minerals was famous even in ancient times. At the present day the mining of salt, coal and iron has attained great importance. The value of these products in 1909 was 12,952,502 K. (£ 539,692).

The total area under forests in Bosnia and Herzegovina is 6,374,287 acres of which 48,945 acres are Wağf forests. The latter belong for the most part to the Ghāzī Khosrawbeg Wağf in Sarajevo.

The total length of railway line in Bosnia and Herzegovina is 1088 miles, of which 743 are broad guage and 345 narrow guage. The length of the high roads was in 1909, 1372 miles and of the district roads 1556 miles.

The imports of fat stock and draught animals were 31,051 head in 1909 and the exports 266,940. The remaining trade amounts to 13,970,000 metric hundredweights of which 22,72% were imports and 77,28% exports.

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(J. KRCSMÁRIK.)

BOSPORUS. [See BOGHĀZ, p. 737].

BOŠRĀ (BOSTRA), at the present day also called ESKI-ŠĤĀM (Old Damascus), the centre of a Nāhiya, is a wretched village in Hawrān, with imposing ruins recalling its past splendour. The existence of the town can first be definitely proved in the Maccabee period (1 Macc. v. 26) but in the period following, it is much more frequently mentioned and in Roman times under the name of Nova Trajana Bostra it was expanded and fortified; during Diocletian it was the capital of the province of Arabia. It does not seem to have belonged to the Ghassānids but to have been ruled directly by the Byzantines. In the year 613 or 614 it was destroyed, like Adhri'āt [q. v., p. 135] by the Persians and never afterwards regained its former greatness. According to the legend, Muḥammad visited Bošrā as a boy with his uncle Abū Ṭālib and was recognised as a future prophet by Baḥīrā [q. v., p. 576 et seq.] a monk, who lived there. At a later period in his career, he sent a messenger, who was killed on the way, to the Šāḥib or "King" of Bošrā, probably the Governor. Bošrā was the first town in Syria to be captured by the Arabs, for it surrendered to Khālīd in 634 and promised to pay *Ḍiṣya*. Under Arab rule it retained its importance as the chief town in the district of Hawrān. In the year 906 it suffered much at the hands of the Karmāṭians and Kalbites led by Abū Ghānim, as did the whole of the northern part of the country east

of Jordan. During the period of the Crusades, the treacherous commander handed over the town to Balduin III, but Nūr al-Dīn prevented the Christians from taking possession of it. Šalāḥ al-Dīn and his successors fortified it strongly, so that the Christians were unable to take it at a later period. After the Mongols had laid it waste, like other Syrian fortresses, it was rebuilt by Baibars after his victory in 1261. It remained the capital of an administrative district under Damascus during the Mamlūk period. Most of the ruins date from Roman times but some, as the inscriptions show, belong to the Aiyūbid period. The once splendid Ḍjāmi' al-'Arūs is rapidly falling into ruins.

Abu 'l-Fidā' describes Bošrā as a very old town inhabited by the Banū Fazāra and Murra, the houses in which (as at other places in Hawrān) were built of black stone which was also used for the roofs: he also mentions the mosque, the fortress, which reminded him of Damascus, and the market held there. Muḥaddasī mentions the viniculture of Bošrā which is also referred to by Nābigha (27,9) and speaks with admiration of the monastery there, traditionally connected with Baḥīrā, for which special taxes were annually collected by order of the Sultān.

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BOSTĀN (p. bō-stān, "place of perfumes"), properly a "garden of sweet-smelling flowers", also means "orchard". As a loanword it appears in Turkish with the meaning of "vegetable-garden", in which melons, water-melons and vegetables are grown; in Arabic (plur. *baṣātīn*) its meaning varies in different districts; in Bairūt, for example, *bostān* means a piece of ground (Cuche) planted with mulberry trees and surrounded by a hedge, in Algeria it means also "cypress" (Beaussier). — Bostān is also the title of a Persian didactic poem by Sa'dī, English translation by Forbes Falconer (*Selections*, London, 1838), German, (metrical) by Graf (*Sadis Lustgarten*, Jena 1850) and by Schlechta-Wssehrd (Vienna, 1852) and French by Barbier de Meynard (Paris, 1880).

(CL. HUART.)

BOSTĀNDJĪ (T.), the gardeners of the Imperial palaces of Constantinople, who form a regular body of troops. This organisation dates from Sultān Muṣṭafā II, who, on taking command of the army in 1107 (1695), formed three regiments each of 1000 men with a particular uniform, out of 3000 bostāndjī, half of whom were drawn from

the palaces of Adrianople and Constantinople: their dress consisted of a long red head dress (*berâta*) peculiar to the corps, red jacket and blue trousers for the first regiment, blue jacket and red trousers for the second, green doiman and blue trousers for the third. In their capacity as guards of the garden they were divided into nine sections, distinguished by the colour of their girdles. Like the Janissaries, they were recruited from the *ʿadjami oghlân* [q. v., p. 140]. They were also privileged to row the barges of the Sultân and all the palace officials when they walked abroad. Muṣṭafâ III built a place of worship for them in the Sarâi and founded near it a library for the use of the officers of the corps.

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BOSTÂNDJİ-BÂSHI, chief of the gardeners, a high official in the Sultân's palace in Constantinople under the old régime, who commanded the *bostândjis*. Under him were the *kḥâṣṣeki-āgha*, his representative and chief of the *kḥâṣṣeki* (subordinate officers chosen from the *bostândji* and serving as a bodyguard), the *odjak-ketkhudâsi*, the lieutenant-colonel, the *kushdju-bâshi*, inspector of the forests under the care of the *bostândji-bâshi*, the *terekedji-bâshi*, who collected the duties earmarked for this office and the revenues of the Imperial estates, the *bostândjilar-oḡa-bâshi*, his agent with the government, who lived in the palace of the Grand Vizier, the *wesir-ḡara-kulāghî*, the intermediary between the Sultân and his Vizier, and the *āgha-ḡara-kulāghî*, who watched for fires from the tower of the palace of the Agha of the Janissaries and had to report immediately to the Sultân any dangerous outbreaks of fire. The *bostândji-bâshi* had to inspect the shores of the Bosphorus and the Sea of Marmora from the Black Sea to the Dardanelles. His permission was necessary to build or repair a house or building, of any kind, and for this he charged arbitrary and extortionate dues. When the Sultân went for a trip by water, it was he who held the rudder of the imperial barge. He also exercised the functions of a provost-marshal and supervised the executions of people of high rank when these took place in the palace; he also had charge of the *Furûn* prison (so called because it was near the bakery), where torture was inflicted on officials to make them confess their crimes or give up property which had been confiscated. As Inspector-General of the waters and forests around the town, he had charge of the hunting and fishing, and through his agents controlled the trade in wine and lime. The Governor of Adrianople, who commanded a body of 1500 *bostândjis* bore the same title.

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BOUGIE (Arabic: BIDJĀYA, Kabylian: BOGATH), a town on the coast of Algeria (département Constantine), Long 5° 9' (Greenwich), Lat. 36° 49' N., Population in 1906: 5528.

The town is built in an amphitheatre formed by the outermost spurs of the Djebel Gūraya (2000 feet) around a bay, well sheltered from the winds from the open sea by high cliffs. The temperature is remarkably mild in winter and as the rainfall is very abundant, the vegetation is luxurious (olives, holm-oaks, cork-trees etc.).

Of the history of Bougie for the first three centuries after the Muḥammadan invasion we know very little. We do not even know at what period the Roman town of Saldæ disappeared, which once occupied the site of the present town. It appears probable that the anchorage never ceased to be frequented by ships and that there was always a town of some importance at the foot of the Djebel Gūraya. Al-Bakrī (*Description de l'Afrique*, transl. de Slane, p. 192) actually describes Bougie as a very ancient town inhabited by Andalusians and having a good harbour suitable for wintering in. According to Ibn Khaldūn (*Hist. des Berbères*, transl. de Slane, II, p. 51) the site of the town was formerly inhabited by a Berber tribe called Bidjāya or according to the native pronunciation, Biḡāya, in Kabylian *Begaith*. Bougie did not however begin to play any important part in the history of Barbary till the time of the Ḥammādīd dynasty [see ḤAMMĀDIDS] when the Sultāns of Ḳal'a, threatened by the invasions of the Hilālī Arabs, decided to move towards the coast. In 453 A. H. (1062-1063 A. D.) al-Nāṣir b. 'Alennās, the fourth in succession from Ḥammād took possession of the hill of Bougie and built a town to which he gave the name of al-Nāṣiriya, but which the natives continued to call Bidjāya. He soon attracted a large population thither, by exempting all the new inhabitants from taxes and also, the story goes, by forcing all his subjects to build a house there and making every one who entered it bring a stone or pay a piece of gold. In 461 (1068-1069) he himself settled there, built a palace, the Ḳaṣr al-Lu'lu'a ("Castle of Pearls"), a mole, an arsenal, aqueducts and a wall flanked with bastions around the town. His son and successor, al-Manṣūr, transferred the capital of his kingdom from Ḳal'a to Bougie in 483 (1090-1091). He built the Ḳaṣr Amimūn, erected a mosque adorned with a minaret sixty cubits high, and a façade with 17 porticoes and finally constructed an aqueduct to bring to the town the waters of the Djebel Tūdjia. Bougie thus became one of the most prosperous towns of the Maghrib. It was divided into 21 quarters and contained 72 mosques. Travellers praised its wealth, magnificence and commercial activity. "Bidjāya" wrote Idrīsī "is the capital of the Banū Ḥammād. Ships unload there, caravans come to it by land and it is a depot for merchandise. Its inhabitants are rich and have more skill in various arts and trades than those of other towns so that commerce is in a flourishing condition. The merchants of this town trade with those of western Africa as well as with those of the Sahara and the east; merchandise of all sorts may be found warehoused here. Around the town are cultivated plains on which grow wheat, oats and fruit in abundance. The surrounding mountains and valleys are well wooded and produce resin and tar of excellent quality so that large ships for war and commerce are built here" (Idrīsī, transl. by de Goeje and Dozy, p. 104). The inhabitants work the iron mines which yield very good ore. To sum up, the town is a busy centre of industry. Learning was held in honour as well as the pursuit of industry and commerce. The historian al-Ghubrinī, himself a native of Bougie, gives the biographies of 140 personages illustrious for their knowledge or piety who lived in this town in the viii century A. H. Among them may be

mentioned the Faḳīhs 'Omāra b. Yahya 'l-Husainī, 'Abd al-Ḥaḳḳ b. Rabī' and 'Abd al-'Azīz b. 'Omar al-Kaisī; the historians 'Abd Allāh b. Muḥammad b. 'Ibāda, Muḥammad b. al-Ḥasan b. Maimūn, Aḥmad b. 'Isa 'l-'Omārī, Abu 'l-Ḥasan b. Abi Nūr, Nāṣir Fataḥ b. 'Abd Allāh; the physicians Aḥmad b. Khālīd, Muḥammad b. Aḥmad al-Umawī, Abu 'l-'Abbās Aḥmad, a Persian by birth who settled in Bougie after travelling in China, India and Armenia, Taḳī al-Dīn of Mosul, 'Abd al-Ḥaḳḳ b. Ibrāhīm b. Sebaim etc.; the poet Ibn Faḳūn, who has left an account in verse of a journey to Morocco and his rival, the poetess 'Ā'isha, the daughter of the Faḳīh al-Husainī. Ibn Tūmart appeared in Bougie as a preacher in the reign of 'Abd al-'Azīz and Sīdī Abū Madyan taught there for many years [see IBN TŪMART, and ABŪ MADYAN, p. 98].

The prosperity of Bougie survived the fall of the Ḥammādiids and continued under the Almohads. 'Abd al-Mu'min [q. v.] took possession of the town in 546 (1152), dethroned the Sultān Yahyā and replaced him by one of his sons. Bougie then became the capital of a province, the administration of which was in the hands of a prince of the ruling house. Occupied in 1183 by Ibn Ghāniya [see ALMORAVIDS], Bougie was soon reconquered by the Almohads but when Abū Zakariyā' I had made himself independent in the east in 629 (1298) it passed into the power of the Ḥafṣids [q. v.]. Following the example of the Almohads, Abū Zakariyā' gave the governorship of the town to his eldest son. During the latter half of the xiiith century and the two following centuries the history of Bougie was an exciting one. On several occasions (1284—1309; 1310—1318; 1364—1368) the Ḥafṣid governors threw off the suzerainty of the Sultān of Tunis and made Bougie the capital of an independent state, which covered the greater part of the present province of Constantine. They also had to repel the attacks of the 'Abdalwādīds of Tlemcen and the Marīnids of Fās [see 'ABD AL-WĀDĪDS, ZIYĀNIDS and MARĪNIDS]. The former besieged Bougie without success in 1310, 1316 and 1388-1319. To gain their end and to blockade the town narrowly, they established themselves permanently at Temzezdek, in the valley of the Summam. — The Marīnids were more fortunate and succeeded in taking the town. Abu 'l-Ḥasan entered it without striking a blow in 1347 and the Marīnid rule lasted till 1301. In this year the Ḥafṣids again succeeded in forcing the town to recognise their authority, Bougie again became the capital of a principality administered by a son of the Sultān of Tunis and like Constantine formed a sort of appanage for the prince of the royal house. Harmony did not long reign between the governors of Constantine and Bougie; their constant wars bathed Algeria in blood throughout the xvth and during the early years of the xviith century.

In spite of these vicissitudes, Bougie continued to play an important part in the economic life of Northern Africa. The Ḥammādiids had always been on friendly terms with the Christian states, particularly with Rome and the Italian republics. Al-Nāṣir had even signed a treaty with the Pisans authorising them to come to trade in his dominions. The Almohads followed the same policy, renewed al-Nāṣir's treaty with Pisa and granted similar concessions to Genoa and Marseilles. Un-

der the Ḥafṣids the harbour of Bougie (mentioned in western texts in the forms Bugia, Buria, Bugea and Buzana) was regularly visited by Catalans, Provençals and Venetians. "Christian merchants had *funduks* there and came to buy wool, oil, hides and wax". This state of affairs was however changed at the end of the xivth and beginning of the xvth century, in consequence of the revival of piracy, which had never really disappeared. The inhabitants of Bougie soon took their place among the corsairs most dreaded by Christian sailors.

When the Spaniards had decided to occupy the principal places on the Barbary coast, they meant to take Bougie also from the Muḥammadans. Pedro Navarro seized the place in January 1509. The fortifications were strengthened but the town was sacked and the Ḥammādid palaces, which were still standing, destroyed. Attacked in 1513 by the corsair 'Arūdj [q. v.] the Spaniards were able to hold out and retained the town till 1555. Their rule nevertheless was always precarious. Continually blockaded by the Ḳabyls, the garrison never could receive sufficient reinforcements of men, munitions or provisions from Spain. The walls were falling into ruins when the Beylerbey Salāh Ra'īs laid siege to the town. In six days he was able to take all the defences of the town and forced the governor, Don Alonso de Peralta to capitulate (28th September 1555). On his return to Spain, Peralta was tried by court-martial, condemned to death and beheaded.

After thus gaining Bougie, the Turks held it for 188 years. They placed a garrison there but were never able to appease the hostility of the Ḳabyls of the neighbourhood, nor to restore the town to its past prosperity. In the xviith century Bougie never had more than 500 or 600 inhabitants, exclusive of its garrison of 168 Janissaries.

On hearing of the capture of Algiers by the French in 1830, the Ḳabyls drove the Turkish garrison out of Bougie and seized the town. The French government, after first trying to set up a chief chosen by it here, decided to take possession of the town, perhaps to prevent it being occupied by another Power. An expedition, fitted out in Toulon, disembarked a body of troops commanded by General Trézel in September 1833. After much fighting and bloodshed (30th September—12th October), he remained master of the town. The situation of the French, constantly harassed by the Ḳabyls was for a long time very critical, and on several occasions it was thought they would have to evacuate the town, the occupation of which did not appear to be worth the trouble. It was not till the conquest of Ḳabylia (1847—1857) that the safety of the town was assured. Since that date, the exploitation of the valley of the Summan and of the abundant mineral deposits in this region, as well as the construction of roads and railways connecting Bougie with Great Ḳabylia on the one side and with the plateaus of Saṭīf and Madjārā on the other have restored a fair share of prosperity to the town and given its port the beginnings of a great trade.

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Bidjāia (بجاية في مشايخ بجاية)
(or Gallery of the Literary men of Bougie:

Rev. Algérienne et Coloniale, June, 1859); 'Aïcha poëtesse de Bougie. *Rev. Africaine*, iv. (1898) p. 34; Daumas, *La Kabylie* (Paris, 1846), p. 43—96; Al-Ghubrīnī, 'Umwān al-dīrāya (Algiers, 1911). (G. YVER.)

BOZANTI, the BADHANDŪN (or BADANDŪN, BUDANDŪN) of the Arab geographers and the Greek PODANDOS, the name of a river and a town of great strategic importance situated on it, at the *darb al-salāma*, the Pylae Ciliciae, south of Lu'lu'a (Lulon). The place is famous in history, because the 'Abbāsīd Caliph, al-Ma'mūn (218 = 833) died suddenly there on a campaign against the Greeks after incautiously drinking cold water. He was buried in Tarsūs at the Gate of Badhandūn. The modern Bozanti is a wretched village with 500 inhabitants.

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(R. HARTMANN.)

BRAHŌI. [See BALŌCHISTĀN, p. 627.]

BROACH. [See BHARŪČ, p. 710.]

BRUSA, Turkish BURSA, the ancient PRUSA, is situated in 26° 40' East Long. and 40° 31' N. Lat. at the foot of Olympus (*Kashishdagh*). The number of inhabitants in 1907 was 66,151; a railway connects the town with the harbour of Mudania. The principal occupation of the population is the rearing of silk-worms, but wine, olive-oil, opium and fruit are also exported. Near the town and the village of Çekirge, some distance off, are the well known and much frequented warm sulphur and chalybeate baths. Among the sights of the town are the mosques built by the early Ottoman Sultāns, i. e. the *Yeshil Djami'* built by Muḥammad I, the *Ulu Djami'*, the mosque of Murād II with the tombs of the Sultāns and the *Yilderim Mosque*. Brusa first attained importance for the history of Islām, after its conquest by Orkḥān, son of 'Othmān in 726 (1326). — He made it his residence and after his time it remained the capital and imperial residence till the conquest of Constantinople. Brusa is now the capital of the Wilāyet of Khodawendik'ar.

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BSHARRĀ or, according to the modern pronunciation, BSHERRĒ, one of the most ancient villages in northern Lebanon. In the Arab geographers the district of Bsherre usually bears the name *Djabbat Bsharriya* or *Bsharrā*, which it has preserved to the present day; under the Mamlūks, the district belonged to the *Niyāba* of Tripolis

and appears always to have been governed by Christian Moḥaddams. Near Bsherre grow the famous cedars of Lebanon, which are nowhere mentioned by Muḥammadan writers. The great market town of Bsherre (3000 inhabitants) belongs to the Kā'immaḳāmat of Batrūn. The whole district is Maronite.

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(H. LAMMENS.)

BTEDDĪN (abbreviated from BAIT AL-DĪN), a small town in Lebanon (with about 400 inhabitants) not far from Dēr al-Kamar, from which it is separated by a deep ravine. About 1812 the Emīr Bashīr Shihāb [q. v.] began to build a palace here with courts and gardens planned on a splendid scale. It is now used as the summer residence of the governor of Lebanon. Besides the Sarāi there are several other palaces in Bteddīn, in one of which the Kā'immaḳām of the Kaḷā al-Shūf resides for a time. The place consists mainly of government buildings and the houses of officials with a few shops and hotels. For administrative purposes, it belongs to the district of Dēr al-Kamar, which, although situated in the centre of Kaḷā al-Shūf, does not form part of it, but is administrated directly by the governor.

Bibliography: Ritter, *Erdkunde*, xvii. 679 *et seq.*; von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, i. 26 *et seq.*; *Dalil Lubnān* (Ba'abdā, 1906), p. 704.

(R. HARTMANN.)

BŪ. [See ABŪ, p. 73.]

BU'ATH, a place near Medina famous for the battle fought there between the related tribes of the Aws and Khazraj, some years before the Migration of Muḥammad and his adherents to that town. It belonged to the Jewish tribe of Quraiza, and according to Samhūdī, was two miles east (to be more accurate south-east) of Medina, above a cornfield called Kawrā. A few incidental mentions of the place in the traditions help to locate it more accurately. Muḥammad's men, who slew Ka'b b. Ashraf, went past the Banū Quraiza, thence past Bu'ath, and thus reached Harrat al-'Uraid and from there went to Bakr' al-Qharkad to the east of the town. At the attack on the Kuraiza, Khawwāt b. Djubair slipped past the 'Abd al-Ashhal, and Zuhra and thence past Bu'ath and thus came up to the Quraiza. The battle, which was the climax of a series of petty feuds, at first went against the Awsites but ended in the total defeat of the Khazrajites. It gave rise to a number of songs which became very popular.

Bibliography: Wellhausen, *Skizzen und Vorarbeiten*, iv. 33—36, and 52—64, where the extracts from Ibn al-Athīr, the *Kitāb al-Aghāni* and the *Ḥamāsa* are given. Wüstenfeld, *Die Geschichte Medinas* (Abhandl. der Gött. Ges. der Wissensch. 1860, Vol. 9), p. 52; Yāqūt, *Geogr. Wörterbuch* (ed. Wüstenfeld), i. 670 *et seq.*; Tabari, *Annales* (ed. de Goeje), i. 1372; Ibn Hishām (ed. Wüstenfeld), p. 385 *et seq.*, 552; Wakīdī (transl. by Wellhausen), p. 97, 198.

(FR. BUHL.)

BUČAK is the Turkish name of the steppe, which forms the southern part of the Russian province of Bessarabia, roughly equivalent to the circle of Akkerman and is sometimes used as a name for the whole of Bessarabia. This district passed under Turkish rule during the reign of Bāyazīd II, in 889 (1484) and was not finally ceded to Russia till the treaty of Bucharest in 1812, although it had been several times previously occupied by the Russians during the wars with Turkey. On the Turco-Tatar elements in the population see the article GAGAUS.

BUCHAREST, Turkish BÜKÜREŞ, the capital of Roumania, [see IFLĀK]. The Peace between Russia and Turkey was signed here on the 28th May 1812, by which the Pruth to its confluence with the Danube and thence along the left bank of the latter till its entrance to the Black Sea became the frontier.

BUDAIL B. WARKĀ², chief of the Banū Khuẓā'a, a tribe living near Mecca, who served Muḥammad as spies, kept him informed of the enterprises of the Qoraish and after the agreement at Ḥudaibiya (6 = 628) were his allies. Budail appears for the first time in the camp at Ḥudaibiya to tell Muḥammad that the Meccans were armed to resist him. On his return he carried the Prophet's offers to Mecca, where he had a *dār*. The Banū Khuẓā'a fled thither during their war with the Banū Bakr, when the Qoraish took the side of the latter, their clients, against the former. This was a breach of the treaty of Ḥudaibiya, by which the Banū Khuẓā'a had been recognised as allies of Muḥammad and thus gave him an opportunity to attack his native town. Budail hurried to Medina to make an arrangement with Muḥammad and on the way met Abū Sufyān [q. v., p. 107] who was on the way to Medina on a similar errand. Apparently they both came to an arrangement with Muḥammad in Medina regarding the terms of a peaceful surrender of Mecca for which they offered their services. Muḥammad advanced against Mecca at the head of 10,000 men under the pretence of avenging the Banū Khuẓā'a. On the day before his arrival in Marr al-Zuhrān (the middle of Ramaḍān 8 = beginning of June 630) Budail went out with Abū Sufyān to reconnoitre. If the two had not been secretly in agreement the Umayyad could not have been able to persuade the chief of the Khuẓā'a, who was the cause of the campaign, to go with him at such a critical moment. After they entered the Prophet's tent, they are both said to have paid him homage and adopted Islām. The conversion of Budail cannot have taken place earlier, because he is mentioned among the "Muslims of the conquest (*fath*)" of Mecca. It was granted him that his house in Mecca, should be recognised as a place of asylum for the belligerents. After the capitulation of Mecca, Budail accompanied Muḥammad with his adherents to Ḥunain. He was not present at the siege of Ṭā'if because he had to guard the booty taken at Ḥunain, in the camp of Dīr'āna. He is not again mentioned and must have died before the Prophet, i. e. between the years 9 and 11 (630 and 932).

Bibliography: Ṭabarī, *Annales*, i. 1335, 1621—1628, 1634; Ibn Sa'd, *Ṭabaqāt*, ii. 1. Part, p. 70 et seq., 98; *Aghānī*, vi. 97; Balādhori, *Futūḥ* (ed. de Goeje), 35 et seq.; Ibn Hishām, *Sīra* (ed. de Wüstenfeld), 807; Ibn al-Athīr, *Usd al-Ghāba*, i. 170; Caetani, *Annali*,

ii. 1. Part, year 8, No. 21, 39, 40, 43, 46, 51, 57. (H. LAMMENS.)

BUDALĀ' (A.), Plur. of *Badīl*, s. above under ABDĀL.

BUDAN, BĀBĀ, the eponymous saint of the Bābā Budan mountains, the loftiest range on the Mysore table-land, India, situated between 13° 23' and 13° 35' N. lat. and 75° 37' and 75° 52' E. long. Bābā Budan is said to have introduced the cultivation of coffee into India in the 17th century, on his return from a pilgrimage to Mecca. His tomb is located by the Muḥammadans in a cave, which the Hindus, on the other hand, venerate as the place into which the sage Dattātreya vanished and out of which he is expected to re-appear as a prophetic sign of the last avatār of Viṣṇu; the spot is thus a place of pilgrimage for the adherents of both creeds.

Bibliography: *Gazetteer of Mysore and Coorg*, by L. Rice, (Bangalore, 1876), ii. 429.

BUDAPEST, the capital and chief town of Hungary, which arose in 1872 through the union of the towns of Buda (Budin) and Pest, is only of importance in the history of Islām at an earlier period, when the town of Buda (Budin, Budun) was under Turkish rule (1541—1686). Sulaimān entered Buda on the 10th Sept. 1526, after his victory at the battle of Mohacs and three years later the fortress was occupied by him. The Emperor Ferdinand's attempts to regain the town (1530 and 1540) failed and provoked a third campaign into Hungary, Sulaimān thereupon appointed a Pasha governor of Buda and by various other means endeavoured to make the town quite Muḥammadan. In the years 1598 and 1602, the town was unsuccessfully besieged by the Archduke Matthias and again in 1684 by the Duke of Lothringen who was finally able to take the town in 1686. The only relic of the Muḥammadan occupation is the tomb of the saint Gūlbābā [q. v.] which is still sometimes visited by Turkish pilgrims.

Bibliography: Ewliya Čelebi, *Siyāhat-nāme*, Vol. 6; von Hammer, *Geschichte des osman. Reiches*, s. Index.

BUDD. The word *Budd* or *budda* is used with various meanings. It is applied either to a pagoda, to Buddha himself, or to idols, not necessarily figures of Buddha. The word means pagodas, for example in a passage in the '*Adjā'ib al-Hind* (*Les Merveilles de l'Inde*, ed. and translated by Marcel Devic p. 5), where it is said that a town in the island of Ceylon possesses six hundred large *budd*. This meaning is the rarest.

Budd or *Budda* sometimes means Buddha in authors like Mas'ūdi, al-Bīrūnī and Shahrastānī. For example, Mas'ūdi, speaking of the temple in Multān known as the "House of Gold", says that in it the Indians preserve their archives from the date of the coming of the first Buddha amongst them, i. e. 12,000 times 36,000 years ago (*Kitāb al-Tanbīh, Livre de l'avertissement*, transl. by Carra de Vaux, p. 201; cf. al-Bīrūnī, *India*, transl. Sachau, i. 368; ii. 18). — Al-Bīrūnī, though possessing such a good knowledge of Brahmanism, knows very little of Buddhism. The reverse holds true of Shahrastānī whose article on Buddhism is of some interest. This writer defines a *budd* as a person in this world, who is not born, does not marry, neither eats nor drinks and never grows old or dies; this definition evidently refers to incarnate

or living Buddhas. *Shahraṣṭānī* (ed. Cureton, p. 416) refers indirectly to the doctrine of successive Buddhas for he says that "the first Buddha" appeared five thousand years before the Hijra; he was called *Shākmīn*, — the Arabic form of Sakyamuni. This historian knows also of the Bodhisattvas: the next rank to that of the Buddha, he tells us, is that of the Būdis'īya, i. e. of the men who seek the path of truth. He explains that this is attained by patience, renunciation of the world, abstinence from desire, sympathy with others, practising ten virtues, which are all virtues of gentleness and avoiding ten sins of which the chief are: the slaughter of any thing that has life, fornication, lying, slander and calumny. The Buddhas appear in various forms; the Buddhists assume the eternity of the world and believe in the retribution of acts in another life. This is almost all that Muḥammadan scholars know of Buddhism; *Shahraṣṭānī* thinks that this religion flourished in India because of the climate of the country and the large number of ascetics in it.

The Arabs give the name of Būdasp to the mythical founder of the religion of the Sabaeans. In the reign of Tahmuret or Tahomers, Būdasp is said to have proclaimed this religion to the Persians who were previously *Hunafā*, i. e. pagans. The name of Būtāsp, a corruption of Būtast is found in Iranian (*Bundahish*, xxviii); it is not found directly from Buddha but rather from Bodhisattva (cf. *Avesta*, transl. J. Darmesteter, ii. 259 and iii. p. XLVII; Mas'ūdī, *Kitāb al-Tanbīh*, transl. de Vaux, p. 130).

The name *budd* is often also used in the sense of idol; thus the author of the *Compendium of Wonders* says that "the most prominent feature of the religion of the people of India is the worship of *budd*". The *Silsilat al-Tawārīkh* (p. 134-135) gives the name *budd* or *budda* to an idol worshipped in a country in India to which courtesans are dedicated; the word *budd* is here explained by *ṣanam*, idol. The idol of Somnath, the capital of Lāristān was well known to Muḥammadans. It is of it that Sa'dī tells in his *Bustān* (transl. by Barbier de Meynard, p. 334), that he surprised the priest in the act of pulling the string, with which he worked the arms of the statue. The story is, however, evidently fictitious. Dimishkī (*Cosmography*, ed. Mehren, p. 170-171) describes in detail the idol of Somnath; it evidently belonged to a Sivaite cult; he gives the name of *budd* to the principal object of worship which consisted of two stones representing the male and female organs of generation; this object was adorned with precious stones and placed on a pedestal, large enough for ten men to stand on. The pedestal itself was placed on the top of a pyramid with nine steps, covered with idols in human forms, very hot dishes were offered to these divinities and the vapours rising from them were thought to nourish the spirits of the fetish and those of the idols that surrounded it as well as the souls of the dead (cf. also what Reinaud says of the idol of Multān in the *Journal Asiatique*, 1844 and 1845). (B. CARRA DE VAUX.)

BUDJNURD, a town in *Khorāsān*, formerly called Būzandjird, to the north of Elburz in the valley of the Atrék at the foot of Nakhṣir-kūh on the north and of the Alā-Dagh and Schlūk on the south; it has about 4000 houses. A citadel, in which the governor resides rises above the

town. A boulevard planted with trees (*Khiyābān*) leads in a straight line from the gate of the citadel to the farthest end of the town, which before the Russian occupation, was exposed to the inroads of the Tekke Turkomans.

Bibliography: Nāṣir al-Din Shāh, *Siyāhat-nāma-i Khurāsān*, p. 348. (CL. HUART.)

BUDŪH is an artificial talismanic word formed from the elements of the simple three-fold magic square

4	9	2	expressed in <i>Abjad</i> by	ب	ط	د
3	5	7		ز	ه	ج
8	1	6		و	ا	ح

Other groups of letters from that square are similarly, but not so generally, used, e. g. *بطل*, *زج*, *بطل* and together *هيج واه*. From some, also, larger squares are built up, as a four-fold on *ب د و ح* and a six-fold on *ا ح ب ط د و*. In the older Arabic books on magic (e. g. al-Būnī, d. A. H. 622, *Shams al-ma'arif*) this formula plays a comparatively minor part; but after it was taken up by al-Ghazālī and cited in his *Munqidh* (pp. 46 and 50 of ed. of Cairo, 1303) as an inexplicable, but certain, assistance in cases of difficult labour, it came to be universally known as "the three-fold talisman, or seal, or table of al-Ghazālī" (*al-waḳf*, *al-khātām*, *al-djadwal*, *al-muthallath lil-Ghazālī*) and finally has become the foundation and starting point for the whole "Science of Letters" (*ilm al-hurūf*). Al-Ghazālī is said to have developed the formula, under divine inspiration (*ilhām*), from the combinations of letters *كيعص* and *حيعسق* which begin Sūras xix. and xlii.

of the Qur'ān, and which by themselves are also used as talismans (Reinaud, *Monuments musulmans*, ii. p. 236). For the process see pp. 170 *et seq.* of *Maṣāṭih al-ghaib* (Cairo, 1327) by Aḥmad Mūsā al-Zarkāwī, a contemporary Egyptian magician, and on the subject in general, the sixth and seventh *Risālas* in that volume. Others trace the formula back to Adam, from whom it passed down to al-Ghazālī (*Al-'ināya al-rabbāniya* p. 44, and *Al-asrār al-rabbāniya* p. 16, both by Yūsuf Muḥammad al-Hindī, a contemporary Egyptian writer on magic, who also has a special treatise on this *waḳf* which I have not seen). In all this al-Ghazālī's established reputation as a custodian of mystical knowledge and especially of the book *Al-Djafr*, evidently played a part (*Journ. Am. Or. Soc.*, xx. p. 113; Goldziher, *İbn Tūmert*, pp. 15 *et seq.*). Another suggested origin is the Arameo-Persian name of the planet and goddess Venus, *Bidukht* *بیدخت* G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer*, pp. 128 *et seq.*). But though this name appears in the *Fihrist* (i. 311, 7) with magical and diabolic associations and is quoted very occasionally in connection with Zuhara (e. g. Makrizi in his *Khitāf*, i. p. 8 of edit. of 1324; Tha'labī in his *Kiṣaṣ*, p. 29 of edit. of 1314 — both with misprints) it appears to be totally unknown in magical or Djinn literature. Yet the name evidently passed early into South Arabic, became used there as a feminine proper name and as a feminine epithet, *fat*,

and was confused with the root بَدَخ (*Lisān*, iii. p. 484 sub بَدَخ). Other standing in Arabic it does not have. Further, when Budūh is associated with a particular planet, it is with Saturn (*Zuḥal*) and its metal is lead (*Mafātiḥ*, above, p. 170), not copper as Venus would require. Hardly worthy of mention is Von Hammer's fancy that Budūh is one of the names of Allāh (*Journ. As.*, 1830, p. 72) though it may have a Turkish basis (and see, too, de Sacy below), and the derivation he suggests or the story told by Michel Sabbagh to de Sacy (*Chrest. ar.*, iii. 364 *et seq.*) that it was the name of a pious merchant whose packages and letters never went astray, though that may well be a popular Syrian explanation. In magical books there are few cases even of personifying the word (e.g. *Yā Budūh* in *Al-fath al-rahmānī* by Ḥādjdī Sa'dūn, p. 21) but for the popular mind Budūh has become a Djinnī whose services can be secured by writing his name either in letters or numbers (*Journ. As.*, Ser. 4, xii. 521 *et seq.*; Spiro, *Vocabulary of Colloq. Egyptian*, p. 36; Doutté, *Magie et Religion*, p. 296, with *Kaiyūm* as though a name of Allāh; Klunzinger, *Upper Egypt*, p. 387). The uses of this word are most various, to invoke both good and bad fortune. Thus, in Doutté (*op. cit.*), against menorhaggia (p. 234), against pains in the stomach (p. 229), to render one's self invisible (p. 275), against temporary impotence (p. 295). Lane's Cairo magician also used it with his ink mirror (*Modern Egyptians*, chap. xii), and so in several magical treatises. It is also engraved upon jewels and metal plates or rings which are carried as permanent talismans, and it is inscribed at the beginning of books (like *Kabikādī*) as a preservative, e.g. in *Fath al-Djalil*, Tunis, 1290. But by far the most common use is to ensure the arrival of letters and packages. Besides the references above, see also Reinaud, *Monuments musulmans*, ii. pp. 243 *et seq.*, 251 *et seq.* and 256. (D. B. MACDONALD.)

BUGHRĀ, in Eastern Turki means a dromedary (cf. *būghūr*), generally a male one; it was also the name of several rulers in Central Asia (cf. **BUGHRĀ KHĀN**), after whom a certain dish is named, a kind of pastry called in Ottoman Turkish *‘adjem yakhnisi* "Persian ragout" and *tawa böreki* "pastry".

Bibliography: Suleimān-Efendi, *Lughāt-i djaghātāi*, p. 82; Vámbéry, *Čugataische Sprachstudien*, p. 248; Pavet de Courteille, *Dictionnaire turc-oriental*, p. 172; [Mirzā Ḥabīb], *Glossary to the Diwān-i aḥime* of Abū Ishāk Ḥal-lādī, p. 175. (CL. HUART.)

BUGHRĀ-KHĀN, the name of several rulers of the Turkoman dynasty of Ilak Khāns or Karākhānids (in Central Asia). The most famous are:

1. Satūk-Bughrā-Khān ‘Abd al-Karīm, said to be the first member of this dynasty to adopt Islām and propagate it in his kingdom. He is called Satūk (so Shabuḳ is to be emended) Kara-Khān by Ibn al-Athīr (ed. Tornberg, xi. 54). We have no reliable information either regarding his reign in general or his conversion unless the account given by Ibn al-Athīr (viii. 396) of the adoption of Islām by a numerous Turki people in 349 (960) refers to the subjects of this prince. According to Djāmāl al-Kurashī (in Barthold, *Turkestan v epochu mongolskago*

nashestviya, i. 130) he was dead by 344 = 955-956; his tomb at Artūdī (the modern Artish) near Kāshghar is still a place of pilgrimage. The account of his life known as the *Tadhkira-i Bughrā-Khān*, which has been edited by F. Grenard (*Journ. Asiat.*, ixth Series, xv. *et seq.*) is certainly legendary. Some portions of the saga are to be found in the oldest document that has survived to us, in Djāmāl al-Kurashī, and others have been added at later periods; it cannot be proved that there is any real historic basis for these traditions.

2. Bughrā-Khān Hārūn b. Mūsā (in Ibn al-Athīr, ix. 68: Hārūn b. Sulaimān), grandson of the preceding, the first of this dynasty to conquer Mā warā’ al-Nahr. The power of the Sāmānids had been shaken by internal dissensions during the reign of Nūḥ b. Maṣṣūr (365-387 = 977-999); when the conqueror set out from his capital of Balāsāghūn [q. v., p. 614] and appeared before Isfīdjāb (the modern Sairām near Čimkent), the frontier town of the Sāmānid kingdom on the northwest, he met with no great opposition anywhere. The nobles, who were hostilely disposed to the Sāmānids, are even said to have called in the Turks themselves; Bughrā-Khān was able to enter Bukhārā, the capital of the Sāmānids in Rabi’ I, 382 = 7th May-5th June 992, but soon afterwards he became very ill through overindulgence in fruit and had to vacate the conquered land again. By the middle of Djumādā II. of the same year, on a Wednesday (the 17th August) Nūḥ returned to his capital; Bughrā-Khān died on the way to Kāshghar in Kačkar-bashī, perhaps not far from the source of the Ču, which is still called Kočkar. Ibn al-Athīr (ix. 68 *et seq.*) who could not find any exact details in his chief authority, the *Ta’rikh-i Yamīnī* of ‘Uṭbī, makes Bughrā-Khān first conquer Bukhārā in 383 (993-994) but this statement is definitely disproved by the accounts of Gardīzi (in Barthold, *Turkestan* etc. i. 12) and Baiḥakī (ed. Morley, p. 234) which are quite in agreement.

3. Bughrā-Khān Muḥammad b. Yūsuf, grandson of the preceding. In the lifetime of his father Kaḍr-Khān Yūsuf, who ruled in Kāshghar, he bore the title Yighān-Tegin; in 423 = 1032, after the death of his elder brother Arslān-Khān Sulaimān, he received the title of Bughrā-Khān and was granted Tarāz, (the modern Awliyā-Ata) and Isfīdjāb. Both as prince and ruler, he entertained relations with the Ghaznawids and hoped with their help to drive his opponent ‘Alī Tegin [q. v., p. 297], out of Mā warā’ al-Nahr; this plan was never carried out; nor was his marriage with Zainab, daughter of Sulṭān Maḥmūd and sister of Sulṭān Mas’ūd, ever celebrated, although the prince himself came to Balkh in 416 (1025) in the reign of Maḥmūd to fetch his bride (cf. Baiḥakī, ed. Morley, p. 655 *et seq.*). When the consummation of this alliance was again postponed in the reign of Mas’ūd, Bughrā-Khān made an alliance with the Saldjūks and became the enemy not only of the Ghaznawids but also of his own brother Arslān-Khān; Abū Šādiḳ Tabānī, the Imām sent by Mas’ūd, who left Ghazna on the 7th Dhū l-Kaḍa 428 = 23rd August 1037 and spent 18 months in the land of the Turks, succeeded in appeasing Bughrā-Khān, however, and in reconciling him to his brother. During these years coins were struck in the name of Bughrā-

Khān even in *Mā warā' al-Nahr* from which it may be concluded that his rule was recognised there also. According to Ibn al-Athīr (ix. 358), he put down a *Shī'a* movement in *Mā warā' al-Nahr*, with great severity. *Shī'ite* emissaries had at that time been successfully winning adherents for the *Fātimid Mustānsir* (427—487 = 1036—1094); **Bughrā-Khān** himself made a pretence of being in sympathy with the heretics but it was only to deceive them; when they believed they were safe from all danger through the protection of the **Khān**, the order was suddenly issued to destroy all heretics in the provinces as well as in the capital. Ibn al-Athīr (ix. 211) makes **Bughrā-Khān** reign only till 439 = 1047-1048, **Baihaḳī** (p. 230) who as a contemporary, is naturally the more reliable, till 449 = 1057-1058. According to both sources (the text of the MSS. of the *Tārīkh-i Baihaḳī* is here, as the Persian lithographed edition of 1307 = 1889-1890, p. 193 rightly remarks, hopelessly corrupt) he had driven his brother out of his kingdom and occupied it shortly before his death. According to Ibn al-Athīr, **Bughrā-Khān** was poisoned by his wife, who also had his imprisoned elder brother strangled.

4. **Bughrā-Khān**, prince of *Kāshghar*, to whom *Yūsuf Khāss Ḥādīb* of *Balāsāghūn* dedicated his didactic poem, the *Kudatku-Bilik* in 462 = 1069-1070. He was probably **Bughrā-Khān** *Hārūn*, according to Ibn al-Athīr (ix. 212 *et seq.*) a brother of the preceding. This **Bughrā-Khān** is said to have reigned for 16 years as joint-ruler with his brother *Toghrol Kara-Khān*, and afterwards for 29 years alone over *Kāshghar*, *Khotan* and *Balāsāghūn*; the date 496 = 1102-1103 is given as the year of his death. The notices in Ibn al-Athīr (x. 112 *et seq.*) of the "**Khān of Kāshghar**" who submitted to *Sultān Malik-Shāh* in 482 (1089) must refer to him; the same author tells us of the wars between this **Khān** his brother *Ya'kūb-Tegin* (prince of *Atbāsh*) and a third prince *Toghrol* but gives no information, regarding the ultimate result of these wars.

BUGI. [See **CELEBES**.]

BUḤAIRA (A.) "lake", diminutive of *Baḥr* "sea", p. 578.

BUḤAIRA (BEHERA) is the name of the north-western province of Egypt. It comprises the whole territory west of the Rosetta arm of the Nile. It is bounded on the north by the sea and on the south by the hills at the south-east end of the *Wādī Naṭūn* which separate it from the province of *Djīza* 30° 25' n. B. In 1899 the population was 631,225 persons and the province is divided into the following seven districts (*Marākez*): *Abū Ḥamṣ*, *Shubrā Khit*, *Damanhūr*, *Kafr al-Dawār*, *al-Nadīla*, *Rashid*, and *Etya'i* (pronounced *Teh*) *al-Barūd*. These districts comprise 365 towns and villages and 2582 smaller settlements. Alexandria has its own government and is not included in the province.

The province of **Buḥaira** has existed since the division of Egypt into provinces by the *Fātimid* Caliph *al-Mustānsir*. It corresponds roughly to the ancient *Ḥawf Gharbī* which was divided into eleven circles (*kūra*) down to the rearrangement of the provinces by *Mustānsir*. One of these circles, mentioned by *Qudā'i*, was called *al-Buḥaira*. *Kālkashandī* supposes that this name refers to the "Sea of *Būkir*". This suggestion is correct in so far as the name **Buḥaira** might have been applied

to the whole province from one of the large lakes in the north which periodically dry up. **Buḥaira**, however, may also be regarded as the diminutive of *baḥra*, according to Lane, "a wide tract of land, low or depressed land". For a while in the middle ages, **Buḥaira** was of much greater extent, for the district of *Fuwwa* which now belongs to *Gharbiya* then belonged to it. Since the division into provinces, *Damanhūr* has been the capital of **Buḥaira**. Ibn *Djī'ān* gives the amount of taxes at which it was rated at 741,294 ²/₃ dinārs and the number of the districts (*nāhiya*) in it at 222.

Bibliography: W. Willcocks, *Egyptian Irrigation*, 2nd ed., 221 *et seq.*; Boinet Bey, *Diction. Géographique de l'Égypte*, sub *Béhéra*; *Kālkashandī*, *Ḍaw' al-subḥ*, 239; do. (transl. by *Wüstenfeld*), 99, 111; Ibn *Dukmāk*, v. 101; Ibn *Djī'ān*, *al-Tuḥfa al-saniya*, 4; *Maḳrīzī*, *Khīṭāt*, i. 72 *et seq.*, 169; *Yāqūt*, i. 514.

(C. H. BECKER.)

AL-BUḤAIRA AL-MUNTINA, "the Stinking Sea", is the Dead Sea, s. *BAḤR LŪṬ*, p. 582.

BUHLŪL AL-MADJNŪN, *ABU WUḤAIB*, h. 'AMR B. AL-MUGHIRA AL-ṢAIRAFI AL-KURFI was one of the *'uḳalā al-madjanin*, "intelligent madmen", a contemporary of *Hārūn al-Rashid* (d. 193) and the source of many edifying and pious anecdotes and parenetic verses. His name, **Buhlul**, had in his time no association with idiocy. The lexicons (*Ṣiḥāḥ*, *Kāmūs*, *Lisān*, xii. 77, Lane p. 2670) give it the meanings "great laughter", "one who is generous or noble", "a chief combining all good qualities", "a generous tribe" and in Ibn *Taghribirdi's Annales* (i. 513, 697; ii. 185), for example, we find it borne by eminently sane and respectable men who d. in 183, 233 and 298. That one of these who died in 183, the year which Ibn *Taghribirdi* gives for **Buhlul al-Madjanun's** death, was **Buhlul al-Rashid**, may explain the persistent tradition (Ibn *Tagh.*, i. 518, *Vollers in Zeitschr. der Deutsch. Morgenl. Ges.*, xliii. 115, for present day Cairene popular legend) connecting our **Buhlul** with *al-Sabtī*, the semi-legendary son of *Hārūn al-Rashid* (*Chauvin, Bibliogr. ar.*, vi. 193 and references there). An early reference to **Buhlul** is in the *Kitāb 'uḳalā al-madjanin* (Berlin Cat. ix. p. 316, No. 8328) by *al-Ḥasan b. Muḥammad al-Naisaburi* (d. 406) although he may be mentioned also in the similar work (*Derenbourg, Escur.* No. 482, *Brockelmann*, i. 154) by *Muḥ. b. Mazyad* (d. 325). According to *Kern*, quoted in *Meissner's Neuarab. Geschichten*, p. v, he is mentioned by Ibn *Zulāk* (d. 387) in his *Akhbār Sibawaihi al-Misri* (Cairo Cat. v, 7) as "eine altbekannte Persönlichkeit". Ibn *al-Djawzi* (d. 597) tells that in 188 *Hārūn al-Rashid* was met at *Kūfa* by **Buhlul** who imparted to him a tradition from the Prophet, and refused a reward (*Amedroz in Journ. of the R. As. Soc.*, 1907, p. 35), there are also anecdotes of **Buhlul** in his *Adhkiyā*, pp. 180 *et seq.* of ed. of 1277. Ibn *Taghribirdi* (d. 870 or 874) gives a longer account, based in part on *Dhahabī* (d. 748). **Buhlul's** insanity was intermittent (evidently resembling that of *Sa'dūn al-Madjanun*, *Shā'rānī's Ṭabaḳāt*, p. 54 of ed. of 1316), his language was good, and quick-witted stories came down from him. *Dhahabī* said that he narrated traditions from 'Amr b. *Dīnār*, 'Āsim b. *Bahdala* and *Aiman b. Na'il*: but as a traditionalist he was neither accepted nor rejected, and students did not write down anything which he gave. He lived through

the whole reign of al-Rashid, whom he used to exhort and whose gifts he rejected. Sha'rānī (d. 973) gives, in his *Ṭabaḳāt* (p. 54), an account of such an interview and exhortation. In Yāfi's (d. 768) *Rawḍ al-rayāḥin* there are two anecdotes (pp. 33 and 45 of ed. of 1315) of a Buhlul, but one of them describes a conversation with Shibli who died in 334. Shibli meets him riding on a cane with a stick in his hand, and going to present himself before Allāh. The conversation is similar to those above. The second is an interview at Baṣra reported by Buhlul himself, with a pious boy, a descendant of Ḥusain b. 'Alī. It is different in that the exhorting is done by the boy.

His grave was shown to Niebuhr at Baghdād where he is described in an inscription dated 501, as the sultān of the *maḍjdūds* (saints attracted to Allāh) and the dulled soul (*al-naḥs al-muṭam-masa*). To Niebuhr he was called Bahlul-dāna, "wise fool", and was described as a relative of al-Rashid and as his court fool. Stories of his wit and sagacity were told in the coffee-houses, and he had evidently been transformed entirely from the pious idiot of the earlier legend (*Reise-beschr.*, ii. 301 *et seq.*; Le Strange, *Baghdād*, p. 350). The extreme of this last development of the legend is reached when Buhlul became the hero of erotic stories, as in the *Rawḍ al-ʿatir* of Naḥḥāwī (fl. at Tunis early xvth cent.: p. 14 of Cairo ed. and p. 9 of ed. of 1315), who makes Buhlul a contemporary of Ma'mūn. See, too, the stories in Meissner's *Neuarab. Geschichten*, pp. v. and 73—83. From the above it is plain that Ibn Khaldūn's (d. 808)' distinction of *buhlūls* (*bahālil*), idiots whose reason (*ʿaql*) alone failed, but whose logical soul (*naḥs nātika*) was still intact and who were, therefore, capable of sainthood, and the insane (*maḍjanin*) in whom the logical soul was corrupted, arose quite late, after *buhlul* had become a common noun (*Proleg.*, ed. Quatremère, i. 201 *et seq.*; de Slane's transl. i. 229 *et seq.* and Macdonald, *Relig. Attit. in Islam*, p. 103). So Ibn Baṭūṭa (d. 779) had one of his very minor *karāmāt* with a *Buhlul* (ii. 89). The later and modern development of this, especially in the Maghrib, can be read at length in E. Doutté's *Les Marabouts*, pp. 75 *et seq.* where it should be noticed that the *bahālil* are characterised by great bursts of laughter. There are also *buhlūlat*. This curious persistence of the original meaning of *buhlul* suggests that the word itself, equally with the existence of the historical Buhlul may have led to this application. To judge by Redhouse's *Turkish and English Lexicon* (p. 416^a) *buhlul* still means "great laughter" in Turkish. Dozy (*Suppl.*, s. v.) quotes a similar Arabic usage from Boethius. For references to stories about Buhlul, mostly of the court-fool type, see Chauvin, *Fibltogr. ar.*, vii. p. 126 *et seq.* Asserted poems by him and stories about him are catalogued in Berlin, Cat. vol. iii. p. 251, N^o. 3437; vol. vii. p. 170, N^o. 8061; p. 233, N^o. 8193; p. 670, N^o. 8784; vol. viii. p. 51, N^o. 9065; in Cat. of Biblio. Nat., p. 623, N^o. 3653. (D. B. MACDONALD.)

AL-BUHTURİ, ABŪ UBĀDA AL-WALĪD B. 'UBAID, Arabic poet and anthologist of the third century (204—284 approximately). His *nisba* signifies member of the Buhtur clan of the tribe Ṭai', whose glories he frequently celebrates. His birthplace was Manbij (or, according to one account a village near Manbij called Zardafna),

and of Manbij he often speaks as his home; here he ultimately acquired property, which seems to have been inherited by his son Ṭābit, who was living there in Iṣṭakhri's time. The woman who forms the subject of his erotic prologues in the greater number of cases was one 'Alwa of Buṭyās near Ḥalab, daughter of Zuraika; in a poem addressed to al-Faḥ b. Khākān (i. 44) he speaks of her (outside the prologue) as "his friend and the joy of his heart" whom he had left behind in Syria; and in another (ii. 109) she is obscenely satirized; there is no doubt then that she is historical, which is probably not the case with the other women mentioned in the prologues. What appear to be authentic traditions bring him into connexion with the other great Ṭai' poet Abū Tammām, though the accounts of their meeting are inconsistent; Abū Tammām is said to have recommended him as encomiast to the people of Ma'arrat al-Nu'mān, who engaged him at a salary of 4,000 dirhems. If this be true, the poems belonging to that period appear not to be included in the diwān, where "the village of Nu'mān" is mentioned in connexion with Ibn Ṭhawāba (i. 117), who must have come into the poet's life much later. The earliest poems included in the diwān appear to be addressed to eminent families belonging to the poet's tribe, the Banū Humaid, three brothers Abū Nahshal (mentioned in *Aghānī*, ix. 102), Abū Muslim, and Abū Dja'far (this last can scarcely be identical with the victim of Bābak, ob. 214), and the family of Abū Sa'īd Muḥammad b. Yūsuf (ob. 236), at whose house he is said to have met Abū Tammām; a poem in which this personage is consoled for the death of Mu'tasim (i. 169, probably of the year 227) is perhaps the earliest in the collection. An early patron of the poet was the vizier Muḥammad b. 'Abd al-Malik b. al-Zaiyāt, whom he eulogized in the reign of Wāthik (ii. 194). Another family to which he addressed encomia was that of 'Abdallāh b. Ṭāhir, whose son Muḥammad was made viceroy of Baghdād in the year 237; a poem which is perhaps not much later congratulates him on his appointment (ii. 125); two other sons, Sulaimān and 'Ubaid Allāh, also form subjects of encomia, as well as more distant connexions. He appears to have become court-poet first in the reign of Mutawakkil, when he enjoyed the patronage of al-Faḥ b. Khākān, to whom his *Ḥamāsa* is dedicated; to both he addressed a large number of encomia, though his relations with al-Faḥ appear at times to have been strained. From the year 235, when Mutawakkil proclaimed his three sons heirs to the throne, these encomia follow the events of the reign, such as the Armenian revolt (237), the Caliph's temporary residence in Damascus (243), his restoration of the Nairūz (245), his building of Mutawakkiliya (245-246). Mas'ūdī has preserved a narrative in which Buhturī records as an eye-witness the murder of his two patrons; and indeed he confesses in his dirge on Mutawakkil (i. 28), that he was present, and excuses himself for failing to defend his patrons effectively on the ground that he was unarmed: he did however what he could with his hands. These two he continued to regard as his chief patrons (ii. 163, i. 112). After the catastrophe he retired to Manbij, but speedily came forward with a eulogy on Muntasir, and he continued to officiate as court poet under the succeeding Caliphs, Mustafin,

Mu'tazz, Muhtadī and Mu'tamid. He appears to have been in especial favour with Mu'tazz, to whom he addressed numerous odes, and whom he even employed as mediator between himself and 'Abd Allāh b. Mu'tazz. It would seem that his powers failed before the end of Mu'tamid's reign.

His success as court-poet naturally brought him into connexion with all the leading men of the empire, and of the large number of persons mentioned in his odes the greater number are otherwise known. These include statesmen, such as the viziers 'Ubad Allāh b. Yahyā b. Khākān, Hasan b. Makhlad, Sulaimān b. Wabih, and Ismā'il b. Bulbul; generals and governors, etc. such as Ibrāhīm and Aḥmad sons of al-Mudabbir; Aḥmad b. Ṭulūn, Mālik b. Ṭawq, and his brother Muḥammad; secretaries of state such as Ibn Ṭhawāba, Abū Nuḥ 'Isā b. Ibrāhīm, etc.; the courtiers 'Alī b. al-Munadjjim and Ibn Ḥamdūn; the grammarian al-Mubarrad; the geographer Ibn Khurdādh-beh; the litterateur Abū 'l-'Ainā. His *diwān* thus forms a welcome supplement to the chronicles of the time, to which it not unfrequently adds details, sometimes by giving us the full names of the personages, at others by recording events which the historians appear to have overlooked.

The poems addressed to the Caliphs contain numerous references to the controversy between the 'Abbāsids and the 'Alids on the one hand, the Umayyads on the other; only on one occasion, when a Moslem official had been delivered over to a Christian to torture, does the poet wish Umayyad days back. Ordinarily he insists, on the claim of the uncle to the succession, on the merits of 'Abbās himself and his privilege of *sikāya*, which the poet seems to interpret quite correctly as the right of obtaining rain (i. 21, 23), the services to Islām of the Persians, whom he calls *Mawālī*, and their equality with the Arabs, and the services of the 'Abbāsids to the 'Alids, which he extols somewhat in the same style as did Maṣnūr (i. 63). He delights in describing palaces, e.g. the ship-palace called *Zaww*, those built by Mutawakkil, the Dausak of Mu'tazz, those of Mu'tamid called Ma'shūk and Mashūk, and the ruined Iwān of the old Persian kings, which he visited in the company of his son Abū 'l-Ghawth, and on which he has an interesting ode (i. 108); somewhat similar is his description of a warship (i. 257), and the aqueduct constructed for the benefit of the pilgrims by the mother of Mu'tazz (ii. 146). As might be expected, the battles of Muwaffak and his captains with the rebel Zandj are frequent subjects of allusions.

Like most of his class Buhturī was constantly begging, either for assistance towards his *gharāḍī* (i. 106, 127, 189), or for help in the matter of his estates (i. 150, ii. 152), or against officials who were attempting to defraud him (ii. 153), and complaining that his remuneration was insufficient (i. 257) or that promises made him had not been fulfilled (i. 222). In the *Aghānī* a singularly ingenious device is explained whereby he raised money, which was to induce friends to purchase his slave-boy Nasīm, and then complain so bitterly of the parting that the purchaser gave him back; a series of poems addressed to Ibrāhīm b. al-Mudabbir illustrate this process (i. 179—181).

Buhturī is said to have given dying injunctions to the effect that his satires should be destroyed, and the author of the *Aghānī* thinks that the best

may have perished; nevertheless a considerable number remain, and it is clear that he employed the common plan of extorting remuneration for his eulogies by threatening to satirize those who refused it; in consequence there are numerous cases in which the *diwān* contains eulogies and satires on the same personage; at other times (e.g. in the case of Ibn Ṭulūn) his attitude veered with political and not only personal considerations. Of his fellow-poets 'Alī b. al-Djahm (ii. 88, 99, 107) and al-Hasan b. Raḍja (ii. 107) form the subject of satires; on the other hand he seems to have been on friendly terms with Di'bīl (ii. 177). He attacks the grammarians in one of his odes (ii. 132); and Christians more than once (ii. 96, 112).

Native criticism classifies him with Abū Tammām and Mutanabbī as one of the three chief poets of the 'Abbāsīd period; and comparison between him and Abū Tammām is a favourite subject of essays. In his own opinion his best was below Abū Tammām's best, and his worst above Abū Tammām's worst; Ma'sūdī devotes some pages to the consideration of this subject, and it is treated at length in the *Kitāb al-Muwāzana baina Abi Tammām wal-Buhturī* of al-Hasan b. Bishr al-Āmidī, who however is charged with gross favouritism towards Buhturī. Probably most European critics would find Buhturī less brilliant than Mutanabbī, yet far more poetical than Abū Tammām.

The *Fihrist* attributes to Buhturī besides the *diwān* a work on "Poetic ideas" and a *Ḥamāsa*, which is preserved in a Leyden MS., and was both facsimiled and edited in 1909 [see *ḤAMĀSA*]. The *diwān* was published in Constantinople, 1300, ostensibly from a MS. of the year 424; the odes are roughly grouped by the persons and families to whom they are addressed, but this arrangement is not consistently observed. A similar copy is that in the Vienna Library (Catal. i. 436). The poems were arranged in alphabetical order by Ṣulī, and part of such a copy exists in the Munich Library (no. 508). 'Alī b. Ḥamza al-Iṣfahānī (Yāqūt, *Dictionary of Learned Men*, v. 200) is said to have arranged them excellently in order of subjects (*Fihrist*, 165). The *diwān* sometimes bears the title *saṭā'il al-dhahab*. Of Abū 'l-'Alā's commentary upon it called *'Abath al-Walid* some extracts have been printed in the *Muktabas*. This author (Abū 'l-'Alā) in his *Rasā'il* (ed. Oxon., p. 90) records the curious detail that Buhturī had "peacocks' feet".

Bibliography: *Aghānī*, xviii. 167—175; *Ibn Khallikān*, (transl. de Slane), iii. 657—666. (D. S. MARGOLIOUTH.)

BUKĀ (also written BUKA), a Turkish chief of the tribe of Ghuzz (Turkomans) is mentioned in Ibn al-Athīr (ix. 267 *et seq.* and 343) and Baihaḳī (ed. Morley p. 71). Bukā belonged to that section of this people which had separated from the rest of the tribe in Mā warā' al-Nahr in 420 = 1029 and crossed the border into Khorāsān [see BALKHĀN above, p. 623]. By command of Sulṭān Ma'sūd who had taken them into his service, these Ghuzz were attached to the army of Tāsh-Farrash who was sent against 'Alā al-Dawla b. Kakuya (422 = 1031, cf. DUSHMAN-ZIYĀR); Tāsh had more than 50 of their leaders seized and executed, on account of the robberies which they committed in Khorāsān; on this occasion as in the reign of Maḥmūd, Ma'sūd's predecessor, one section of them was massacred; the

others moved to the west and passed through various provinces of *Khōrāsān* in the next few years to *Diyār-Bakr*, owing allegiance to no one, till they suffered an annihilating defeat from the Arabs of *Diyār-Bakr* under *Qirwāsh* b. *Muḳallad* (a prince of the *Banū* 'Oḳail) on the 20th *Ramaḍān* 435 = 21st April 1044. During these years they wrought terrible havoc on many towns from *Damghān* to *Mawṣil*; the harm done by these nomads however was not permanent; the *Ghuzz* came and went "like a summer cloud", says *Ibn al-Athīr* (ix. 277). *Bukā* is several times mentioned in the accounts of these marauding excursions, once as chief of a division which returned to *Raiy* from *Ādharbaidjān* and plundered it for a second time, and afterwards took part in the siege and plunder of *Hamadhān*. His name is also found in the list of the chiefs who rejected in the abruptest fashion the offer of *Sultān Tughril-Beg*, who belonged to the same stock as they did, when he wished to take them into his service. *Bukā* was also present at the last battle against *Qirwāsh*; whether he was slain in this battle or was one of few who survived, is not related.

(W. BARTHOLD.)

BUKĀ or **BUKĀ** (both forms are found), a place first mentioned in connection with the inroads of the *Djarādjima*-Mardaite into Syria. The name is again found in the history of the conquests under the *Umayyad* Caliph *Hishām*. After its first destruction it was rebuilt and *Bukā* is mentioned in the xth century, after the *Kūras* of *Antioch* and *Tizin*; it must have been still in existence in the time of the geographer *Yāqūt*; we know that it lay not far from *Antioch* and from the *Djabal al-Lukkām* (southern Amanus); its site therefore is to be sought in 'Amḳ or in that part of the plain of *Antioch*, to which the name of *Djuwa* is applied. Its neighbourhood must have been swampy, for in the reign of *Walid I.* the *Zuṭt* with their buffaloes were sent from Syria by *Ḥadjdjādj* and settled here. This description suits the district in which we noticed the little village of *Djordjūm*, the name of which reminds us of *Djarādjima*. It also agrees with the very probable Syriac etymology *boḳā* "mosquito", which is further testimony to the marshy nature of the district. The population of *Bukā* was possibly Mardaite.

Bibliography: Ed. Sachau in the *Sitzungsber. der Preussischen Akademie*, Berlin, 1892, p. 327 *et seq.*; H. Lammens, *Études sur le Calife Mo'āwiya*, p. 17; *Yāqūt* i. 762; ii. 55; *Ibn Khordādhbeh* (ed. de Goeje), p. 75; *Baladhori*, *Futūḥ*, p. 149, 162.

(H. LAMMENS.)

BUKĀ also **BAKĀ** (A.), according to the lexicographers means a strip of land which is in some way distinguished from its surroundings and is particularly applied to a place where water lies and stagnates. The word, with its diminutive *al-Bukā'a* often appears in the names of plains. — The plural *AL-BIKĀ'* is the name of the long plateau, with an average height of 3000 feet, which forms the central part of the great Syrian depression between the mountain masses of *Lebanon* on the one side and *Hermion* and *Anti-Lebanon* on the other which, according to a theory now rejected, put forth by *Th. Nöldeke* in *Hermes*, x. 167, had given its name to the *Koīnā Supia* "Hollow Syria". The word *al-Bikā'* has often been connected with the Hebrew *Bik'ā*, "Chasm,

valley" and even with the name *Baalbek* [q. v.] — the largest town in the district. For the explanation of the name — in accordance with the meaning of the Arabic — one ought rather to point to the marshy district situated between *Karak Nūh* and 'Ain al-Djarr (the modern 'Andjar), which was drained and settled by *Tengiz*, governor of *Damascus* about 1330. — *Al-Bikā'* belonged to the *djund* of *Damascus* from quite early times. In the *Mamlūk* period, the district was divided into two administrative districts, *al-Bikā'* *al-Ba'labakkī* in the north and *al-Bikā'* *al-'Azīzī*, with its administrative centre in *Karak Nūh*, in the south which belonged to the northern frontier province (*gaṣṣa*) of the *niyāba* of *Damascus*. Arab authors derive the name *al-Bikā'* *al-'Azīzī* from *al-'Aziz* [q. v., p. 540] son of *Ṣalāḥ al-Dīn* but modern scholars from the name of the God "Aḏiḏ" (see *Pauly-Wissowa*, s. v.). The numerous sanctuaries, such as the *Grave of Noah*, *Qabr Elyās*, and *Nebī Shīth* may perhaps justify the conclusion that the place once had a peculiarly sacred character. According to the modern Turkish administrative division, *Ba'albek* and *Bikā'* *al-'Aziz* (with its seat of administrations in *Djubb Djenīn*) are two *Qaḍās* of the *Sandjak* of *Damascus*.

Bibliography: *Yāqūt*, *Mu'djam*, i. 699; *Ibn Djubair* (ed. de Goeje), p. 281; *Ibn Fadlallāh al-'Omari*, *Tarīf* (Cairo, 1312), p. 179; *Kalkashandi*, *Daw' al-subḥ* (Cairo, 1906), i. 289; *G. Le Strange*, *Palestine under the Moslems*, p. 69 and 422; *Quatremère* in *Maqrīzī*, *Histoire des Sult. Maml.*, ii. 1, p. 257—259; *Ritter*, *Erdkunde*, xvii. 213 *et seq.* (R. HARTMANN.)

BUKAIR B. MAHĀN ABŪ HASHIM, one of the most zealous propagandists of the 'Abbāsids. *Bukair* was originally employed as secretary or interpreter with *Djunaid* 'Abd al-Rahmān, governor of *India* when the latter was dismissed. *Bukair* went to *Kūfa* in 105 (723-724) where he was won over to the 'Abbāsīd faction and placed his great wealth at their disposal. After the death of the 'Abbāsīd emissary *Maisara*, he was entrusted by *Muḥammad* b. 'Alī, the leader of the 'Abbāsīds, with charge of the propaganda in *Irāk*. He displayed particular ability and energy in his efforts to win over the people of *Khōrāsān* to the 'Abbāsīd party. In 107 (725-726) he sent several agents to this province; they were seized and executed however, by the governor *Asad* b. 'Abd Allāh, only one, 'Ammār al-'Abbādī, being able to escape by flight and return to *Bukair*. In the following year he is said to have made another attempt which ended in the execution of 'Ammār and the flight of those accompanying him; but this appears to be merely another version of the preceding story. In 118 (736) *Bukair* appointed 'Ammār b. *Yazid* to take charge of the 'Abbāsīd propaganda in *Khōrāsān*; the latter settled in *Marw*, took the name of *Khidāsh* and eagerly threw himself into the task of winning adherents for *Muḥammad* b. 'Alī. At first he met with great success, but when he adopted the doctrines of the *Khurramis* and preached the coarsest immorality and irreligion, he was seized by *Asad* and executed with the cruellest tortures. Another consequence of his agitation was that *Muḥammad* b. 'Alī was incited against the followers of *Khidāsh* and broke off relations with them. To appease him the latter sent *Sulaimān* b. *Kathīr* to him in 120 (738) when he returned, *Muḥammad* gave

him a letter to take with him which only contained the words *bismi 'lāhi 'l-raḥmāni 'l-raḥim*. He also sent Bukair to Khorāsān openly to deny the doctrines of Khidāsh. Bukair however was received with suspicion and had to return with his object unaccomplished. Muḥammad then sent him again to Khorāsān, and gave him with him a number of sticks, some of which were shod with iron and others with copper. When Bukair divided the sticks among the leaders of the factions, they saw their mistake and were converted. In 124 (741-742) Bukair was seized and imprisoned, meetings were being held in a house in Kūfa and as the chief agent of the 'Abbāsids propaganda, Bukair was held mainly responsible. Even while in prison he worked for the 'Abbāsids and succeeded in winning 'Isā b. Ma'kil to their cause. The latter had a slave named Abū Muslim, the future general and governor of Khorāsān. According to some accounts Bukair bought him from 'Isā and gave him to Ibrāhīm, son of Muḥammad b. 'Alī; but the exact details of the manumission of Abū Muslim are not certainly known. In 126 (743-744) Bukair was commissioned by Ibrāhīm to go to Khorāsān to announce the death of Muḥammad to the adherents of the 'Abbāsids and proclaim Ibrāhīm as his successor. After receiving the homage of the people of Khorāsān on behalf of Ibrāhīm, Bukair returned, bringing with him the money that had been collected in Khorāsān for the 'Abbāsids cause. Bukair died in 127 (744-745). On his deathbed he recommended Abū Salama Ḥafṣ b. Sulaimān as his successor. This choice was confirmed by Ibrāhīm and Abū Salama was recognised as his plenipotentiary.

Bibliography: Tabarī, ii. 1467 *et seq.*; Ibn al-Athīr (ed. Tornberg), v. 93, 101 *et seq.*; Ya'qūbī (ed. Houtsma), ii. 383; Weil, *Gesch. d. Chalifen*, i. 628; Wellhausen, *Das Arabische Reich und sein Sturz*, p. 316 *et seq.*

(K. V. ZETTERSTÉEN.)

BUKAIR b. WASSĀDJ, Governor of Khorāsān. In the war between 'Abd Allāh b. Khāzim governor of Khorāsān and the Tamīmites, Bukair is often mentioned. Ibn Khāzim was a supporter of the rival Caliph 'Abd Allāh b. al-Zubair and rose against the Umayyads. As soon as he had made his position secure, he began to oppress the Tamīmites, who were scattered throughout Khorāsān. When the latter appealed to his son Muḥammad in Herāt, whose mother was a Tamīmite, Ibn Khāzim wrote to Shammās b. Dithār and Bukair b. Wassādj, his lieutenants in Herāt and ordered them to drive back the Tamīmites. Shammās, however, went over to their side, while Bukair sought to carry out the order but in the end could not prevent the Tamīmites from entering the town and slaying Muḥammad b. 'Abd Allāh b. Khāzim. In 72 (691-692) when Ibn Khāzim refused to take the oath of fealty to 'Abd al-Malik, Bukair was appointed governor of Khorāsān by the Caliph. Ibn Khāzim then advanced against Marw, but was challenged by Bahīr b. Warḳā and a battle ensued in which the former was slain. Bukair now wished to take the credit for the death of Ibn Khāzim and threw Bahīr into prison. As the population of Khorāsān was afraid of renewed unrest, they wished to have a Qoraishite governor and Bukair was therefore deposed in 74 (693-694) and Umaiya b. 'Abd

Allāh b. Khālid, appointed his successor. Bahīr was then set free and became reconciled with Bukair. In 77 (696-697) Umaiya equipped an expedition against Bukhārā and placed Bukair in command of it. As he had, however, been warned against Bukair by Bahīr, he took the field himself, taking Bukair with him and leaving his son behind in Marw. As soon as Umaiya had crossed the Oxus, Bukair set the boats on fire to make his return impossible and hurrying back to Marw, declared himself independent and threw Umaiya's son into prison. Umaiya was thus forced to make peace with the people of Bukhārā and advance against Bukair. According to another account, the latter never went with Umaiya, but remained in Marw during the campaign. In any case, his rebellion ended in Umaiya's having to grant him honourable terms of surrender. Among other points he promised no longer to pay attention to the defamatory statements of Bahīr. Nevertheless Bukair was accused of treason at the instigation of Bahīr and executed in the same year.

Bibliography: Tabarī, ii. passim; Ibn al-Athīr (ed. Tornberg), iv. 130, 171, 295 *et seq.*, 359 *et seq.*; Ya'qūbī (ed. Houtsma), ii. 324; Belādhori (ed. de Goeje), p. 415-417; Weil, *Gesch. der Chalifen*, i. 448.

(K. V. ZETTERSTÉEN.)

BUKALAMŪN. [See **ABU KALAMŪN**, p. 94.]

BUKHĀRĀ, a city in Turkeṣtān, on the lower course of the Zarafshān. We have only the scantiest notices of the history of the city in pre-Muḥammadan times. There can be little doubt, however, that the Iranians had settlements and even towns on the Zarafshān at a very early period; even in the time of Alexander the Great of Macedon there was another town in Sogdiana besides Matakanda (Samarkand) on the lower course of the river; but whether this town corresponded to the modern Bukhārā may be questioned. Local tradition in the early centuries of the Hidjra described some other settlements in the same neighbourhood as "older than Bukhārā"; one of these, the village of Rāmīthan, Riyāmīthan, or Aryāmīthan (the modern Čarshamba-i Ramitan) is regarded by Muḥaddasī (ed. de Goeje, p. 282) as the "ancient Bukhārā (*Bukhārā 'l-qadima*)".

In any case a city was founded on the site of the modern Bukhārā several centuries before Islām. From the 7th century A.D. onwards, this town is known to Chinese writers as Nu-mi, which corresponds to the ancient name *Mimīdjath* which survived into Muḥammadan times. The name Bukhārā (Chinese Pu-ho) seems to be first given by the Chinese pilgrim Hsuan-Cuang (about 630). That the name, as has been suggested, is identical with *bukhar*, the Turki-Mongol form of the Sanskrit *vihāra*, "monastery" is not improbable, the same explanation is given in the viiith (xiiith) century by Djuwainī (cf. the text in Schefer, *Chrestomathie Persane*, ii. 122). In any case there was a Buddhist monastery at Bukhārā as at Balkh and Samarkand; indeed the notices on the topography of the town in the ivth (xth) century which are quoted below enable us to fix its site approximately.

Of the native (or possibly Turki) dynasty of the Bukhār-Khudāt (or Bukhārā-Khudhāh, princes of Bukhārā) which ruled here before the Arabs, we only know from Chinese sources that one of these princes boasted about 627 A.D. that his ancestors

had been ruling the land for 22 generations. The remainder of our information about the Bukhār-Khudāt is obtained from historians of the Muḥammadan period. Besides the information contained in works on universal history or in the literature of the conquests, we also possess, although only in later recensions, a separate history of the town, composed in the year 332 = 943-944 by Muḥammad Narshakhī; this work contains much valuable information and is specially valuable for the historical topography of the town; nevertheless what Narshakhī tells us about the pre-Muḥammadan history of Bukhārā obviously rests on no very reliable tradition. It is, for example, more than doubtful whether Narshakhī had any evidence for his statement that the Bukhār-Khudāt who first struck coins in Bukhārā was a contemporary of the Caliph Abū Bakr (11—13 = 632—634 A. D.).

The accounts of the first Arab conquests across the Oxus are also partly legendary and still require critical examination. The first Arab army is said to have appeared before Bukhārā in 54 = 674 under 'Ubad Allāh b. Ziyād. The ruler of Bukhārā at that time was a woman, the widow of the late prince, who is usually called Khātun (Turk. = "Woman"; in Ṭabarī, ii. 169 in place of her, Kabaḍj-Khātun is mentioned, not as a widowed princess of Bukhārā but as the wife of the reigning king of the Turks). According to Narshakhī (ed. Schefer, p. 7) she ruled 15 years as regent for her infant son Tughshada (in Ṭabarī, ii. 1693 Ṭuḡ Siyāda); but this Bukhār-Khudāt appears again in Ṭabarī as still a youth in 91 = 710, when Kūtaiba b. Muslim after overthrowing his enemies, installed him as prince of Bukhārā. The rule of Islām in Bukhārā was first placed on a firm footing by Kūtaiba. Even Tughshada, adopted Islām or at least pretended to and ruled for 30 years afterwards in Bukhārā. In Ramaḍān 121 (11th Aug.—9th Sept. 739) he was murdered by two nobles in the camp of the governor Naṣr b. Saiyar at Samarḳand. During his long reign several rebellions against the Arab suzerainty took place and the Turks invaded the country several times; in 110 = 728-729 the town of Bukhārā itself was lost to the Arabs and they had to besiege it but regained it next year (Ṭabarī, ii. 1514 and 1529). What attitude Tughshada took up during these wars, is unknown.

His son and successor, called "Kūtaiba" in honour of the conqueror, behaved at first like a good Muslim and earned the gratitude of the House of the Prophet; when in the year 133 = 750-751 the Arab Sharik b. Shaikh raised a revolt in Bukhārā against the new dynasty of Caliphs, the rebellion was put down by Ziyād b. Šāliḥ who had been sent thither by Abū Muslim, with the help of the Bukhār-Khudāt. Nevertheless the Bukhār-Khudāt was at a later period accused of apostasy from Islām and put to death by order of Abū Muslim. His brother and successor Buniyāt (the reading is not certain) met the same fate during the reign of the Caliph al-Mahdī (159—169 = 775—785) for the Caliph had him put to death as a follower of the heretic al-Muḳanna'. After this period the Bukhār-Khudāt appear to have been of little importance in the government of the country but they held an influential position on account of the great estates in their possession. In the early years of the reign of the Sāmānid Ismā'il, while his brother Naṣr was still alive,

mention is made of the Bukhār-Khudāt. Abū Ishāk Ibrāhīm deprived the latter of his lands but he was to be allowed the same income (20,000 dirhems) from the state treasury, as he had previously derived from his estates. How long the government fulfilled this obligation to the Bukhār-Khudāt or his successors is not related.

Besides the native prince, the Bukhār-Khudāt, there was of course, in Bukhārā from the first years of the conquest (at least from the time of Kūtaiba b. Muslim) an Arab Emīr or 'Amīl who was subordinate to the Emīr of Khorāsān, whose headquarters were in Marw. On account of its geographical situation, Bukhārā was much more closely connected with Marw than with Samarḳand and the other towns of Mā warā' al-Nahr; the Bukhār-Khudāt had even a palace of his own in Marw (Ṭabarī, ii. 1888, 14; 1987 7; 1992 16). In the 11th century (ixth) also when the Emīrs of Khorāsān transferred their seat to Nishāpūr, the administration of Bukhārā remained separate from that of the other parts of Mā warā' al-Nahr; till 260 = 874, Bukhārā did not belong to the Sāmānid territory but was under a separate governor, immediately responsible to the Tāhirids; the successors of these governors at a later period also had their palaces in Marw (Iṣṭakhri, ed. de Goeje, p. 260). After the fall of the Tāhirids (259 = 873) the usurper Ya'qub b. Laith was recognised only for a brief period in Bukhārā as Emīr of Khorāsān; the clergy and the populace applied to the Sāmānid Naṣr b. Aḥmad, who was ruling in Samarḳand and he appointed his younger brother Ismā'il governor of Bukhārā. Bukhārā henceforth was ruled by Ismā'il and his successors till the fall of the Sāmānids. Ismā'il continued to live in Bukhārā, after the death of his brother, Naṣr in 279 (892) when the whole of Mā warā' al-Nahr passed under his sway and also after his victory over 'Amr b. Laith in 287 (900) when he was confirmed by the Caliph in the rank of Emīr of Khorāsān. The city thus became the seat of a mighty ruling house and the capital of a great kingdom (the officials also had their residences in Bukhārā) although it never equalled Samarḳand, the ancient capital of Mā warā' al-Nahr in size or wealth during this period.

The Bukhārā of the Sāmānid period is described in detail by the Arab geographers of the vith (xiith) century; we also owe much information to Narshakhī and later editors of his works. A comparison of these accounts with the descriptions of the modern town (particularly thorough in Khani-kow, *Opisanie Bukharskago khanstva*, St. Petersburg, 1843, p. 79 *et seq.*), shows clearly that in Bukhārā, unlike Marw, Samarḳand etc., only an expansion of the area of the town and not a shifting of the town from one place to another, may be traced. Although Bukhārā has been as little spared by fire and sword as the other cities of Central Asia, it has always been rebuilt on the same site and on the same plan as in the 11th (ixth) century. It is thus much easier to understand the original authorities on the subject. We can rarely trace the development and the topography of a mediaeval town so distinctly as here.

As in most Iranian towns, the Arab geographers distinguish three main divisions of Bukhārā; the citadel (Pers. *kuhandiz* = "ancient fortress", usually written *kuhandiz* in Arabic and afterwards contracted to *kundiz* or *kundus*); the original town proper (Arab. *madina*, Pers. *shahristān*)

and the suburb (in Persian works also only the Arabic name *rabaḍ* is applied to it) lying between the original town and the new wall which has been built in Muḥammadan times. The citadel from the earliest times has been on the same site as at the present day, east of the square still known, as in the Sāmānid period, as "Rigistān"; two gates then led into the fortress (at the present day there is only one, from the Rigistān side), the "Rigistān Gate" on the west and the "Ḡhū-riyān Gate" or "Gate of the Friday-Mosque" on the east; a street led from the one gate to the other. As the area of the citadel was naturally limited by the site on which it was built, probably no alterations have been made in it from the earliest times; it is now about 1 mile in circumference and has an area of 23 acres. Within the fortress, probably on the site that is now occupied by the palace of the Emīr of Bukhārā, was the palace of the Bukhār-Khudāt. This building is said to have been erected in the viiith century A.D. before the conquest; it was supported by seven stone columns, which represented the constellation of the Great Bear (*banāt al-na'āsh*). Above the gate of the palace was fastened an iron plate with the builder's inscription. According to an old popular belief no prince has ever fled out of this palace before an enemy nor has one died within its walls; death overtook them all while without it. The translator of the *Tārīkh-i Bukhārā*, Aḥmad al-Kubawī (wrote in *Djumādā I* 522 = May 1128) says that the palace was first destroyed in his lifetime and the plate with the founder's inscription perished also. As Iṣṭakhri shows (p. 306 above) it was however still being used by the Sāmānids; the later Sāmānids did not inhabit it; according to Muḥaddasī (p. 280, 9) they had only their treasures and their prisons there. Besides the palace there was in the citadel the oldest Friday Mosque, erected by Ḳutaiba; a temple of idols (*but-khāna*) is said to have occupied the site previously. When the ancient mosque was replaced by a larger one, the old building was used as a revenue office (*diwān al-kharāj*). The citadel was several times destroyed in the viith (xiith) and viiith (xiiith) centuries and rebuilt; the last remains of the ancient buildings were destroyed in 560 = 1164-1165 and used as building material to repair the town-walls.

Unlike most other towns, the citadel of Bukhārā was not within the Shahrīstān but outside it; between them, to the east of the citadel, was an open space where the Friday Mosque stood from the second half of the second (viiith) century to the viith (xiith) century. What part of the modern town corresponds to the Shahrīstān may be exactly determined, for, according to Iṣṭakhri (p. 307), there was no running water on the surface either in the citadel or in the Shahrīstān on account of their high situation. According to the plan given by Khanikow in his book, this high-lying portion of the town is about twice as large as the citadel; it is of course long since it was surrounded by the separate wall which encompassed it in ancient times. This wall had seven gates, the names of which are given by Narshakhī and the Arab geographers. As was the rule in Central Asia the market place in pre-Muḥammadan times was without the city walls, before the gate which in later times was called the "Bazar Gate", but which Narshakhī still calls "The Gate of the Spice-

Merchants" (*dar-i 'aṭṭārān*); while the Arabs called it the "Iron Gate" (*bāb al-ḥadīd*); it is probably to be sought for on the east side of the town.

We have the express testimony of Narshakhī (p. 29) that at the time of the conquest the whole town (*shahr*) consisted of the Shahrīstān alone; there were a few separate palaces and small settlements outside but these had not yet been linked up, as they were later. Narshakhī gives us a fairly exact account of the topographical details of the Shahrīstān and it would probably be possible to determine which of the streets of the modern town correspond to the streets mentioned by him; no one has as yet, however, investigated this point. Unlike most other towns, the Shahrīstān of Bukhārā partly retained its earlier importance at a later period after the extension of the boundaries of the town. A new Friday Mosque was built by Arslān Khān Muḥammad b. Sulaimān in the year 515 (1121-1122) in the Shahrīstān, probably in the southern part of it where the chief mosque with the Madrasa Mir-'Arab built in the xth (xvth) century and the great Mināret still stands.

It was not till the Muḥammadan period that the Shahrīstān was linked up with the suburbs to form one town and surrounded by a wall, according to Narshakhī in 235 (849-850). By the ivth (xth) century another wall had been built close to the old one, enclosing a greater area. Each of these walls had, like the wall of the present town, 11 gates; the distance between the gates of the inner and outer walls is, unfortunately, not given, otherwise we might be able to determine how far the development of the town had been furthered by its elevation to be capital. The question how far the names given by the Arabs to the city-gates correspond to the modern names, can be readily answered with certainty. One gate, the "Samarḳand Gate", the gate on the north, bears the same name at the present day as did the corresponding gates in the Sāmānid period; the other names may be easily identified. The gates of both walls are given by Iṣṭakhri in their proper order: on the outer wall he begins with the "Gate of the Square" (*bāb al-Maidān*) in the south-west, through which one came on to the road leading to Khorāsān (the modern Karakul Gate), thence passes on to the Darb Ibrāhīm, immediately to the east (the modern Gate of Shaikh Djalāl) and round by the south-east, north, and west sides. In detailing the inner gates he begins with the Samarḳand Gate on the north but does not state in which direction the next mentioned gate lies from this one so that the order of succession cannot be determined with the same accuracy from the Arabic text. Narshakhī (p. 93 *et seq.*), however, in his account of the conflagration of the year 325 (932) gives us the clue, as to which of the gates mentioned by Iṣṭakhri were north of the main canal and which to the south. Since the canal, as is clear from Muḥaddasī (p. 331) corresponds to the canal which flows through the town at the present day (the Kellābād Gate corresponds to the modern Karshī Gate on the east side of the town), the task of locating the sites of these gates is considerably lightened by this statement of Narshakhī's; it is clear that Iṣṭakhri, in the case of the inner wall also, went to the east from the Samarḳand Gate and gives the names of the remaining gates of the inner wall in the order of

succession of the east, south and west sides.

The identification of some of these names is also of importance for the understanding of the accounts of the early history of the town. The "Nawbahār" from which a gate on the outer wall (the modern "Mazār Gate") had taken its name was apparently a Buddhist monastery; it is a remarkable coincidence that at the present day, the way to the most important Muhammadan Sanctuary in the neighbourhood of Bukhārā, the tomb of Bahā' al-Dīn Naqshband, who died in the viiith (xivth) century, lies through the same gate (whence its name also). It cannot quite be determined what connection the places called Nawbahār, which, according to Iṣṭakhri, were in the Shahrīstān as well as in the suburbs, had with this monastery.

The gates on the inner walls, in the south-east part of the town, were called after the "Mosque of Mākḥ" so that we can approximately determine the site of this sanctuary also. As Narshakhi (p. 19) tells us, the mosque was built on a site which had first been dedicated to the worship of idols (probably some Buddhist cult is meant) and later the worship of fire; whether, as Christensen (*Orient. Litt. Zeit.*, vii. 49 *et seq.*) supposes, the word *Mākḥ* is to be taken as a dialectic form for *Māh* "moon" and the cult was originally connected with the worship of the moon is doubtful. Narshakhi (born 286 = 899) says that even in his lifetime "idols" were offered for sale here on two fixed days of the year. Probably these were little clay figures of the kind that are frequently dug up in Samarkand; in the ivth (xth) century they must have been merely regarded as toys.

Of the other gates of the inner wall, the "Gate on the Road of the Magi" (*bāb sikka mughān*) in the north-west of the town, ought to be mentioned. This was probably the quarter of the town which as late as the Sāmānid period still bore the name of "Palace of the Magi" (*kūshk-i mughān*). According to Narshakhi (p. 28 *et seq.*) after the conquest the rich merchants, the Kash-Kushān, retired to this part of the town. According to the agreement with Kūtaiba the inhabitants had to give up half of their houses and estates (*diyā'*) to the Arabs; this treaty appears, however, only to have referred to the town proper, the Shahrīstān. The Kash-Kushān preferred to evacuate their houses in the Shahrīstān entirely, leave them to the Arabs, and to build 700 palaces in the neighbourhood for themselves. Before every palace there was a garden, and the servants' houses; in the time of Abū Muslim, this settlement had a population more numerous than the town itself (Narshakhi, p. 62). These palaces are said to have been destroyed in a popular rising; their gates on which the owners had depicted their "idols" were used in the buildings erected to extend the Friday Mosque. The above mentioned Aḥmad al-Kubawī says that one of these gates was still to be seen in his time (vith = xiith century, Narshakhi p. 47 *et seq.*).

Besides the palace in the citadel the princes of Bukhārā in pre-Muhammadan times had their palaces in the Rīgīstān also. In later times the Sāmānid Naṣr II (301—331 = 914—943) built a palace there; accommodation for the ten state chancelleries (*diwānkhā*) the names of which are given by Narshakhi (p. 24) was provided for in the buildings before the palace gate. During the

early years of the reign of Maṣṣūr b. Nūḥ (350—365 = 961—976) this palace is said to have been entirely destroyed by fire and never afterwards rebuilt; Muḥaddasī, however, tells us that the Dār al-Mulk was still standing on the Rīgīstān opposite the citadel; he had never seen such a fine building in any other part of the Muhammadan world; till the year 360 (971) the Rīgīstān was also used as a *muṣallā* (Pers. *namāzgāh*).

During the Sāmānid period, there appears to have been another royal palace on the Dīū-i Mūliyān Canal lying not far from the Citadel and the Rīgīstān on the north side. This palace was built by Ismā'il b. Aḥmad and fell into ruins after the fall of the dynasty.

In the reign of Maṣṣūr b. Nūḥ a new *muṣallā* had to be prepared as the Rīgīstān could not contain the multitude of believers on these occasions. The new place of prayer was built in 360 (971) at a distance of ½ Farsakh (1½—2 miles) from the citadel on the road to the village of Samtin; unfortunately we know nothing further about the situation of this village. According to ancient custom, the people attended such assemblies armed, as the custom of carrying arms was still general in Mā warā' al-Nahr in the Sāmānid period (Iḥlāl al-Ṣābi', ed. Amedroz, p. 402.)

Between the citadel and the Shahrīstān close to the Friday Mosque was a large weaving establishment (*kārgah* also called *bait al-tirāz*) the products of which (carpets etc.) were exported as far as Syria, Egypt and Rūm according to Narshakhi, p. 18. What Muḥaddasī, (p. 324) tells us about the wares exported from Bukhārā, testifies to a great development in trade and industry; even the reins (*huṣm al-khail*) manufactured in the prisons (*fī 'l-maḥābis*) were exported.

Even in the ivth (xth) century the town was thought to be overcrowded and insanitary, with bad water, foul air etc. The streets were broad yet there was not sufficient room. Considering the large number of inhabitants in the town, Muḥaddasī and some of the poets (*Yatīmat al-Dahr*, iv. 8 *et seq.*) describe the defects of the town in the most scathing fashion; to Muḥaddasī Bukhārā is the "cesspool of the district". Among the defects of the town enumerated by Muḥaddasī, the danger from fire is emphasised. Apparently in his time much more of the town was built of wood than is now the case; even the upper part of the mināret on the chief mosque was built of wood so that in 460 (1068), when two pretenders to the throne were fighting for the possession of the citadel, the tower was set on fire and the flames spread to the chief mosque which also perished. When the tower was rebuilt after this calamity, it was built entirely of brick for the first time in its history (Narshakhi p. 49).

Narshakhi and the Arab geographers give us full particulars of the country (*rustāk*, plur. *rasātīk*) round Bukhārā. In Iṣṭakhri, (p. 30) the names of the canals which led from the Zarafshān to water the fields are given; according to Narshakhi, some of these canals were first formed in the Muhammadan period. Many of these names have survived to the present day as Sitnjakowski has shown (in the *Известія Туркест. Ордена Имп. Русского Географ. Общества*, Vol. ii. part. i. p. 136 *et seq.*). It would be of importance for the investigation of the surface conditions of Central Asia and the

changes which have taken place in historic times, if we could prove that the canals, which date from pre-Muhammadan times, flow in markedly deeper beds than those of a later date; this point has however, not yet been investigated.

It is to Sitjakowski also that we owe the establishment of the fact that traces still survive of the long walls which were built to protect the town and its suburbs from the incursions of the Turks in the 'Abbāsid period. According to Narshakhī (p. 39 *et seq.*) these walls were begun in the year 166 (782-783) and only completed in 215 (830); whether, as Mas'ūdī (*Tanbih*, p. 65) tells us, it was rather the renovation of an old wall that was carried out at this period, is doubtful, although similar edifices had been erected in quite early times in Central Asia, as the description of Margiane (in the district of the modern Marw) in Strabo (Chap. 516) shows. The town itself was not in the centre but in the western half of the area enclosed within the walls; the village Tawāwis, for example, 7 farsakh from Bukhārā on the road to Samarkand was within the walls (Iṣṭakhri, p. 313); while on the road to Khorāsān the gate of the wall was only 3 farsakh from Bukhārā (Ibn Khordādhbih, ed. de Goeje, p. 25 and *Tanbih*, loc. cit.). Of the villages lying north of Bukhārā, Zandana (4 farsakh from the city) and Maghkān (5 farsakh, cf. Iṣṭakhri, p. 313 and 315) were within the walls. We are nowhere told how far the walls extended to the south of the town; it is not even certain whether the district on this side had to be protected by such defences. After the time of Ismā'il b. Aḥmad, who is said to have declared: "As long as there is life in me, I shall myself be a rampart for the defence of Bukhārā", the walls were no longer kept in proper repair; at a later period the ruined walls were given the name Kanparak (probably to be read *Kampīrak* "old woman"); remains of these ancient fortification, still bearing the name *Kampīr-Duwāl* (Wall of the Old Woman) have survived to the present day in the north-east, on the borders of the steppes between the cultivated areas of Bukhārā and Karmina (*Protokoli Turk. kruška ljub. archeologii*, iii. 89 *et seq.*).

The entrance of the Ilak Naṣr b. 'Alī into Bukhārā (10th Dhu 'l-Ḳa'da 389 = 23rd Oct. 999) put an end to the Sāmānid kingdom, although the conquerors had still to struggle for the mastery with Ismā'il al-Muntaṣir, the last representative of the dynasty, for the next few years (till 395 = 1004-1005) and were even driven out again for a brief period from the former capital of the kingdom. On the fall of the Sāmānids, the town lost much of its earlier political importance; it was henceforth usually governed by princes or governors and did not again become capital of a kingdom till the xth (xvith) century. Only a few of the Ilak-Khāns or Karākhānids lived in Bukhārā and erected buildings there. In the second half of the vth (xith) century, the Khān Shams al-Mulk Naṣr b. Ibrāhīm built a palace for himself to the south of the city and prepared a hunting-ground; this "Shamsābād" was allowed to fall into ruins after the death of his successor Khidr-Khān; in the reign of Arslān-Khān Muḥammad b. Sulaimān a *muṣallā* was made of the hunting-ground in 513 (1119-1120); it is still used for this purpose at the present day. Many

other buildings in Bukhārā are ascribed to the same prince (cf. Narshakhī, p. 23 and 28) and also what is stated above about the chief Mosque. We are also told that Kiliḍj-Tamghāt Khān Mas'ūd repaired the walls in the year 560 = 1165.

Even during the period of its political decline, the town retained its reputation as a bulwark of Islām and fosterer of religious sciences. As early as the iiird (ixth) century famous scholars like the author of the *Djāmī al-Ṣaḥīḥ* had arisen in Bukhārā and the neighbourhood; in the vith (xiith) century, a prominent family of scholars afterwards known as the *āl-i-Burhān* [see BURHĀN], succeeded in founding a kind of hierarchy in Bukhārā and making the town and the lands adjoining it, for a time at least, quite independent of its suzerains. When, after the battle of Kaṭwān (5th Ṣāfar 536 = 9th Sept. 1141) the whole land had for the first time since the Muḥammadan Conquest, to submit to the rule of a non-Muslim power, the Karā-Khitai, the Ṣadr (plur. *Ṣudūr*) of Bukhārā succeeded in maintaining his influence in spite of this enemy also. Ṣadr Ḥusām al-Dīn 'Omār b. 'Abd al-'Azīz had been slain at the taking of the town; nevertheless Ṣadr Aḥmad b. al-'Azīz, apparently a brother of the preceding, was made adviser to the governor appointed by the conquerors (*Recueil de textes relatifs à l'histoire des Seldjoucides*, ii. 278, and *Čahār Maqāla*, ed. Mīrā Muḥammad, p. 22). Ibn al-Aṭhīr (xi. 205) makes the son of the slaughtered Muḥammad b. 'Omar in 559 (1163-1164) praise in no mean fashion the moderation of the victors. The Ṣadr had to seek refuge with other conquerors when they were driven out of Bukhārā in the early years of the viith (xiiith) century by a popular rising and their goods were confiscated ('Awfi, *Lubāb al-Albāb*, ed. Browne, ii. 385).

At the head of the revolt was, Djuwainī tells us, a man of the artisan class, son of a vendor of shields, (*madjānn-furūsh*) who caused to be shamefully handled the prominent men of the town (*aṣḥāb-i ḥurmat*). The leader of the movement ruled the town as an independent prince for a time under the title of "Singjar-Malik"; Bukhārā however soon (604 = 1207) passed under the rule of Muḥammad b. Takash, Shāh of Khwārizm. The town which had been once already held for a brief period by Muḥammad's predecessors, remained during the following years, probably with some interruptions (during the last efforts and successes of the leader of the Karā-Khitai) under the rule of the Shāh of Khwārizm, who renovated the citadel and carried out other building operations.

When the kingdom founded by Muḥammad was overthrown by the Mongols, Bukhārā was one of the first towns to have to submit to Čingiz-Khān, according to Ibn al-Aṭhīr (xii. 239) on the 4th Dhu 'l-Hijja 616 = 10th Febr. 1220; the citadel was not taken till 12 days later. While the town was being sacked by orders of the victor, a conflagration broke out and the whole town with the exception of the Friday Mosque and a few palaces, built of brick, perished in the flames. Bukhārā soon recovered from this calamity and is mentioned in the reign of Ügedei, Čingiz-Khān's successor, as a large and populous town and seat of learning. In the year 636 (1230-1231) the town was exposed to a new danger by a popular rising, which was directed as much against the well-to-do classes

as against the Mongols; Maḥmūd Yalwādj, the governor who lived in Khodjand, managed to avert the wrath of the victors from the town on the suppression of the revolt. According to the account of Djuwainī (cf. the text in Defrémery, *Journ. Asiat.*, ivth Ser., xv. 392, and in Schefer, *Chrestomatie Persane*, ii. 127 *et seq.*) our only authority for these happenings, this rebellion arose not as had happened 30 years previously, among the artisans but among the country people.

We have no reliable particulars as to how the town and its lands were governed during the early years of Mongol rule. In Djuwainī's account of the life of the Uighur Kūrkūz (cf. thereon d'Ohsson, *Histoire des Mongols*, iii. 107 *et seq.*) Sāyin-Malikshāh is mentioned as prince of Bukhārā, but nothing further is known about him. According to Waṣṣāf (ed. Hammer, p. 25, Indian edition, p. 12), in addition to the Mongol Buḳā-Būshā, a certain Čonksān-Tāifū, apparently a Chinaman, is mentioned as commander in Samarḳand and Bukhārā since the time of Ügeidei; this probably explains the fact that during this period, copper coins were struck in Bukhārā with Chinese inscriptions. At the same time, Maḥmūd Yalwādj and later his son Mas'ūd-Beg [see BISH-BĀLIK, p. 729] both Muḥammadans of Khwārizm, had also a share in the government of Mā warā' al-Nahr. Although the Muḥammadan clergy had taken a prominent part in the defence of the land against the Mongols, and even at a later period remained hostile to their conquerors, Mullas and Saiyids, like the priests of other religions were exempted from all taxation in the Mongol kingdom. Even more remarkable is Djuwainī's statement (cf. also d'Ohsson, *Histoire des Mongols*, ii. 267) that Siyarkukteni, a Christian, and mother of the great Khāns, Möngke and Khubilai, built a Madrasa called the *Khāniya* in Bukhārā at her own expense; the famous scholar Saif al-Dīn Bakḥārī (died Dhu 'l-Ka'da 659 = 27th Sept.—26th Oct. 1261) was appointed its mudarris and mutawalli. Mas'ūd Beg also built a Madrasa, which was called after him, Mas'ūdiya, on the "Square" of Bukhārā, probably the Rigistān; in these two institutions nearly 1000 students were maintained.

On the 7th Radjab 671 (28th January 1273) Bukhārā was taken by the Mongols of Persia under Nikpai-Bahādur, Ilkhān Abāḳā's general [q. v., p. 4] and plundered for seven days in which almost the whole town was destroyed by fire and sword and the population almost exterminated; three years later, the remaining inhabitants had the little that was still left them taken by the Čaghatai chiefs Čubā and Ḳayān. Such a calamity had never before visited the town; as Waṣṣāf (ed. Hammer, p. 148, Indian edition, p. 78) says, there was not a living soul in Bukhārā for the next seven years; it was not till about 1283 that measures were taken by Mas'ūd-Beg by command of the Ḳaidū to rebuild the town and bring back its inhabitants. The Mas'ūdiya, which had been destroyed in 671 (1273) was rebuilt and its founder was buried in it in Shawwāl 688 = 18th Oct.—15th Nov. 1289 (Djamāl al-Ḳuraṣhī in Barthold, *Turkestan v. epochu mongolskago nashestviya*, i. 139). The land was again ravaged in Radjab 716 (19th Sept.—18th Oct. 1316) by the Mongols of Persia and their ally the Čaghatai prince Yasāwūr; many of the inhabitants of Bukhārā and other towns were carried off by force

and settled in the lands to the south of the Oxus (d'Ohsson, *Histoire des Mongols*, iv. 567 *et seq.*).

Bukhārā seems otherwise to have been of no importance in the political life of Mā warā' al-Nahr under the rule of the house of Čaghatai [q. v.] or later under Tīmūr and the Tīmūrids. There is much information on the busy political and religious life of the town, before and after this period, in the *Kitāb-i Mullāsāda*, which is practically unknown in Western Europe while numerous manuscripts of it exist in Russia; it is the work of Aḥmad b. Muḥammad, called Mu'īn al-Fuḳarā' (wrote probably in the ixth = xvth century; cf. the extracts in Barthold, *Turkestan* etc., i. 166 *et seq.*); on Bahā' al-Dīn Naḳshband (died 791—1389), his teachers and pupils and the Naḳshbandī order of Dervishes founded by him cf. especially the *Raṣṣahāt 'ain al-hayāt* of Ḥusain al-Ḳashifī (cf. Ethé in the *Grundriss der iranischen Philologie*, ii. 365). Ulugh-Beg (died 853 = 1449) famed as a patron of learning also built a Madrasa in Bukhārā on the Čarsū (centre of the town).

Towards the end of the year 905 (in the summer of 1500) Bukhārā was taken by the Uzbeqs under Shaibānī Khān and has since remained in their power except for a brief period after the disastrous defeat of the Uzbeqs at Marw (916 = 1510). As in all nomad kingdoms the dominions of the Uzbeqs were regarded as the property of the whole ruling family and divided into a number of small principalities; Samarḳand still remained the capital and residence of the Khān (usually the oldest member of the ruling house); but the prince who was elected Khān always retained his hereditary principality, usually lived in his former capital and naturally paid more attention to the town he resided in than the official capital of the kingdom. The most important princes of the house of the Shaibānīd 'Ubaid Allāh b. Maḥmūd (in Bukhārā from 918 = 1512, died 946 = 1539 (and 'Abd Allāh b. Iskandar (in Bukhārā from 964 = 1557, died 1006 = 1598) had their capital in Bukhārā.

Both princes for long allowed older members of the ruling house to bear the title of Khān but they alone practically held all the rights of sovereignty; through their prominence their capital Bukhārā became a real centre of political and intellectual life. The princes of the next dynasty of Djanīds or Ashtarkhānīds also ruled their kingdom from Bukhārā, while the old capital Samarḳand lost almost all its importance, mainly in the first half of the xiith (xviiith) century.

The materials for the history of Bukhārā during this period are still only accessible in manuscript, as the history of Central Asia during the last two centuries has been but little investigated. Much information about the buildings of the xth (xvith) and xith (xviith) century are given in the chronological compendium known as the *Tārīkh-i Mir Saiyid Sharif Rāḳim* (compiled in 1113 = 1701-1702; cf. Baron v. Rosen in *Collections Scientifiques de l'institut des langues orientales du ministère des affaires étrangères*, iii. 115 *et seq.*); the chief authority on the intellectual life of the town under 'Ubaid Allāh is his contemporary Wāṣifī, author of the *Badā'i' al-Waḳā'i'* (cf. C. Salemann in the *Mélanges Asiatiques*, vii. 400); on the sources of the history of 'Abd Allāh b. Iskandar, see the article on him, p. 25 (there is, *inter alia*, a description of Bukhārā in the 'Abd Allāh Nāma, which

shows that the author was acquainted with a fuller version of the *Ta'rikh-i Narshakhi* than the one which has survived to us). On the Bukhārā of the xth (xviith) century cf. particularly Maḥmūd b. Amir Walī, *Baḥr al-asrār fī manāḥib al-akhyār*, Cod. India Office, n^o. 575.

From the xth (xviith) century there was constant intercourse between the Uzbek kingdom and the Czars of Moscow, so that the capital Bukhārā became better known in Russia and Western Europe than previously. In the xviith and xviiith century all merchants and emigrants from Central Asia whose settlements were to be found as far as Tobolsk, were known to the Russians as "Bukharans" (Bukharts); the same name was also extended to the inhabitants of the modern Chinese Turkeṣtān which began to be called "Little Bukharia".

The reign of Khān 'Abd al-Azīz (1055—1091 = 1645—1680) was regarded by later native historians as the last great period in their history; the later rulers could no longer hold the kingdom together; princes (Bēgs) of the Uzbek tribes made themselves independent in many parts, the Khān who lived in Bukhārā ruled only a small portion of the former kingdom and even there, the authority was not in the hands of the Khān himself, but of a Bēg or Atālik ruling in his name.

In 1153 (1740) Bukhārā had to submit to Nādir Shāh and did not regain its independence till his death. About the same time a new dynasty was founded in Bukhārā. The Atālik Muḥammad Raḥīm of the tribe of Manḳīt had himself proclaimed Khān; his career has been written by his contemporary Muḥammad Waḥā Karīm-nagī under the title *Tuḥfat al-Khāni*; his immediate successor Dāniyār-Bēg was content with the title of Atālik and allowed a scion of the house of Čingiz-Khān to bear the sovereign title; his son Murād or Mīr Ma'sūm, however, again claimed the kingly title for himself after the year 1199 (1785); he and his successor did not take the title of Khān but of Emīr.

The observation of religious ordinances was much more harshly enforced by Murād and particularly by his successor Ḥaidar (1215—1242 = 1800—1826) than had been the case for example, in the xvith century by 'Ubaid Allāh. "Noble Bukhārā" (*Bukhārā-i Sharīf*) was more and more to attain the glory of a city of Islām and of the Sharī'at *kar' i ẓohūr*; even the daily life of the ruler had to conform to all the demands of the strictest orthodoxy. Ḥaidar himself lectured on the sciences connected with religion and had as many as 500 of an audience; he was however reproached with being too fond of the pleasures of the harem, of continually changing his legal wives and making a new acquisition to his harem every month. He was the last prince of Bukhārā to strike coins in his own name; since his death the coins have been struck in the name of the deceased (*marḥūm*) Emīr Ḥaidar, even to the present day.

His successor Naṣr Allāh (1242—1277 = 1827—1860) succeeded in strengthening the power of the throne against the Uzbek nobles and extending the boundaries of his kingdom. As was at the same time the case in Kḥiwa and Khokand, the power of the nobles, which had been increasing since the break-up of the kingdom, was broken in the cruellest fashion; the native chroniclers agree with European travellers in describing Naṣr Allāh as a bloodthirsty tyrant. Instead of the

levy on the Uzbek tribes, a standing army was created and officials of humble origin promoted to the government of the kingdom; the Kūsh-Bēgi, usually a Persian by birth, was at the head of the government.

The dominions of the Manḳīt at first comprised only the valley of the Zarafshān and the territory to the south as far as the Oxus, the south-east almost to the Surkhān, and for a while, a few stretches of land south of the Oxus like Marw and Balkh. The remaining portions of the ancient Mā warā' al-Nahr were ruled by the chiefs of Khokand. Many wars were waged between these two kingdoms, usually for the possession of Dījazak and Ura-tūbe, in which the Emīr of Bukhārā was usually successful; in 1258 (1842) Khokand itself was taken and the whole of Mā warā' al-Nahr united under the sway of the Emīr, but these conquests could not be permanently retained.

When Naṣr Allāh's successor Muẓaffar al-Dīn (1860—1885) ascended the throne, the Russians had already secured a firm footing on the lower course of the Sir-Daryā from which they gradually advanced on the remaining portions of the ancient Mā warā' al-Nahr. After being repeatedly defeated, the Emīr had to submit to Russia, give up all claims to the valley of the Sir-Daryā which had been conquered by the Russians and cede a great part of his own kingdom, with the towns of Dījazak, Ura-tūbe, Samarkand and Katta-Kurghān (1886), though his capital, unlike Kḥiwa and Khokand, to the present has been spared the shame of being besieged or taken by the enemy. The territory lost in the war with Russia was more than made good by the conquests of the next decade, made to a certain extent with Russian help. Lands, which, like Shahr-i Sabz and Hīṣār, had been politically separated from Bukhārā for more than a century, or, like Qaratēgīn and Darwāz had never really been permanently in the hands of the rulers of Bukhārā, had now to submit to the Emīr; in 1873, the Emirate was increased in the west at the expense of Kḥiwa which had been taken by the Russians. It was therefore only under Russian suzerainty that that Emirate attained its present dimensions. In the reign of the following Emīr 'Abd al-Aḥad (1885—1910) the boundary between Bukhārā and Afghānistān was defined; by the agreement come to between England and Russia in 1885 the Pandj was to be the boundary between the two kingdoms, so that the Emīr had to give up a part of the province of Darwāz to the Afghāns while he received in return the provinces of Rūshan and Shughnān.

The relationship of Bukhārā to Russia was also defined during the same reign. Since 1887 a Russian railway has run through the Emīr's dominions; the more important towns including the capital itself, are not touched by the railway, a Russian settlement called "New Bukhārā" arose 10 miles from "Old Bukhārā" on the railway, now known as the railway station of Qaghān; it was not till later that this settlement, the residence of a Russian "political agent" was connected with the ancient capital by a branch line, built at the expense of the Emīr. The whole kingdom is within the Russian customs area; Russian custom-houses have been built on the Afghān frontier and Russian military stations also like Karkī and Termez on the Amū-Daryā and Khorog in Shughnān. Commerce between Termez and the Russian town of

Petro-Alexandrowsk on the Āmū-Daryā is carried on by Russian steamers; Termez is also connected with Samarkand by a post-road; there is also telegraphic communication between Bukhārā and Samarkand.

Nevertheless the kingdom of the Emīr has as yet been but little influenced by Russian civilisation. The system of administration and taxation which has been extended to the recently acquired provinces is still the same as that in vogue a century ago; the population is still, as before, exploited in the most ruthless fashion by the Emīr, his officers and governors. Since the Emīr has borne the title "Highness" and thus ranked nearer the Russian Imperial House, he has gained enormously in prestige and can now treat with the Governor-General resident in Tāshkent or with the political agent with much more independence than before. The policy pursued towards the Emīr has recently been subjected to sharp criticism by some Russian authors (cf. particularly the writings of D. N. Logofet, which have appeared under various titles: 1. *Na granicach Sredney Azii*; 2. *Strana bezpravniya*; 3. *Bukharskoie khanstvo pod russkimi protektoratom*). It cannot be denied that the results of this policy can only be disadvantageous not only to the subjects of the Emīr but also to Russian prestige in Central Asia.

Since 1910, the Emīr of Bukhārā has been Mīr ʿĀlim, son of his predecessor ʿAbd al-Aḥad; he was educated in Russia (in the Cadet Corps at St. Petersburg).

By the Russian successes in Central Asia the geographical exploration of the land has been considerably advanced, as has to a certain extent, the investigation of its ethnography. Since 1870, a large number of articles and larger treatises on the kingdom of the Emīr and its separate provinces have appeared in Russian; cf. for example P. Maiew, *Očerki Bukhurskago khanstva*, Tashkent, 1876; the itineraries in L. Kostenko, *Turkestanskij kray*, ii. 102 *et seq.*; Kuznecov, *Darwon*, Novij Margelan, 1893; A. A. Semenow, *Etnograficheskie očerki Zarafshanskich gor, Karategina i Darwaza*, Moskwa, 1903; Gr. A. A. Bobrinskoy, *Gorci verchovew Pjandja*, Moskwa, 1908; A. Serebrennikow, *Pamir* (*Ešegodnik Ferghanskoy oblasti*, i. 90 *et seq.*). On the other hand, very little has been done towards the study of the past history and present conditions of the country from the point of view of the Orientalist. The writings of the native historians, even of the sixteenth century, are still with a few exceptions (on these see Teufel, *Quellen zur Geschichte der Chānate*, reprint from the *Zeitschr. der Deutsch. Morgenl. Ges.*, Vol. 38) only accessible in manuscript. No archaeological, or historico-topographical studies of any importance have as yet been carried out either in Bukhārā itself, or in other towns like Shahr-i Sabz (with the palace of Ak-Sarāi), built by Timūr, Termez (with the ruins of ancient fortifications and the beautiful tomb of Muḥammad b. ʿAlī Tirmidhī who died in 255 (869), cf. thereon, R. Roževic in the *Izvestiya Imp. Russkago Geograf. Obščestva*, xlv. 644 *et seq.* with illustration). No description of the present conditions of the country has appeared from the pen of an Orientalist, so that Khanikow's book published in 1843, cannot yet be regarded as superseded. The material on the land and its history in works in the languages of western Europe is still more insufficient.

Cf. Vámbéry, *Travels in Central Asia*, London, 1864 (also in a German translation); do., *Geschichte Bochara's oder Transoxaniens*, Stuttgart, 1872; Howorth, *History of the Mongols*, ii. 686, *et seq.*; Skrine and Ross, *The Heart of Asia*, London, 1899 (Ch. ix. "Bokhara, a Protected Native State"); cf. also the very unreliable comparison of the Arab notices in G. Le Strange, *The Lands of the Eastern Caliphate*, (Cambridge, 1905), p. 460 *et seq.* (W. BARTHOLD.)

AL-BUKHĀRĪ, MUḤAMMAD B. ʿABD AL-BĀKĪ ABU ʿI-MĀʿĀLĪ ʿALĀʾ AL-DĪN AL-MAKKĪ, Arab author, wrote in the year 991 = 1583 a treatise on the excellencies of the Abyssinians in continuation of Suyūṭī etc. entitled *al-Ṭirāz al-Mankūsh fī maḥāsini al-Ḥubūsh*; cf. Ahlwardt, *Verzeichnis der ar. Hdss. der kgl. Bibliothek zu Berlin*, No. 6118; Pertsch, *Die arab. Hdss. der herzogl. Bibliothek zu Gotha*, No. 1694; Vollers, *Katalog der islam. u. s. w. Hdss. der Universitätsbibliothek zu Leipzig*, No. 738; *Catalogus cod. mss. or. qui in Museo Brit. asserv.*, ii. codd. arab, No. 323, 1268; Rieu, *Supplement to the Catalogue of the Arabic Mss. in the Brit. Mus.*, No. 1268; *Bibliothecae Bodleianae cod. mss. or. cat.*, i. 659 (extract, ii. 1363); *Fihrist al-Kutubkhāne al-Khidwīye*, vi. 81.

Bibliography: Flügel in the *Zeitschr. der Deutsch. Morgenl. Ges.*, v. 81; xvi. 696—709. (C. BROCKELMANN.)

AL-BUKHĀRĪ, MUḤAMMAD B. ISMĀʿĪL ABU ʿABDALLĀH AL-DĪʾUʿFĪ, Arab author, born 13th Shawwāl 194 = 21st July 810 at Bukhārā, the grandson of a Persian, named Bardīzbah. He began the study of the Traditions at the early age of eleven and in his sixteenth year made the pilgrimage and attended the lectures of the most famous teachers of Tradition in Mecca and Medina. He then went to Egypt as a Ṭālib al-ʿIlm and spent the next sixteen years, of which five were spent in Baṣra, in wandering through all Asia. He then returned to his native town where he died on the 30th Ramaḍān 256 (31st August 870); he is buried in Khartanak, two parasangs from Samarkand. His collection on Tradition *al-Djāmiʿ al-Ṣaḥīḥ* established his reputation. This work is divided according to the chapters of the Fikḥ, for which he had planned a complete scheme, although he did not succeed in preparing the necessary material of Tradition for all chapters. In his selection of Ḥadīths he showed the greatest critical ability and in editing the texts sought to obtain the most scrupulous accuracy. Yet he does not hesitate to explain the material by brief notes, quite distinct from the text. The transmission of the Ṣaḥīḥ texts was from the beginning most carefully done but it was impossible quite to prevent the appearance of variants, which are given us by the commentaries. The Vulgate at present in use was edited by Muḥammad al-Yūnīnī (died 658 = 1260) with the help of the famous philologist Ibn Mālik (died 672 = 1273). Cf. *Le Recueil de traditions musulmanes* par Abū ʿAbdallāh Muḥammad Ibn Ismāʿīl al-Bukhārī, publ. par L. Krehl, (Leyde, 1862—1868), continué par Th. W. Juynboll, iv. (ibid., 1908); printed Bulāḳ 1210, 1282, 1284, 1289, Cairo, 1279 (lith.), 1305, 1307, 1312, 1314 (9 voll. with), Dehli 1270, 1889, Bombay 1269, 1869, 1873, Mirath 1873 (on the MSS. cf. R. Basset, in *Giornale della società asiat. ital.*, x. 76—91); El Bokhari, *Les traditions islamiques*, transl. of the Arabic text with notes and index by O. Houdas and

W. Marçais (*Publ. de l'école des langues or. viv.*, Series iv., Vol. vi. suiv.), i.—iii., Paris 1903, 1906, 1908; *Le livre des testaments du Ṣaḥīḥ d'al-Bukhārī*, translation with notes and commentary by L. Peltier, Paris 1909. Of the numerous commentaries on the Ṣaḥīḥ there have been printed: 1. *Faṭḥ al-Bārī* fī *ṣarḥ al-Bukhārī* by Ibn Ḥadjār al-'Askalānī (died 852 = 1428), Būlāk 1300-1301; 2. *Umdat al-Kārī* fī *ṣarḥ al-Bukhārī* by Maḥmūd Ibn Aḥmad al-'Aīnī (died 855 = 1451), Cairo, 1308, Stambul 1309-1310; 3. *Irshād al-Sārī* fī *ṣarḥ al-Bukhārī* by Aḥmad Ibn Muḥammad Ibn Abī Bakr al-Ḳaṣṭallānī (died 923 = 1517), Būlāk 1275-1276, 1288, 1304-1305, Cairo 1307, 1325-1326, together with the *Tuḥfat al-Bārī* of Zakariyā al-Anṣārī, (died 926 = 1520), Lucknow 1869, 1867, Dehli 1891; 4. von Abū Zaid 'Abd al-Ḳādir Ibn 'Alī al-Fāsi, Fās, 1307. Cf. Walī Allāh al-Dihlawī (died 1176 = 1762), *Ṣarḥ Tarāḍīm Abwāb Ṣaḥīḥ al-Bukhārī*, Haidarābād 1323. As a preliminary to his Ṣaḥīḥ, Bukhārī had prepared, on his first pilgrimage in Medina, a work on the lives of the transmitters entitled *al-Ta'riḫ al-Kabir* (s. Aya Sofia, 3069—3071, and thereon Horowitz in the *Mitteilungen des Seminars für orient. Sprachen zu Berlin*, x. i. p. 40); extract *al-Ta'riḫ al-Saghīr* (s. Ahlwardt, *Verzeichnis der ar. Hds. der kgl. Bibliothek zu Berlin*, No. 9914). In addition to a collection of Traditions (*al-Thalāṭhiyāt*, s. Ahlwardt, *op. cit.*, No. 1620-1621) and the *Tafsīr al-Ḳor'ān* which still requires to be more accurately examined (see Casiri, *Bibliotheca arabico-hispanica*, No. 1255, cf. also Fagnan, Mss. Alger 1688, 3) there is also ascribed to him a *Tanwīr al-'Ainain bidaf' al-Yadain* fī 'l-Ṣalāt, Calcutta, 1256 (with Urdu translation), identical with *Ḳurraṭ al-Ainain* on the edge of the *Ḳhair al-Kalām* fī 'l-Ḳir'ā'a *khalf al-Imām*, Cairo, 1320, also ascribed to him.

Bibliography: Subkī, *Ṭabaqāt al-Shāfi'iya*, ii. p. 2—19; Wüstenfeld, *Geschichtsschreiber der Araber*, No. 62; do., *Schafiten*, No. 44; Krehl in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, iv. 1 et seq.; Goldziher, *Muhammedanische Studien*, p. 234—245; Brockelmann, *Gesch. d. arab. Lit.*, i. p. 158. (C. BROCKELMANN.)

BUKHT-NAṢAR. Under the name of Bukht-Naṣar, the Arabs have confused Nabonassar and Nebuchadnezzar. Ptolemy, following Hipparchus, makes use in his *Almagest* of the era, known as that of Nabonassar, beginning in the year 742 B. C. al-Bīrūnī and Ma'sūdī (*Tanbih*, French transl., p. 265) knew of this era; the latter, comparing it with the Persian era, says: "Between the era of Bukht-Naṣar and that of Yazdegerd, there is a difference of 1379 Persian years and 3 months". Al-Bīrūnī estimates that about 143 years intervened between the first Nebuchadnezzar, who is Nabonassar, and the second, or Nebuchadnezzar (*Chronology*, p. 31; on the era of Nabonassar, cf. Paul Tenney, *Recherches sur l'histoire de l'astronomie ancienne*, 1893, p. 158 and 162).

According to al-Bīrūnī, the Persian form of the name is Bukht-Narsi, which, some say, means "he who much bewails his lot"; Bukhtanaṣsar is the arabicised form (*op. cit.*, p. 30).

The Muḥammadan historians have very much corrupted the Biblical story of Nebuchadnezzar. They usually make him a satrap or *marzabān* of the 'Irāk, who governed on behalf of the king of Persia, whose residence was in Balkh (Mas'ūdī,

Prairies d'Or, i. p. 117). After the capture of Jerusalem, he made king Manasseh prisoner; the latter is Zedekiah in the Bible (Ṭabari's *Chronicle*, transl. Zotenberg, i. p. 491). According to Mas'ūdī he carried 18,000 Israelites away into captivity; he took the Tōrā and threw it into a well. The Israelites recovered it on their return from exile (*Prairies d'Or*, loc. cit.). The king of Persia, or Bukht-naṣsar himself, married a young Jewish virgin called Dīnāzād and she afterwards succeeded in obtaining the return of the members of her faith to their native land. This is how Mas'ūdī (Vol. ii. p. 122) corrupts the story of Esther, although he does say that there are many versions of these happenings.

Bukht-naṣsar twice appeared before Jerusalem again and twice destroyed it; at the end of the first siege, he invaded Egypt. The Persian synopsis of Ṭabari relates the episodes of Daniel in the den of lions and of Nebuchadnezzar changed into a beast. (B. CARRA DE VAUX.)

BUKĪR [See ABUḲĪR, p. 118.]

BUKRĀT, is the Arabic form of the name Hippocrates. — Hippocrates enjoyed a great reputation among Eastern scholars and many of his works were known to them. Sergius of Ras'ain translated him into Syriac; Hunain b. Ishāk, Ḳuṣṭā b. Lūkā, 'Isā b. Yaḥyā and 'Abd al-Rahmān b. 'Alī were his principal translators into Arabic. Hunain translated the *Book of Epidemics*; under this title the Arabs knew seven books of which only the first and third are authentically by Hippocrates. The same translator produced versions of the treatises, entitled *Prognostica* and *De Natura Hominis*. 'Isā b. Yaḥyā translated his work on *Diet in Fevers and Acute Diseases*, *περί διατροφῆς ἐξέων*, the Arabic title of which is *Kitāb al-Amrāḍ al-ḥādida*. The book of Precepts, *al-Fuṣūl*, has been translated by the four authors above-mentioned.

Besides these well known works, Ḥādjī Khalifa gives a number of other books attributed to Hippocrates. Wenrich has classified more than fifty (*De Auctorum Graecorum Versionibus et Commentariis*, p. 95—114).

The scholars of the East were not content with translating the works of the great Greek physician; they also wrote commentaries and expositions of them. In particular, commentaries have been written on the *Prognostica* and the *Precepts*. Thābit b. Ḳurra wrote a synopsis of the treatise *De Aëre, Aqua et Locis*; and the philosopher al-Kindī wrote his *Kitāb al-Ṭibb al-Bukrāṭī* on "The Medical System of Hippocrates".

The Arabs knew of a noteworthy incident in the life of Hippocrates, which does honour to his character. During a plague which was devastating the Persian Empire, the king of Persia, Artaxerxes Longimanus, ordered Hippocrates, who was living in Cos, to be asked to come to help him, and offered great honours and large sums of money; but the physician refused, saying that he would not serve the enemies of his country and that his first duty was to his countrymen.

Mas'ūdī (*Tanbih*, transl., p. 184) tells us that he knew of this incident from Galen's commentary on Hippocrates's book "On Oaths", translated by Hunain b. Ishāk; he adds that Cos was then under the sway of Artaxerxes, whom he calls Artakhsast and identifies with Bahmān b. Isbandiyād. For the author of the *Ta'riḫ al-Ḥukamā'*, this king was Ardashīr.

The Arab authors place the date of Hippocrates about 100 years before Alexander. According to the *Ta'rikh al-Hukamā'* he lived at Emesa and afterwards at Damascus and lectured in one of the gardens of the latter town in a place still called *Ṣoffa Bukrāt*, the "bench of Hippocrates".

As this great physician had descendants who bore the same name and practised the same art, a certain confusion has arisen in the minds of the Arab writers, who number as many as four Hippocrates. They have even formed a plural, *al-Bukrātūn* from the name Hippocrates. Thābit b. Qurra was the first to settle the question of the number of the Hippocrates (*Ta'rikh al-Hukamā'*). He says: "the first is the one who was of the family of Aesculapius and the second was the son of Heraclides; there were nine generations between the first and the second, as many as between Aesculapius and the first. The second Hippocrates left three children: Ṭāsīlūs, Dārkan and a daughter named Mānārisā who became more famous than her brothers; the two latter each had a son called Hippocrates". — According to the same authority, there were eight masters of medicine in ancient times, who succeeded one another at almost regular intervals from Aesculapius to Galen. We can trace in this arrangement the tendency of Eastern scholars and particularly of the Sabaeans to regard the sages of antiquity as a species of prophets; the idea of this line of great physicians, originating in a demi-god, Aesculapius, is analogous to that of the prophetic succession. (See also the *Fihrist* and Ibn Abū Uṣāibi'a, i. 24 *et seq.*)

(B. CARRA DE VAUX.)

BULĀK [See CAIRO].

BULANDSHAHR (= "high town"), a town and district of India, in the Doāb, United Provinces. Area of district, 1,899 sqm.; pop. (1901), 1,138,101, of whom 19% are Muhammadans. The town, built on a bank above the Kālī Nadi, was originally called Baran, whence the name of the historian, Diyā al-Din Baranī [q. v.], who was born here: pop. (1901), 18,959, of whom just half are Muhammadans. Most of them are converted Rājputs and Pathāns, both of which classes own considerable estates in the district.

Bibliography: F. S. Growse, *Bulandshahr* (Benares, 1884); *Bulandshahr Gazetteer* (Allahabad, 1903). (J. S. Cotton.)

BULBUL (P. and T.), the nightingale. In Persian and Turkish poetry, the nightingale plays a great part usually in conjunction with the rose. Oriental fancy has conceived that the nightingale is consumed with love for the rose and therefore sings in numberless ways (whence its epithet, *Hasrūr dāstān*) of its love but her love is unrequited. It is mystically conceived as the image of the human soul which is consumed with love for God. Cf. Ethé in the *Grundriss der Iranischen Philologie*, ii. 250, 1; Gibb, *History of Ottoman Poetry*, iii. 110 *et seq.*

BULDUR or BURDUR, the ancient POLYDORION, capital of a Sandjak in the Wilāyet of Konia, lies in a pleasant, fertile district on the Buldur-göl (the *Ascania limne* of the Byzantine writers). The population lives by cattle-rearing and agriculture; Buldur is also famous for its weaving establishments and tanneries.

Bibliography: 'Alī Djawād, *Dioghrafiya lughātī*, 206 *et seq.*; Cuinet, *La Turquie d'Asie*, i. 845; Ritter, *Erdkunde*, xix. 707.

BULGARIA, a country lying between the Balkans and the lower course of the Danube; it owes its name to a branch of the Bulghār people; it was borne, after the fall of the great Hun empire, by the remnant of the invaders who were driven back from the lower Danube into the steppes of South Russia [see the article BULGHĀR] and in particular by the horde which crossed the Danube in 779 under Isperich, son of Kubrat and founded a powerful kingdom by conquering the provinces inhabited by the Slavs. Although small in numbers, this horde was able to impose its name on the country and its inhabitants; in the ixth century it adopted the Slav language and became finally merged in the population. Even by the second half of this century, Muslim influences had begun to make themselves felt among the Bulgarians. They must have been even older and already very deep if we adopt the view put forth by Bury (*Byzantin. Zeitschr.*, xix. 131 and 141) that the Bulgarians had borrowed the lunar year from the Arabs by the viith century; Marquart has, however, raised objections (*T'ung Pao*, xi. 678). In any case Islām did not become the state religion but Christianity, which was introduced by Boris in 864. The Bulgarian Church recognised the supremacy of the patriarchate in Constantinople but had adopted the Slavonic liturgy.

When the Ottoman Turks first set foot in Europe, Bulgaria formed an independent state under the national dynasty of Asenids, on the right bank of the Danube; it was bounded on the north by the Danube, on the south by the Balkans, on the east by the Black Sea and on the west by Servia. Eight passes (*derbend*) through the mountain chain led into the interior of the country: Šulū, Kapulū (Succi, Trajan's Gate), Isladi, Kāzanlyk, Demir-Kapū, two passes leading to Rūsčuk and Silistria, and Nadir. Its inhabitants were divided into factions by the dissensions of the boyards. On the death of the Czar Alexander in 1364, the country was divided between Shishmān III, his son by a Jewish woman, who reigned at Šofia, and Sracimir who occupied Widin. Uneasy at the progress of the Ottomans under Murād I Khudāwendgiār, Shishmān, although he was the brother-in-law of the Sultān entered the coalition of Servs and Bosnians; an army of 20,000 men under the command of Iālāshāhin was totally defeated and almost entirely massacred. 'Alī Pasha, son of Kara-Khalil Čendereli, at the head of 30,000 men, crossed the pass of Nadir and advanced on Shumla (Shumna) and Tirnowo; the first surrendered as soon as it heard of the fall of the second; the Kral, shut up in Nicopolis on the Danube, obtained peace on abandoning Silistria and paying the tribute due; but instead of handing over this place he strengthened its fortifications; the war was therefore renewed. After the capture of the fortress of Dridjasa and the town of Hirshowa, the Kral again besieged in Nicopolis was forced to surrender at discretion. The Sultān granted him his life and gave him an income suitable to his rank, but incorporated Bulgaria in his empire after the capture of Tirnowo in 795 (1393).

Under its former organisation, Bulgaria formed the Eyālet of Silistria, divided into eight Sandjaks: Silistria, Semendra, Wize, Ibraīl, Kırk-Kilissa, Nigeboli, Widdin and Cermen; it therefore included the cantons to the south of the Balkans and took the place of the former Eyālet of Ozi (Oczakow)

when this town was ceded to Russia. After the division into Wilāyets, Bulgaria formed the Wilāyet of the Danube (Tūna). The Treaty of Berlin had constituted Bulgaria as an autonomous and tributary principality, under the suzerainty of the Sulṭān and with practically the same boundaries as at the Turkish conquest; after annexing Eastern Roumelia, it has quite recently been formed into an independent kingdom (22nd Sept. = 5th October 1908).

Under Turkish rule, large numbers of Bulgarians became converts to Islām; nevertheless the majority of the population remained Christian. The political union with Constantinople allowed the Greek Patriarch to work at bringing the people over to the Greek Church and to reject the Slavonic liturgy. It was not till 1870 and 1872 that a national movement obtained the creation of an Exarchate and in consequence the establishment of an independent Bulgarian Church.

According to the census of 1901, the total population amounted to 3³/₄ millions of whom 2,889,219 were Bulgarians and 531,240 Turks (principally in the north-east of the kingdom); as to religion, 3,000,000 are Greek Orthodox and 643,300 Muḥammadans. Some groups of the inhabitants present remarkable features; such are the Gagas, Christians whose language is Turkish, on the borders of the Black Sea, and the Pomaks, Muḥammadan Bulgarians, in the mountains of Rhodope and near Loveč and Plevna.

Bibliography: J. de Hammer, *Hist. de l'Empire Ottoman*, Vol. i. p. 272 *et seq.*; Sa'd al-Dīn, *Tādī al-tawārikh*, Vol. i. p. 109 *et seq.*; K. J. Jireček, *Geschichte der Bulgaren* (Prague, 1876); do., *Das Fürstentum Bulgarien* (1891); N. Jorga, *Geschichte des Osman. Reiches*, i. 211, 222, 259, 274. (CL. HUART.)

BULGHĀR, a people of uncertain origin, by whom two states, one on the Volga the other on the Danube, were founded in the early middle ages. The name is first found in the vith century A. D. In the so-called *Ecclesiastical Chronicle* of Zachariah the Rhetor (about 555) the Bulghār are mentioned among the nomadic peoples of the Caucasus who "dwelled in tents and lived on the flesh of cattle and fish" (*Anecdota Syriaca*, ed. Land, iii. p. 337; *The Syriac Chronicle, known as that of Zachariah of Mytilene*, transl. by F. J. Hamilton and E. W. Brooks (London, 1899), p. 328). John of Ephesus (about 585) gives a story, in which Bulgharioz and Khazarig, the ancestors of the Bulghār and the Khazar respectively, appear as brothers, which points either to a blood-relationship or a close alliance between these peoples. Centuries later, when this bond had long been broken and the lands of these peoples nowhere bordered on one another, Iṣṭakhri (ed. de Goeje, p. 225) tells us that the language of the Bulghārs of the Volga resembled the speech of the Khazars, a statement, which is all the more important as the same geographer expressly emphasises the close linguistic unity of all the Turkish tribes from the Khirkhiz and Tughuzghuz in the East to the Ghūzz in the West (*ibid.*, p. 9; *wa yafhamu ba'duhum 'an ba'din*), as well as the Turkish origin of the Badjanāk or Pečenegs (p. 10). The language of the Khazar and Bulghār, cannot have been identical with Turkish or Russian; even the people known as Burtās, who were certainly Finnish, and then occupied the lands

between the Khazar and the Bulghār must have spoken a different language.

In the vith century A. D. the steppes of Eastern Europe with the basin of the Volga belonged to the same great Turkī nomadic kingdom as the Central Asian steppes up to the Chinese frontier (on this point, cf. the reports of the Byzantine Ambassadors, which have been most recently collected by E. Chavannes in his *Documents sur les Turcs Occidentaux*, St. Petersburg, 1903, p. 133 *et seq.*). How and when the dominion of these Turks in Eastern Europe was destroyed is not now known. According to the Arab as well as the Russian sources the leader of the Khazar bore the Turkī title Kaḡhan (in Arabic Khākān). The account given by the Arabs of the ceremonies observed at the accession of each new Khākān (Iṣṭakhri, p. 224, obviously corrupted in Ibn Hawkal, p. 284), agrees perfectly with the Chinese notices of the Turkī rulers of the vith century (cf. e.g. De Guignes, *Histoire des Huns etc.*, Vol. i. pt. ii. p. 460). It may be concluded therefrom that the kingdom of the Khazar arose immediately out of the Turkī principality mentioned by the Byzantine writers, which formed a portion of the great nomadic kingdom in the vith century, just as in the xiiith century the kingdom of the Golden Horde arose out of the great Mongol Empire. In this case also, the conquerors must soon have adopted the language of their more numerous allies or of subjected peoples.

The Khazar kingdom is first mentioned in the year 627 as a powerful ally of the Byzantine Empire in the war against Persia. There was not then a capital on the Volga nor had there been in the Turkī kingdom of the preceding century; it was only after their luckless struggles with the Arabs in the beginning of the second century A. H. (after 720 A. D.) that the Khazar princes moved their residence from the northern slopes of the Caucasus to the lower course of the Volga.

Still less do we know when and why the Bulghār separated from their Khazar brethren. If the explanation of the puzzling *buḡār*, proposed by J. Marquart, be the correct one, then the Bulghār are mentioned by Ṭabarī (i. 895 *et seq.*) as the enemies of the Sāsānid Khusrāu Anūshīrwān. The Burdjan also, mentioned by Ya'kūbī (*Historiae*, ed. Houtsma, p. 203; the Bulghārs of the Danube are also sometimes called by this name, cf. e.g. *Fragmenta Histor. Arab.*, ed. de Goeje, p. 26 *et seq.*) would, according to Marquart, be identical with the "North Caucasian Bulghārs", although the reading Burdjan is in this case assured by the verse quoted in Yāqūt (i. 548). After the viith century A. D. we have many notices of those branches of the Bulghārs, who settled on the Black Sea and the Danube and came into contact with the Byzantine Empire [cf. the article BULGARIA]. Another branch of the same people had retreated to the central course of the Volga, apparently under pressure from its enemies, where they afterwards adopted Islām and for long formed the farthest outposts of Muḥammadanism in the north till the foundation of the Siberian kingdom on the Irtysh and the Tobol.

We have only one first-hand account in the ivth (xth) century of these Bulghārs, namely, the *risāla* of the embassy of Ibn Faḍlān, preserved by Yāqūt; this embassy, sent by the Caliph Muḥtadir, left Baghdād on the 11th Ṣafar 309 (21st June

921) and reached the capital of the Bulghārs on the Volga on Sunday the 12th Muḥarram 310 (12th May 922). It is very difficult to determine the problem of the relationship of the report of this embassy to the accounts of the Arab (Ibn Rusta, al-Bakrī, Iṣṭakhri, Mas'ūdi etc.) and Persian (Gardizi) writers on the Bulghārs. Marquart tries to show that the common source of the accounts of Ibn Rusta, al-Bakrī, and Gardizi, which practically agree word for word, may be the lost geographical work of Djaiḥānī, and that this latter was not written till after the return of Ibn Faḍlān, i.e. after 310 A.H. (922 A.D.). Even Westberg, although he sees no connection between the accounts of Ibn Faḍlān and Ibn Rusta agrees with the view that the account of the Bulghārs in Ibn Rusta cannot have been written before 310. Neither Marquart nor Westberg try to explain how Ibn Rusta, as de Goeje points out, nowhere else in his work mentions any event of a later date than 290 (903) and adds the formula *aḡāla 'lāhu baḡā'ahu* to the name of the Caliph Mu'taḍid who died in 289 (Monday, the 22nd Rabī' II 289 = 5th April 902) so that at the date of the composition of his book he did not know of the Caliph's death; it might therefore be concluded that the work was completed very soon after the pilgrimage of the year 290 (mentioned on p. 73 and 75). If the account of these northern peoples given by Ibn Rusta, al-Bakrī, and Gardizi dates from a later period, it must be an interpolation in the unique manuscript of Ibn Rusta's work that has been preserved to us, which is not suggested by either Marquart or Westberg. On the contrary, Marquart himself shows that the author of the original account was only acquainted with the Pečenegs in their ancient settlements on the Ural and that the groundwork of the account must therefore belong to the first half of the ixth century.

If the account preserved in Ibn Rusta, al-Bakrī, and Gardizi cannot then be traced to Djaiḥānī, there only remains Ibn Khurdādhbih's work, copied by Djaiḥānī himself, and quoted by Ibn Rusta and Gardizi. Even Arab bibliographers have been misled by the verbal agreement between the two works (cf. the statement on the sources of Ibn al-Fakīh in the *Fihrist*, p. 154, first confirmed by de Goeje). Muḡaddasī (ed. de Goeje, p. 3 note 1) saw in *Shirāz* a geographical work in seven volumes without author's name, which he himself ascribed to Djaiḥānī but others to Ibn Khurdādhbih. The account of the people in the north might thus equally be referred to Ibn Khurdādhbih. There are other difficulties to this solution of the question: 1. According to Ibn Faḍlān, the Bulghār had adopted Islām a short time before his embassy. The prince then ruling, in conversation with Ibn Faḍlān even described his father as an "unbeliever"; on the other hand so early a writer as Ibn Rusta describes the Bulghār as good Muḡammadans; even at that time there were mosques and schools, callers to prayer, and Imāms; their dress and their burial grounds were similar to those of Muḡammadans; 2. The prince of the Bulghār is called Alms by Ibn Faḍlān; the same name seems also to have been found in the source used by Ibn Rusta, al-Bakrī, and Gardizi (in Ibn Rusta, Alms, in al-Bakrī المير, in Gardizi Amlān); 3. in Ibn Khurdādhbih's work, as edited by de Goeje, only the Khazar are mentioned

of all the peoples of the Volga area; the author does not appear to have heard of the Bulghār and to have regarded the Don and, not like later geographers, the Kama, as the source of the Volga.

This last objection may be neglected on the ground that we do not possess Ibn Khurdādhbih's work in its final and complete form. It is possible that a copy of the complete work may have survived in India, perhaps in a Persian translation. I have already pointed out in my edition of the text of Gardizi (cf. Barthold, *Otlet po'vedke v Sredn'uju Aziju*, St. Petersburg 1897, p. 79) that the itinerary from Bārskhān on the Issik-kul to the land of the Tughuzghuz otherwise only known from Gardizi (*ibid.*, p. 91 *et seq.*) is also given by Raverty (*Tabaḡāt-i Nāṣiri*, p. 961) likewise in Persian but with a reference to Ibn Khurdādhbih. The Persian translation of Ibn Khurdādhbih used by Raverty has, as far as I am aware, not yet been made known.

The two other difficulties, also, are perhaps not so insuperable as at first sight appears. Ibn Faḍlān here contradicts himself; in one place he says that the prince told him his father had been an unbeliever and in another he makes the prince explain some phenomenon noticed in the sky as a combat between believing and unbelieving Djinn and say he had received this explanation from his forefathers.

The Arab embassy which had been sent at the request of the king of the Bulghārs had not only a religious but also a political object, which for the prince himself was naturally the more important one. The Caliph was not only to provide for the instruction of the Bulghārs in their religion but also to build a fortress against their enemies. The political side of the mission was entrusted to the actual ambassador Susan al-Rassī who had apparently been appointed "by the government" (*min dīḡhati 'l-sulṭān*) and to whom the honours due to the leader of the embassy were paid on the reception at the court; Ibn Faḍlān had charge of the organisation of education in the precepts of Islām as the trouble he takes about the Khuṭba and the concealment of women from men while bathing, show. He probably over-estimated the importance of his side of the mission and represents it to his readers in this light. Both prince and people had apparently been already converted to Islām, although the statement regarding the schools may be based on an over-estimate, probably on the accounts of Bulghār merchants, who had good grounds for doing so, for, as good Muḡammadans, they would have to pay less duties and be able to sell their wares at a better advantage.

There still remains the name Alms or Almsḡ. It is doubtful whether the name appeared in this form in the *risāla* or is due to later copyists (in Yāḡūt's time the *risāla* was widely disseminated in numerous copies). Ibn Faḍlān says that the Bulghār prince afterwards adopted the title "Emir" in the Khuṭba; we actually possess coins which were struck in the town of Suwār (see below) by a contemporary of the Caliph Muḡtadir (the name of the Caliph is given on the coins): the Bulghār prince calls himself "al-Emir Bārmān" on these coins. There is a specimen of this coinage in the Coin Cabinet of the University of St. Petersburg. Frāhn's statement (*Opusculorum Postumorum pars secunda*, ed. B. Dorn, Petropoli, 1877, p. 212)

that al-Ḳādir should be read for al-Muḳtadir and that the coin was struck in *Shash* (Tāshkent) by a "governor for Bughra Khān" is clearly contradicted by the form of the letters; to anyone acquainted with the Kufic alphabet on coins, it is clear that an *Alif* could not stand between the article and the two final letters *dh*. It is very probable that the copyists of the *risāla* confused this Bārmān with the Alms or Alms^h known to them from Ibn Khurdādhbih, Djaiḥānī or other sources.

Ibn Rusta cannot be proved to be independent of Ibn Faḍlān. Even the story, so popular in Muḥammadan literature, of the short summer nights and brief winter days, which made the observation of the prescribed hours of prayer impossible, are found neither in Ibn Rusta, nor in al-Bakrī, nor in Gardīzī but we find it given in *Iṣṭakhṛī* (p. 225) in almost the same words as in Ibn Faḍlān (*Yāḳūt* i. 726, 11 *et seq.*). It is at any rate certainly not improbable that the *Khātib* on whom *Iṣṭakhṛī* here relies, is identical with Ibn Faḍlān. What *Yāḳūt* (ii. 436, 20 *et seq.*) tells us about the Khazars, on the authority of Ibn Faḍlān, agrees almost word for word with the text in *Iṣṭakhṛī* p. 220 *et seq.* (cf. also F. Wüstenfeld's note, *Yāḳūt*, v. 173). It is equally clear that Mas'ūdī, when he says the Bulghārs adopted Islām in the reign of the Caliph al-Muḳtadir after the year 310 was thinking of Ibn Faḍlān's embassy and his report although there is nothing about the "dream" mentioned by Mas'ūdī, in the extract from the *risāla* made by *Yāḳūt*.

The account preserved in Ibn Rusta, al-Bakrī, and Gardīzī appears only to give the most meagre and contradictory accounts of the Bulghārs that had penetrated to the Arabs before Ibn Faḍlān's embassy. Mosques and schools, but no towns are mentioned; the people dwelled in woods and lived by agriculture. The Burtās (or Burdās) dwelled between the Bulghārs and the Khazars; they were subject to the Khazars and had been conquered by the Bulghārs. It was 15 days' journey from the land of the Khazars to the land of the Burtās and thence three days' journey to the land of the Bulghārs (obviously the references here are to the capitals or most important places in these three lands). The Bulghārs were divided into three sections but the total was not very great; there were only 500 families of importance. Even then the land was of great importance for its trade in furs and was visited by the Khazars and Russians for this reason; Muḥammadan trading vessels also came there and had to pay tithes. Taxes were paid by the populace in horses and other kind; amongst other levies, at every marriage the bridegroom had to hand over a horse for the herds of the prince. Money of metal was not struck; the fox-pelt was the unit of currency, each being worth 2½ dirhems (about a shilling). There was also silver money current which had been imported from Muḥammadan countries, this money being used to buy the goods of the Russians and Slavs. The land was bounded on the one side by the land of the Burtās and on the other by the country of the Slavs.

The picture drawn by Ibn Faḍlān of the Bulghārs and their land is much more complete. It is remarkable that in his account the Bulghārs of the Volga are called "Slavs". The embassy covered the road from Djurdjaniya (near the modern Kunya-Urgenē in Khīwa) to the capital of the

Bulghār prince in 70 days. *Yāḳūt* has unfortunately not given a description of the route: the number of days' journeys suggests that the embassy came from Khārizm to the lower course of the Volga and from there entered the land of the Bulghārs through the country of the Khazars and Burtās. According to *Iṣṭakhṛī* (p. 227) it took a month to go "through the desert" from Itil the capital of the Khazars to Bulghār; going by water it was two months' journey through the mountains and then 20 days in the valley. It was reckoned 20 days' journey from Itil the Khazar capital, to the frontier of the Burtās and thence 15 days' to the limits of this people probably to the north-west, towards the land of the Slavs, not in the direction of Bulghār.

The site of the capital Bulghār is defined by the ruins of the village of Bulgarsko'e or Uspensko'e in the circle of Spassk in the province of Kazan. The distance between the ruined site and the left bank of the Volga is almost 4 miles; as Berezin remarks, this agrees perfectly with Ibn Faḍlān's statement that it was less than a farsakh from the town to the river, so that we may conclude that neither the town nor the river-bed have changed their position since the xth century. No further description of the town is given in the *risāla* (nor in the extract made by *Yāḳūt*), nor is there any information given about other towns in this country. *Iṣṭakhṛī* mentions two towns, Bulghār and Suwār, (the ruins now existing near the village of Kuznečikha) lying near one another; there was a Friday mosque in each of them; the male population of the two towns amounted to about 10,000 in all. The inhabitants spent the winter in wooden huts, and the summer in tents. According to 'Awfī (*Djāmi' al-ḥikāyāt*, Book iv. Chap. 18) the distance between Bulghār and Suwār was two days' journey; we do not know his authority for this statement. The notices of Bulghār and Suwār in Muḥaddasī (ed. de Goeje, p. 361) are probably based on a later authority than Ibn Faḍlān. According to this source, Bulghār lay on both banks of the river; the Friday mosque was in the market-place, and the houses were built of wood and reeds; the inhabitants of Suwār lived in tents. It is probable that the suburbs of Bulghār are here included with the actual town. Yaga-Bazār (probably Aghā-Bazār) is mentioned by the Russians as the harbour of the town of Bulghār on the Volga; traces of other suburbs have survived on the right bank of the river also.

At the reception of the Arab embassy, silver coins were scattered in their honour; whether these coins had actually been struck in the country itself is not stated. During the ceremonial reception the king sat on a chair, covered with Greek silk (*al-dibādī al-rūmī*): to the right of him sat the kings subject to him, to the left the ambassadors and before him his sons. Whether the word Bltṭwār which appears in the name of the reigning king as well as in that of his father, is to be regarded as a dynastic name or a title, is not quite certain; 'Awfī (cf. the text in Barthold, *Zapiski vost. otd. arch. obšč.*, ix. 264) is the earliest authority who says definitely that the word is a title of the king of the Bulghār (in the manuscripts both Bltṭū and Bltṭun are found). The title is explained by Senkowski as the Slav *wladawac* (ruler), by Marquart as the Turkī *alp-*

ilätvār (the initial *al* having been deleted by copyists who supposed it to be the Arabic article), by Ashmarin as the Čuwash *bikhṭuan* for the Turkī *beg-tūghān* "of princely birth".

The relation of the king of the Bulghārs to his people was still quite patriarchal in Ibn Faḍlān's time, more so than among the Khazars or Bulghārs of the Danube. The kingdom of the Bulghārs on the Volga did not, apparently, like the Khazar kingdom arise out of the great nomad kingdom of the vith century A.D. The power of the latter cannot have extended so far north; the separation of these Bulghārs from the Khazars must have been completed before the foundation of Khazar rule in Eastern Europe. Among the Bulghārs of the Volga the king used to ride through his capital alone, unaccompanied by a bodyguard or any kind of escort; at the sight of their ruler his subjects rose from their seats and bared their heads (in Bulghār as in Khwārizm the high caps, called *Kalansuwa* by the Arabs, were worn). The people paid no sort of taxes to the king from the produce of their fields; an oxhide was however levied on each house and the king also received a share of the booty in war.

Bulghār at this time was visited not only by merchants but also by artisans from the adjoining parts of Asia. There was a tailor from Baghdad at the king's court, from whom Ibn Faḍlān received some information about the country and its people. The Bulghārs do not seem to have practised any industries on their own behalf; at a later period Bulghār leather (the modern Russia leather, Russ. *juf'*, a word probably borrowed from the Bulghār), and the Bulghār shoes (Pers. *mūza-i bulghārī*) made from it were particularly well-known.

What further information Ibn Faḍlān gives about the manners and ideas of the Bulghārs of the Volga points to their still being on a very low scale of culture and to a very superficial contact with Muḥammadan civilisation. Our knowledge of the town of Bulghār in the viith (xiiith) and viiith (xivth) century justifies the conclusion that the country had made great progress in the interval; the information at our disposal for this period is unfortunately too scanty for us to be able to follow the advance in detail. We do not even know if the Caliph Muḥtadir fulfilled the Bulghār prince's desire; for there is no mention of the building of any fortress in Ibn Faḍlān. Intercourse with Baghdad was at any rate continued. According to Mas'ūdī (*Murūdj*, ii. 16) a son of the Bulghār king had made the pilgrimage to Mecca in the reign of Muḥtadir, i.e. before 320 (932); he is said to have come on this occasion to Baghdad and paid his respects to the Caliph. Intercourse with the Sāmānid kingdom must, for geographical reasons, have been much busier. We possess silver coins of the Bulghār prince Ṭālib b. Aḥmad, which were struck in Sūwār in the years 338 (949-950) and 340 (951-952); as on the contemporary Sāmānid coins, the Caliph whose name appears on these coins is Mustakfi who had been deposed some time previously, in 934 (946) and not Muṭīc who had not yet been recognised by the Sāmānids. We also have coins of Mu'min b. Aḥmad (probably the brother and successor of Ṭālib) of the time of the Caliph Muṭīc (till 363 = 974); according to Frāhn's reading these coins were not struck till 366 (976-977), that is, also after the

end of the reign of the Caliph whose name appears on them: in 366 (976-977), under the Caliph Ṭācī, Mu'min b. al-Ḥasan is the prince who exercised the prerogative of striking coins. Coins of a later period with the names of Bulghār princes have not yet been discovered. The disappearance of silver money, for which no satisfactory explanation has as yet been given, which is noticeable in Central Asia in the vth (xith) century, and in the other lands of the Muḥammadan world also at a somewhat later period, must also have been felt in the lands of the Bulghār. It was not till shortly after the Mongol conquest, in the time of the Caliph Nāṣir (575—622 = 1180—1225) that silver coins were again struck in Bulghār; on the one side of these coins is the name of the Caliph and on the other in a very barbaric Arabic script the mint (*al-dīnār al-ḡarbī bwālghār*). The name of the king is not given.

The question has been much discussed (particularly by Westberg and Marquart), as to how far the account only given by Ibn Ḥawḳal of the devastation of the whole Volga area by the Russians in the year 358 = November 968-969 agrees with the actual facts. Ibn Ḥawḳal refers to this campaign in several places in his work (ed. de Goeje, p. 14, 281, 282 and 286); the Russians are said to have conquered all the lands of the Bulghār, Burtās and Khazar and laid them waste; those who escaped the sword took refuge on the peninsulas of Siyāh-Kuh (Mangishlak) and Bāb al-Abwāb (Apscheron) in the Caspian Sea; these refugees were later forced to make a treaty with the victors by which they agreed to return to their homes and live under Russian rule. It has escaped the notice of both Marquart and Westberg that, as is clear from the main passage, p. 282, 10 *et seq.*, the date 358 really was the year in which Ibn Ḥawḳal, who was then in Ḍjurdjān, received the account of the Russian invasion and through some carelessness on the part of the author it was transferred to the event itself. There is then no chronological disagreement between the account given to Ibn Ḥawḳal by the people of Ḍjurdjān and repeated by him and the statements in the Russian annals on the campaign of the Archduke Swjatoslaw against the Khazars in the year 965 (according to Westberg the account in Ibn al-Aṭhīr, viii. 418, of an invasion of the Khazar kingdom by 'Turkish' peoples in 354 (965) also refers to this campaign). There is no ground for supposing that in addition to the invasion known from Russian annals, there was another, otherwise quite unknown, raid by Norse Vikings. Ibn Ḥawḳal's statements about the return of these 'Russians' through the lands of Rūm and Andalus, are probably, as Marquart suggests, based on some confusion with the contemporary raids by Normans of Denmark on Spain. It is very doubtful if the Russians, as Ibn Ḥawḳal says, really conquered on this occasion not only the Khazar territory but the peoples on the lower course of the Volga also, as nothing is said about it in the Russian annals. There has probably been, as in many other Arab sources, some confusion here between the Bulghārs of the Volga and of the Danube, against whom Swjatoslaw had at this time just begun his campaigns.

It is on the whole very probable that the Bulghārs gained more benefit than hurt from the

Russian campaigns against the Khazars; not only the Arab, but the Russian accounts also, clearly show that the Khazar kingdom in the ivth (xth) century was incomparably more powerful than the Bulghār and that the power of the Khazar rule stretched very far to the north-west. Not only the Burtās but also the Slav Wjatiči, dwelling beyond them on the Oka, had to pay tribute to the Khazars; on the other hand at a later period the Russians were fighting with the Bulghārs in this same district; in 1088 the Russian town of Murom on the Oka was captured by the Bulghārs. In the viith (xiiith) century, the glory of the Khazar kingdom had long since passed away; but there was still a powerful body of Bulghārs on the Volga and Kama, though they did not perhaps form a single united kingdom (there is no mention anywhere of a ruler of the whole area), which was able to continue the war with the Russians with determination and varying success. In 1218 the Bulghārs captured the town of Ustjug situated far to the north; how far their power stretched to the south is unknown but it is probable that the commercial town of Ukek on the Volga (9 miles from Saratow) frequently mentioned in the Mongol period (first by Marco Polo) was not founded after the Mongol conquest but had previously belonged to the Bulghār kingdom. In the east, the Basdjirt [q. v., p. 669] or the Bashkirs were subject to the Bulghārs. In the Russian annals, the names of several Bulghār towns are mentioned but without any exact details of their location. After the vith (xiith) century the town of Bilān (the name is also found on coins of the Mongol period) is frequently mentioned in Muḥammadan records also (it is the present ruined site near Biljarsk on the Little Čeremshan in the circle of Čistopol, about 70 miles east of Bulghār).

In the vith (xiith) century we again have the account of an eye-witness, the Arab traveller Abū Iḥāmid al-Andalusī, who visited Bulghār in 530 (1135-1136), but unfortunately he only gives us a few worthless anecdotes (cf. the translation of his narrative in B. Dorn, *Mélanges Asiatiques*, vi. 714 *et seq.*). His account of his meeting with the Ḳāḍī Ya'qūb b. Nu'mān, who is said to have composed a legendary history of his people under the title of "*Ta'riḫh Bulghār*", is worthy of mention. Almost as meagre is the narrative of another visitor, the Hungarian Dominican Julian, who travelled from Hungaria to "Great Bulgaria" in 1234 and returned home towards the end of 1236. According to him the capital of the kingdom could provide 50,000 fighting men (cf. O. Wolff, *Geschichte der Mongolen oder Tataren*, Breslau, p. 265 *et seq.*).

When the Mongols were returning to the East after their victory over the Russians on the Kalka (1224), they were enticed by the Bulghārs into an ambush where they suffered heavy losses (Ibn al-Athīr, xii. 254). This surprise is said to have been revenged in a most sanguinary fashion. In 1229, according to the Russian annals, the Bulghār frontier guards on the Yāyik (Urab) were put to flight; the final overthrow of the kingdom and the destruction of its capital followed in the autumn of 1236 according to the Muḥammadan historians, and in the autumn of 1237, according to the Russians [cf. the article BĀTŪ-KHĀN, p. 681].

The land of the Bulghārs of the Volga now formed a part of the kingdom of the "Golden Horde" which had been founded by the Mongols.

The capital Bulghār, appears to have risen to a flourishing condition in a relatively short time again; even under the Great Khān Mangū (1251-1259), coins were struck in Bulghār again. The traveller Rubruquis, who had not himself been in Bulghār, although he was within five days' journey of it in 1253, regards this country, which, like his predecessor Julian, he calls "Bulgaria Major", as the last country with towns (in this part of the world): (*ultima regio habens civitatem*; *The Journey of William of Rubruck*, transl. by W. W. Rockhill for the Hakluyt Society, London, 1900). It is not known when or why the town was abandoned by its inhabitants. Timūr's campaign of the year 1395 does not seem to have affected the countries so far north, but Bulghār was soon afterwards (1399) destroyed by the Russians. The town probably suffered more from the rise of Kāzān, which is said to have been founded just before this time by Bātū-Khān, than from these wars, particularly as Kāzān had been selected as the capital of an independent Tatar state, of which Ulu-Muḥammad (died 1446) may be regarded as the founder. It is to this Ulu-Muḥammad that the last dated coins bearing the name of the town Bulghār belong; they were struck in 831 = 1427-1428. The importance of Bulghār as the greatest market on the central course of the Volga passed first to Kāzān and then to the Russian town of Nižnij-Novgorod. The word Bulghār still remained in use in literature, though only as the name of a country, till a later period; towards the end of the xth (xvith) century (in the work itself the date 989 (1581) is mentioned), Sharaf al-Dīn Husām al-Dīn al-Bulghārī composed a history in Turkī of his native land entitled "*Risāla-i tāwariḫh-i Bulghāriya*"; it has survived to us but contains nothing but fabulous stories about the propagation of Islām and the lives of Muḥammadan saints.

The surviving ruins of the town of Bulghār belong as the inscriptions on tombs which have been found there show, to the viith (xiiith) and the viiith (xivth) centuries. This town bore little resemblance to the Bulghār of Ibn Faḍlān. Most of the buildings were of stone, procured from the heights on the right bank of the Volga. The town had a circumference of about 6 miles, was surrounded by an earthen wall and a ditch, possibly, as Berezin supposes by a wooden wall also, and was in the shape of a long quadrilateral, the breadth of which gradually decreased from north to south; adjoining the town proper on the south, was the citadel with the royal palace, likewise surrounded by a ditch and an earthen wall. The suburbs lay to the north and west of the town. The most important buildings were in the centre of the town (two Friday mosques, with a minaret beside each, not far from them a large bathing establishment, which, as Berezin tells us, would not have disgraced cities like Ispahān, Cairo, or Constantinople). From the size of the mosques, Berezin computed that the town must have had a population of about 50,000 souls. The care and preservation of the ruins had now been undertaken by the "Society for Archaeology, History and Ethnography" in Kāzān. Previously the stones of the ancient buildings were, as usual, used for building purposes by the modern inhabitants. The inscriptions also, which were copied in 1422 by order of Peter the Great, are now for the most part no longer visible.

Besides the Muḥammadan epitaphs, Armenian ones have also been found in the ruins, which probably points to the importance of the town as a commercial centre. The Muḥammadan inscriptions are usually in Arabic, but they also contain Turki; as Ashmarin has shown, this Turki element is related not to the Tatar but to the Čuwash. It is on this fact that the view, previously put forward by Kunik and put on a securer basis by Ashmarin, is based, that the Old Bulghār language was a Turki dialect similar to the Čuwash and that the Čuwash must be regarded as descendants of the Bulghārs of the Volga. It has however been recently quite justly emphasised by F. Korsh (cf. *Živaya Starina*, xix. vip. 1—2, p. 186 and *Etnograf. Obozrenie*, 1910, nō. 1—2, p. 117) that this question cannot be regarded as settled until the most important material on this point, the non-Slavonic numerals in the so-called "List of Princes" of the Bulghārs of the Danube have been satisfactorily explained from the Čuwash. In spite of Radloff's attempt to explain them, these numerals still remain one of the unsolved riddles of philology. Against Radloff's view, W. Tomaschek and J. Marquart urge that these are not numerals but "characters for the reigns and personalities of the individual Khāns" — a statement which can only be explained by the fact that its defenders must have used Jireček's Latin translation and not the original Slavonic documents. The Slavonic words "*a liet comu*" can only refer to the years of the kings' lives.

If the view put forward by Ashmarin cannot yet be proved correct, it cannot on the other hand be denied that the above quoted Arab accounts of the relationship of the Khazar and Bulghār language to the Turki and Finnish (the language of the Burtās) would be best explained by it. The Čuwash is known to be a Turki language, but unintelligible to other Turki-speaking peoples.

The question has hitherto, even by Ashmarin, been only treated from the point of view of the philologist; but there are other difficulties in the eyes of the historian. The Čuwash, who are mentioned as early as the year 1551, were known to the Russians to be heathen. Ashmarin gives a few words which had obviously once been borrowed from Muḥammadan peoples, but have assumed quite a different meaning among the Čuwash. Pagan prayers begin with the word, *psemelle* (Arab. *bismillāh*); the god who rules over the wolves is called *pikhampar* (Pers. *paighambar* "prophet"), the soul of the dead, *kiremet* (Arab. *karūmat*, "grace, miracle"). If the Čuwash are really descended from the Bulghārs of the Volga, who lived in towns, and inherited these expressions from their forefathers, we would have here such an incredible lapse to barbarism, as cannot be paralleled anywhere in the Muḥammadan world. This lapse would be all the more difficult to explain as the Bulghār towns arose again immediately after their destruction by the Mongols, and did not succumb till much later, not in wars against barbaric conquerors but in a peaceful struggle with other, newly founded towns. The modern Čuwash obviously cannot be descended from the inhabitants of the towns on the Volga but only from such divisions of the Bulghār people as always lived in forests and were little affected by the Muḥammadan culture of the cities.

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BULGHAR DAGH. The Turks apply this name which should properly be BUGHA DAGH (*Bugha* is Turkish for bull, Taurus) to a part of the Cilician Taurus [q. v.]

BULGHAR MA'DEN, the famous silver mines on the northern slopes of the Bulghār Dagh, south of the great caravan route from Eregli (Konia) to Gülek Boghaz (the Cilician passes). The mines which have been worked in an perfunctory fashion since 1825, yield an ore containing silver and gold, from which much lead is obtained. Statistics are given in Cuinet, *La Turquie d'Asie*, i. 837. That as this author says they were only discovered in 1825 is not correct, for even in the middle ages Ibn Faḍl Allāh speaks of the silver mines at Lu'lu'a, which are identical with those of Bulghār Ma'den.

AL-BULKĪNĪ (in the modern Egyptian pronunciation AL-BULKĀNĪ) 'OMAR B. RASLĀN SIRĀDĪ AL-DĪN AL-KINĀNĪ AL-^{AS}KA^{LA}NĪ, a famous jurist, born in Sha'bān 724 = August 1324 at Bulķina in Egypt, settled in Cairo in 738 (1338) and made the pilgrimage in the years 740 and 747. In the year 765 (1363), he received the office of Mufti in the Dār al-^{AD}l and when his brother-in-law Ibn 'Aqil became Kaḍi of Damascus in the year 760 (1367) he followed him thither as his deputy. After the death of al-Isnawī, he became Professor at the Mālikiya in Cairo, was afterwards transferred to the Mosque of Ibn Tūlun and finally became Kaḍi 'l-^{AS}kar. He died in Dhu

'I-Ḳa'da 805 = June 1403, having a short time previously resigned some of his offices in favour of his sons. Besides a few commentaries he wrote the *K. al-Tadrib fi 'l-Fikh 'alā madhhab al-Imām al-Shāfi'* (s. Ahlwardt, *Verzeichnis der ar. Hdss. der Kgl. Bibliothek zu Berlin*, No. 4606; Volders, *Katalog der islam. u. s. w. Hdss. der Universitätsbibliothek zu Leipzig*, No. 381; *Catalogus Codd. Orient. qui in Museo Brit. ass.*, ii. Codd. Ar., No. 800; *Fihrist al-Kutubkhāne al-Khidīwiye*, iii. 206). His son Ṣāliḥ wrote an appendix to it, *Tatimmat al-Tadrib* (Ahlwardt, *op. cit.*, No. 4607). The latter, born in 791 (1389), was Professor of Ḳor'ān Exegesis at the Barḳūkiya and of Ḥadīth at the Madrasa of Ḳāit-Bāi and from 826 (1423), was Ḳādi of Cairo. He died in 868 (1463). In addition to a biography of his father, the *Tar-djamat Shaikh al-Islām al-Bulḳinī* (Köprülü-Medrese' in Stambul, No. 1061) he wrote a treatise on the legal relationships of freemen and slaves, entitled *al-Djawhar al-Fard fīmā yukhālif fihi 'l-Hurr al-'Abd* (Ahlwardt, *op. cit.*, No. 4993). His older son, 'Abd al-Raḥmān ibn 'Omār Djamāl al-Dīn, born in Ramaḍān 763 = July 1363, became Ḳādi of Damascus in 804 (1401) and died in Shawwāl 824 = Oct. 1421, after being several times deposed and re-instated. He wrote a commentary on the Ḳor'ān entitled, *Nahr al-Hayāt* (see *Catalogus Codd. Mss. Orient. qui in Museo Brit. ass.*, ii. No. 1553—1557) and a treatise on the requirements of a Ḳādi entitled *al-Naṣiḥa fi daf' al-Faḍiḥa* (Ahlwardt, *op. cit.*, No. 5616).

Bibliography: Sharaf al-Dīn al-No'mānī, *K. al-Rawḍ al-'Ātir* (cod. Wetzstein, ii. 284, see Ahlwardt, *op. cit.*, No. 9886) fol. 183^r, 153^r; 'Alī Bāshā Mubārak, *al-Khiṭaṭ al-Tawfiqiya al-Djadida*, ix. 80, 81; Suyūṭī, *Ḥusn al-Muḥādara*, i. 253; Brockelmann, *Gesch. d. ar. Lit.*, ii. 93, 96, 112. (C. BROCKELMANN.)

BULUGH (A.), "Maturity". According to the Shāfi'ī school, one's majority is attained on the completion of his fifteenth year unless he has already shown signs of puberty. Should this happen, however, before the completion of the ninth year, the minority is not terminated. According to the Ḥanafī school and some Mālikīs also, the completion of the fifteenth year is the allotted period for the completion of the period of minority; according to most Mālikīs, on the other hand, it is the completion of the eighteenth and in the personal opinion of Abū Ḥanīfa the completion of the eighteenth year for boys and of the seventeenth for girls.

A major is called *Bāligh* (i. e. "grown up") in opposition to the minor, who is called *Ṣaḡīr* ("little one") or *Ṣabī* ("boy") in the law books. A minor who is almost grown up is called *Murāḥik*.

Bibliography: Besides the chapter on *Ḥaḍr* (i. e. restraint; prevention of trading) in the *Fikh* books of the various schools Dimishḳī, *Raḥmat al-Umma fi-'l-khiṭaṭ al-A'imma* (Bulāḳ, 1300), p. 79; E. Sachau, *Muhamm. Recht nach shafiit. Lehre*, p. 26; A. von Kremer, *Culturgesch. des Orients*, i. 517, 532.

(TH. W. JUVNBOLL.)

BULUKKĪN (BOLOGGUIN) B. ZIRI belonged to the great Berber family of the Sanḥādja who proved themselves devoted adherents to the cause of the Fātimids, in opposition to the Zenāta, who were partisans either of the Khāridjīs or of the

Umayyads of Spain. After the defeat of Abu Yazīd, when ZIRI received the governorship of the Maghrib from the Caliph al-Manṣūr, he placed his son Bulukkin over three towns, Algiers, Medea, and Miliana, which had recently been founded or rather rebuilt. The war was continued against the Maghrawa with great carnage and when, after being at first victorious over Muḥammad b. Ḳhāzir, ZIRI was in his turn defeated and killed in 360 (971) and his head taken to the Caliph of Cordova, al-Mu'izz, who had decided to make his capital in Egypt, handed over the government of the Maghrib and of Ifriqiya with Ḳairawān as its capital to Bulukkin. The latter immediately took steps to avenge the death of his father, recaptured the whole of the Zāb and pursued the Zenāta into the desert as far as Sidjilmāsa. The Fātimid Caliph gave him the honorific title of Abu 'l-Futūḥ and allowed him to take the name of Yūsuf (22nd Dhū 'l-Ḥiǧdja 361 = 4th October 972). Bulukkin proved himself worthy of his office and honours. After the departure of his suzerain, he recommenced the campaign against the Zenāta, seized Tlemcen 362 (973) and transported its inhabitants to Ashīr. As a reward, he received from the Caliph al-Nizār, who had succeeded al-Mu'izz, the province of Tripoli, which he added to his lands and continuing the war against the Zenāta, who were in alliance with the Umayyads of Spain, captured Fās and Sidjilmāsa 369 (980). He was not, however, able to attack the Umayyad vizier, al-Manṣūr who had disembarked at Ceuta with a large army. He therefore turned his attention to the Berghawāta [q. v.] and slew their king, 'Isā b. Abu 'l-Anṣār. On the return of this expedition, he died at Wareksen (var. Wārkenfar) between Sidjilmāsa and Tlemcen on the 21st Dhū 'l-Ḥiǧdja 373 leaving his power to his son al-Manṣūr the governor of Ashīr.

Bibliography: Ibn Abi Zar', *Rawḍ al-Ḳirtās*, ed. Tornberg, i. p. 95; reproduced without indication of the source by al-Salawī, *Kitāb al-Istiḳṣā'* i. 87; Ibn Khaldūn, *Kitāb al-'Ibar*, vi. 155-156; vii. 20, 28-29; Ibn Adhārī, *Bayān* i. 237, 239-240, 245-246, 248; Ibn al-Aṭhīr, ed. Tornberg, viii. 453-454; 459-461; ix. 24-25; Ibn Khallikān, *Wafayāt al-A'yān* (Bulak, 1299) i. 115-116; al-Ḳairawānī, *Kitāb al-Mu'nis* (Tunis, 1286), p. 74-75; Fournel, *Les Berbères*, Vol. ii. p. 355-369.

(RENÉ BASSET.)

BULUKKĪN (BOLOGGUIN) the Hammādid, son of Muḥammad b. Hammād, and cousin of al-Muḥsin, belonged, like the preceding, to the great Sanḥādja family, a branch of which ruled over Eastern Algeria with the Ḳal'a of the Banī Hammād as their capital. Yūsuf, brother of al-Ḳā'id and uncle of al-Muḥsin, having revolted in the Maghrib, Bulukkin was sent against him by the Hammādid sovereign; the latter did not trust Bulukkin however and had asked two Arab chiefs, his lieutenants, Khalifa b. Maggan and Atyat al-Sharīf, to assassinate him. The latter informed Bulukkin, who revolted in his turn and in concert with them, seized al-Muḥsin, who had taken refuge in the Ḳal'a and slew him in 477 (1055-1056). The latter was a brave and clever man but cruel. The town of Biskra, having revolted at the instigation of its governor, Dja'far b. Abū Rumḥān in 450, Khalaf b. Haidara was sent

against it and put down the revolt. The principal authors of the rising were brought to the Kāl'a and put to death. Four years later, in 454 (1062), Bulukkin advanced against the Almoravids, drove them back into the desert, took possession of Fās and led away its principal citizens as hostages. While returning the same year, he was assassinated at Tessala by his cousin al-Nāṣir, who wished to avenge the murder of his sister Tanmīrt, slain by order of Bulukkin. The latter suspected her of having caused the death of her husband, al-Muḳātil, his brother.

Bibliography: Ibn Khaldūn, *Kitāb al-'Ibar*, vi. p. 173; Ibn Adhārī, *Bayān*, i. 209.

(RENÉ BASSET.)

BULUWĀDĪN, the POLYBOTUM of the Byzantine historians, a small town in Asia Minor, chief town of a Kaza in the Sandjak of Afyūn Karamiṣar (Wilāyet Khūdāwendgīār), 25 miles distant from the latter town, lying in a plain at the foot of the Emīr-Dagh and Sulṭān-Dagh, is surrounded by numerous gardens mixed with ancient ruins, and has six mosques, at least ten madrasas, a *Rushdiyya* (modern) school, a monastery of Qādiri dervishes and 8000 inhabitants, all Muḥammadans. In the neighbourhood are the hot springs of Kizil-Kilisā and the Seldjuk ruins of Ishāklū and Čai.

Bibliography: 'Alī Djawād, *Dughrafiyā lughātī*, p. 216; V. Cuinet, *Turquie d'Asie*, iv. 240.

(CL. HUART.)

BUNDUK, also **FUNDUK**, arabicised from the Latin (*nux*) *pontica*, the hazelnut, thence bullet or projectile not only of modern fire-arms but also of ancient siege artillery [cf. **FUNDUK**].

BUNDUKDĀR. [See BAIBARS I, p. 588.]

BUNDUKĪ, a Venetian sequin; from *Bunduḳiya*, the Arab name of Venice (Abu 'l-Fidā', *Geography*, Arabic text, p. 120) formed like the German Venedig, from *Veneticum*.

(CL. HUART.)

BUNDUKĪYA, musket (derived from *bunduḳ*, [q. v.] nut, ball, crossbow, hence *bunduḳī* a musketeer); this word is in general use throughout the East (Wetzstein, *Sprachliches aus den Zeltlagern*, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxii. 126, note 1; Burton, *Personal Narrative*, t. ii. p. 104), and is not unknown in certain dialects of Algeria also (Beaussier).

(CL. HUART.)

AL-BUNĪ, MUHYI 'L-DĪN ABU 'L-'ABBĀS AḤMAD B. 'ALĪ AL-BUNĪ (i.e. of Bōna), is one of the most important Arab writers on occult sciences. He died in 622 (1125). He is the author of books like the *Sirr al-Hikam*, or "*Secret of Sciences*", on the Cabbala and divination, of minor works on the virtues of the *basmala*, on those of the divine names and of the letters of the alphabet. In these treatises, the construction of magic squares, cabalistic letters, and other talismanic signs.

The works of al-Bunī are those which are the most used even to the present day by Muḥammadans, who deal in magic or amulets. In the west they have been of service to scholars like Reinaud in his work on the *Monuments Arabes, Persans et Turcs, du cabinet de M. le Duc de Blacas*, 2 vols. 1828, in the part where he discusses enchantment and M. Doutté in numerous passages in his book on *Magie et Religion dans l'Afrique du Nord*.

An interesting manuscript on magic, belonging to the Bibliothèque Nationale in Paris (n^o. 2662), is in part based on the works of al-Bunī, who is there quoted — evidently by mistake — under

the name of Sharaf al-Dīn. (See Carra de Vaux, *Notes sur les Talismans et conjurations arabes: Journ. As.* 1907, i. p. 529; do., article *Charms and Amulets (Muḥammadan)* in the *Encyclopædia of Religion and Ethics*. — Cf. also Brockelmann, *Geschichte der Arabischen Literatur*, i. 497).

(B. CARRA DE VAUX.)

BUNN. [See KAḤWA.]

BURAIDA B. AL-ḤUṢAIB, one of Muḥammad's Companions, chief of the tribe of Aslam b. Afsā. When the Prophet migrated from Mecca and was passing the settlement of the Aslam in al-Ghamīm, Buraida became converted to Islām, with about eighty families, who were with him. He did not go to Medina till after the battle of Uhud but thereafter then he took part in all Muḥammad's campaigns. In the year 9 (630) he was sent to collect taxes from the Aslam and Ghifar and is said to have accompanied 'Alī's expedition to Yaman in the following year. When the Prophet was preparing for the campaign against Tabūk, he again sent Buraida to the Aslam to call them to his aid against their enemies. After Muḥammad's death, he remained in Medīna till the foundation of Baṣra where he built a house. In the year 51 (671), he went with al-Rabi' b. Ziyād to Khorāsān and died in Marw in the reign of Yazīd b. Mu'āwiya.

Bibliography: Ibn Sa'd, iv. Part 1, 178 et seq.; Tabarī, iii. 2348 et seq.; Ibn al-Athīr, *Chron.* (ed. Tornberg), iii. 408; do., *Uṣd al-Ghāba*, i. 175 et seq.; Nawawī (ed. Wüstenfeld), p. 173; Balādhori (ed. de Goeje), p. 410; Caetani, *Annali dell' Islām*, see Index.

(K. V. ZETTERSTÉEN.)

BURĀK. [See BÖRĀK, p. 744.]

BURĀK, this name, which is connected with *barḳ*, "lightning" is applied by tradition to the fabulous animal which the Prophet mounted on the night of his ascension (*Mir'ādī*). Allusion is made in the Kor'an (xviii. 1, 62; liii. 1—18) to a vision which the Prophet had in which he seemed to be borne from Mecca to Jerusalem and thence to heaven. The animal which carried him is neither described nor mentioned by name in the Kor'an; but the commentators say that on this night Muḥammad was in the *hidjr* of the Holy House, that is, in the precincts of the Ka'ba, and that the Archangel Gabriel brought Burāk to him.

This legend has been considerably embellished and has become a favourite *motif* with poets and miniaturists. There are long descriptions of Burāk, who is represented as a mare with a woman's head and peacock's tail. On this subject see an excellent article in the *Magasin Pittoresque*, 1876, p. 364, where a reproduction of a curious Persian miniature is given; another is given in the same periodical for 1884, p. 4. This miniature is taken from the celebrated Uighur manuscript, containing the translation of the Persian poem on the *Night of the Ascension of the Prophet*, attributed to Farid al-Dīn 'Attār (ed. Pavet de Courteille. See also Abu 'l-Fidā', Bukhārī etc.). Burāk was also used by Ibrāhīm on the visits he paid to his son Ismā'il, banished to Mecca. (See Tabarī, *Persian Chronicle*, transl. Zotenberg, i. 165).

(B. CARRA DE VAUX.)

BURĀK-HĀDJIB (BULĀK in Ibn al-Athīr), prince of Kermān and founder of a new dynasty in that country. He was originally one of the Karā-Khitāi, a pagan people; according to

Djuwainī he was brought to Muḥammad b. Takāsh Khwārizmshāh after the battle on the Talas, in which the Karā-Khitāi were defeated (Rabī' I 607 = August–September 1210) and taken into his service. According to Nasawī (ed. Houdas, p. 95), he had come to Muḥammad as an envoy from the Karā-Khitāi (Djuwainī tells us the same story of his brother) and was there forcibly detained; according to this authority also, it was only after Muḥammad's decisive victory over the Karā-Khitāi that he entered his service and was appointed Hādjib (Chamberlain); he is also said to have filled the same office in the kingdom of the Karā-Khitāi. When Muḥammad and his sons had to flee before the Mongols, Burāk went with one of these princes, Ghiyāth al-Dīn Pir-Shāh to Persia. Towards the end of the year 618 (the winter season of 1221–1222) when the father was dead and Djalāl al-Dīn, the eldest son, had fled to India and the Mongols had left the land they had laid waste, Ghiyāth al-Dīn was recognised as ruler in almost all Persia and appointed Burāk governor of Isfahān. As a result of a quarrel with the vizier of that town, Burāk obtained permission to go to India to Djalāl al-Dīn. On the way thither he was attacked by Shudjā' al-Dīn, prince of Kermān, who tried to seize his wives and goods; Burāk and his retinue were not only able to defeat their opponents but in a short time to conquer the whole land of Kermān, whereupon they gave up their intention of proceeding to India (629 = 1222–1223). This is Djuwainī's version; Nasawī (*op. cit.*) however makes Burāk appointed governor of Kermān from the beginning. When Sultān Djalāl al-Dīn appeared in Kermān in 621 (1224), Burāk paid homage to him and was confirmed as governor of the province, although some of his dealings aroused the suspicions of the Sultān. While on his campaigns in Armenia, Djalāl al-Dīn received intelligence in Djumādā II 623 = June 1226 that Burāk had risen against him and was in alliance with the Mongols. Ghiyāth al-Dīn was sent with 6000 men against the rebel; Djalāl al-Dīn soon followed him with other troops but could do nothing to Burāk who was securely entrenched within the walls of his fortresses (Nasawī, p. 124). Djalāl al-Dīn himself does not appear to have come as far as Kermān; on the way thither he received repeated envoys from Burāk assuring him of his devotion to his master. He was still in the neighbourhood of Isfahān when he decided to give up the campaign against Burāk, confirm him in his office and even to send him a robe of honour (Ibn al-Athīr, ed. Tornb., xii. 236). Towards the end of 625 (1228), Ghiyāth al-Dīn, who had quarrelled with his brother, came a fugitive to Kermān; with him was his mother who, against her own will and the will of her son, had to become the wife of Burāk. Soon afterwards she and her son were accused of having sought to poison Burāk; Burāk had his wife strangled and the 500 retainers of the Sultān massacred; Ghiyāth al-Dīn himself was thrown into prison and afterwards done away with likewise, although a rumour spread abroad that he had made a marvellous escape to Isfahān. As we learn from Djuwainī, Burāk informed the Caliph that he had now adopted Islām and would be a faithful subject to the Imām, unlike the dynasty of Khwārizmshāhs, who had always been hostilely disposed to the 'Abbāsids, and wished

to be recognised as an independent Sultān. The Caliph granted his request and gave him the title of Kutluḡ Sultān (the fortunate Sultān). On the other hand Nasawī had seen with his own eyes a letter sent in the name of Burāk to Sultān Djalāl al-Dīn's vizier in which Burāk declared that he had rendered the Sultān a great service by ridding him of his worst enemy, and the Sultān might confidently confirm in the rank of Prince of Kermān one who like him had reached such an advanced age. He informed the Mongols, as Waṣṣāf (Indian lithographed edition, p. 287) tells us, that he had slain Sultān Ghiyāth al-Dīn as a rebel against the Great Khān and therefore according to Mongol law had a right to the estate of the dead man, including the right to seize his wives. He is said to have appealed to these laws when he advanced against 'Alā al-Dawla Maḥmūd, Atābeg of Yazd, with whom Ghiyāth al-Dīn's widow then was. An arrangement was come to between the two princes; the Sultān's widow was handed over to the prince of Kermān, and is said to have afterwards borne a daughter to him; in return he gave the prince of Yazd his daughter to wife.

When the Mongols undertook the conquest of Sistān in 632 (1235), their leader, Tā'ir Bahādūr, demanded that Burāk should join the Mongol army as a sign of his submission to the Great Khān. Burāk excused himself on account of his being advanced in years and sent his son Rukn al-Dīn instead to Mongolia; while on his way thither, the prince received news of the death of his father, which took place on the 20th Dhu 'l-Hijidja 632 = 5th September 1235 (following the St. Petersburg manuscript of the *Tārīkh-i Waṣṣāf*; in the lithographed edition p. 288, the date is not given).

Bibliography: The portion of Djuwainī's *Tārīkh-i Djihānkushāi*, which has been used here is given in Houtsma, *Recueil de Textes relatifs à l'hist. des Seldjoucides*, i. Preface xliii. et seq.; cf. d'Ohsson, *Histoire des Mongols*, iii. 5 et seq., 19, 32 et seq., 131 et seq., and the brief notice in Hammer-Purgstall, *Geschichte der Ilchane*, i. 66. (W. BARTHOLOD.)

BURĀK-KHĀN, a Mongol prince in Central Asia, great-grandson of Čaghatāi [q. v.] grandson of the Mütiügen who had fallen at Bāmīyān in 1221 [see above, p. 644]. His father Yisūn-Tuwa had taken part in the events of the year 1251 [cf. the article BĀTŪ KHĀN, p. 681] and shared the fate of the other rebellious princes. Like the rest of the children of Čaghatāi and Ügedei, Burāk and his brothers were educated in Mongolia; some years after the accession of the Great Khān Khubilāi (1260–1294) they received permission to return to their home and to take possession of Čaghāniyan, their father's ancestral estate. Shortly before, Burāk's cousin, Mubārak Shāh (the first prince of this house to adopt Islām) had been recognised in Central Asia as head of the house of Čaghatāi; Burāk had therefore received a *Yārliḡ* (written order) from the Great Khān in which he was appointed co-regent with his cousin. Without producing his *Yārliḡ* and without doing anything in particular openly against his predecessor, Burāk is said to have attained his purpose in a short time without leaving Čaghāniyan; all the princes of the house of Čaghatāi deserted Mubārak Shāh and rallied round

the new claimant; Mubārak Shāh himself was forced to recognise Burāk's suzerainty and to enter his service as head of the *barsī* (court huntsmen). The dates given for these events are uncertain and contradictory. According to Djamāl Kūrāshī, the author of our only authoritative account of Central Asia (in Barthold, *Turkestan v epochu Mongol'skogo nashestiya*, i. 148), Mubārak Shāh was raised to the throne in Djumādā ii. 664 (10th March—7th April 1266) at Ahangāran (Angren) and taken prisoner in Dhu 'l-Hidjdja of the same year (13rd September—1st October) at Khodjand by Burāk; according to Waṣṣāf, Burāk's accession took place as early as the beginning of 663 (which began on the 24th October 1264). It is certain that the brothers Nicolo and Matteo Polo whose sojourn of three years in Bukhārā must fall within the years 1262—1265, mention Burāk-Khān as prince of the country; it is just possible, however, that Marco Polo, who had heard of Burāk Khān and his campaign into Persia during his own journey through Persia and Afghānistān, introduced this name by mistake into his account of the first journey of his father and uncle.

During the years following, Burāk Khān had to defend himself against the Great Khān Khubilāi as well as against the pretender to the throne of Central Asia, Kāidū, the grandson of the Great Khān Ügedei. Mughultāi, the governor of Chinese Turkestan appointed by the Great Khān, was driven out by Burāk and replaced by another governor; the Great Khān sent an army of 6000 cavalry to restore the deposed governor but the army sent to meet them by Burāk was much more numerous (30,000 men), so that the Great Khān's cavalry had to retreat without risking a battle. The town of Khotān, which belonged to the Great Khān's empire, was plundered by Burāk's troops by his orders.

The war against Kāidū was less fortunate. Burāk was again successful at first; but his opponent received support from the kingdom of the Golden Horde. The prince Barkadjār, brother of the Khāns Bātī and Berke, appeared in Central Asia at the head of 50,000 men, so that the war took another turn. Burāk was defeated and retired to Mā warā' al-Nahr, to offer a desperate resistance to his enemies there; it was Kāidū himself, however, who offered to make peace. A Kurultāi (parliament) was summoned at which a kingdom quite independent of the Great Khān was organised under Kāidū's suzerainty. All the princes were to regard one another as kinsmen (*anda*); the property of the people of the towns and villages was to be respected, the princes were to be content with the pastures on the mountains and steppes and to keep the herds of the nomads back from the cultivated areas. The greater part (two-thirds) of Mā warā' al-Nahr was left to Burāk, but there also the government of the cultivated areas was placed in the hands of Mas'ūd Beg, a governor appointed by Kāidū. The place and date of this parliament are variously given; according to Rashīd al-Dīn it was held on the Talas in the spring of 667 (1269), according to Waṣṣāf in the steppe of Katwān north of Samarkand, a year or two earlier, for according to him Mas'ūd Beg went to Irān in 666 (1268) as ambassador from Kāidū and Burāk and Burāk's campaign against Abākā took place in 663 (1268-1269).

Some such campaign had been already proposed

at the Kurultāi and had received the support of Kāidū; probably Kāidū wished to get this still dangerous opponent of his out of the country by this means. Mas'ūd Beg was sent to Irān ostensibly to collect the revenues, to which Kāidū and Burāk had a claim (the principle still prevailed that all the princes of the ruling house should have their share in the revenues of each country conquered); the real object of his mission was to spy out the land and its resources. Soon after the return of the envoy, Burāk opened hostilities and occupied parts of Khorāsān and Afghānistān but did not receive effective support from the troops sent to his help by Kāidū with the prince Kipčāk at their head and was soon left in the lurch; as Rashīd al-Dīn tells us, Kāidū afterwards said this had been done by his orders; Kāidū and Abākā ever afterwards regarded one another as friends. Abākā inflicted an annihilating defeat on his opponent on the 1st Dhu 'l-Hidjdja 668 = 22nd July 1270; Burāk had to retreat across the Oxus to Bukhārā with only 5000 men; during the battle he had fallen from his horse, been thereby lamed and had to be carried in a litter.

Various accounts are given of the last year of his life. According to Waṣṣāf he spent the winter in Bukhārā where he adopted Islām and took the name of Sultān Ghiyāth al-Dīn; in the following year he undertook a campaign into Sistān, but his plans again came to naught through the defection of several princes; he had finally with his wife to throw himself on the mercy of Kāidū and was poisoned by the latter's orders. Rashīd al-Dīn's account is more detailed and apparently more reliable. According to him the defection of the princes took place immediately after Burāk's retreat over the Oxus; Burāk himself went to Tāshkent; from there he sent to Kāidū who set out with an army of 20,000 men but deliberately advanced very slowly to await the result of the struggle between Burāk and the rebellious princes and to use it to his own purposes. Burāk emerged victorious from the struggle and begged his "kinsman" to return home as his help was no longer required; nevertheless Kāidū continued his advance. His army was obviously much stronger than Burāk's; when Kāidū approached Burāk's camp, he surrounded it with his troops. Burāk died in the night, from fear it was said. When in the early morning, Kāidū's envoys appeared in the camp, they were received with cries of woe, learned that Burāk was dead and returned to their lord. By Kāidū's command, Burāk was buried on a high mountain, after the Mongol and not the Muḥammadan fashion. The princes, with Mubārak Shāh at their head, complained of his high-handed deeds; Kāidū allowed them to appropriate the property left by Burāk; Mubārak Shāh's wife tore the rings from the ears of Burāk's widow with her own hands. Mubārak Shāh afterwards entered Abākā's service; the account given by Rashīd al-Dīn was probably obtained from one of his retainers.

According to Waṣṣāf, Burāk was dead by the end of 668 = summer of 1270, according to Djamāl al-Kūrāshī (*op. cit.*) he did not die till the beginning of 670 (began on 9th August 1271). This later date is obviously the preferable one as it alone agrees with the above quoted, apparently reliable account by Rashīd al-Dīn of the battle between Burāk and Abākā.

Bibliography: *Ta'rikh-i Waṣṣāf*, ed. Hammer, p. 134 *et seq.* (transl. p. 128 *et seq.*), Indian ed., p. 67 *et seq.*; Rashīd al-Dīn, *Djāmi' al-tawārikh*, following the St. Petersburg Mss.; an edition of the text is being prepared by E. Blochet for *Gibb Memorial Series*. Cf. also the discussion of the original authorities in d'Ohsson, *Histoire des Mongols*, iii. 427 *et seq.*, Hammer-Purgstall, *Geschichte der Ilchane* i. 258 *et seq.* (W. BARTHOLO.)

BURĀN or BÖRĀNDUKHT, daughter of Khusraw Parvīz, a Sāsānian Queen who reigned for a brief period in 630.

Bibliography: Nöldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden*, p. 390 *et seq.*

BURĀN, wife of the Caliph al-Ma'mūn. According to some authorities, her real name was Khadīdja and Burān was an added name. Born in Šafar 192 (December 807), while still a child ten years old she was betrothed to the Caliph at whose court her father Ḥasan b. Sahl was held in the highest esteem. The splendid wedding ceremony, which was celebrated on a scale hitherto unknown, did not take place till Ramaḍān 210 (825-826) at ʿIsm al-Šīḥ, near Wasīt. The Arab writers delight in fabulous descriptions of the gorgeous celebrations, all the expenses of which were borne by Ḥasan b. Sahl. On this occasion Burān is said to have pleaded for the imprisoned pretender Ibrāhīm b. al-Mahdī and obtained his release; others, however, ascribe his pardon to the influence of the Wazīr Aḥmad b. Abī Khālid. Burān died in Rabīʿ I 271 [September 884] nearly 80 years of age.

Bibliography: Ṭabarī, iii. 1029, 1081 *et seq.*; Ibn al-Aṭhīr (ed. Tornberg), vi. 248, 279; Ibn Khallikān (ed. Wüstenfeld), n^o. 119 (transl. by de Slane, i. 268 *et seq.*); ʿIḥāʾalībī, *Laṭāʾif al-Maʾārif* (ed. de Jong), p. 73 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 256, 272; Muir, *The Caliphate, its Rise, Decline, and Fall* (3^d ed.), p. 503 *et seq.* (K. V. ZETTERSTÉEN.)

BURDA. 1. A piece of woollen cloth used since pre-Muḥammadan times, which was worn as a cloak by day and used as a blanket by night. That of the Prophet has become famous. As a reward for Ka'b b. Zuhair's [q. v.] poem, he made him a present of the *burda* he was wearing. It was bought from the son of the poet by Mu'āwīya and was preserved in the treasury of the 'Abbāsīd Caliphs till the occupation of Baghdād by the Mongols. Hulagū caused it to be burned but it was afterwards claimed that the real *burda* of the Prophet was saved and is still preserved in Constantinople.

Bibliography: Dozy, *Dictionnaire des noms de vêtements chez les Arabes* (Amsterdam, 1845), p. 59—64; R. Basset, *La Bānat So'ād* (Algiers, 1910), p. 90—91 and the authors quoted. 2. The name of a celebrated poem by al-Buṣīrī [q. v.]. According to the legend he composed it when he was cured of a paralytic stroke which had seized him by the Prophet's throwing his mantle over his shoulders as he had done on a previous occasion for Ka'b b. Zuhair. The fame of this miraculous cure spread and the poem which was entitled *al-kawākib al-durriya fī madḥi khair al-burriya* came to bear the name *Burda*. Its verses are supposed to have supernatural powers. They are still employed at the present day as charms and recited at burials. No other Arabic poem has

attained such renown. Over ninety commentaries have been written on it in Arabic, Persian, Turkish and Berber; the *takhmīs*, the *tathlīḥ* and the *tashṭīr* that have been made from it are innumerable. The poem begins with the usual *nasīb*, in the style of ancient Arabic poetry; the author then proceeds to regret his youth and confess his faults. His career is contrasted with that of the Prophet, whose miracles, related according to tradition, fill the following verses. The poem concludes with a supplication to Muḥammad and several verses in his honour. There is no trace of Šūfism in it and this is not the least of its merits. Among the chief commentaries may be mentioned the first in point of date, that of Abū Shāma 'Abd al-Rahmān b. Isma'īl al-Dimishqī (596—665) copies of which are preserved in Paris (Bibl. Nat., n^o. 1620) and Munich (n^o. 547); that of Ibn Marzūk of Tlemcen (died 842) described by Dozy as "stupendus et horrendus"; that of Khālid al-Azhārī (died in 905) which has been several times printed, occasionally with that of Ibrāhīm al-Bādjūrī (died 24th Dhū 'l-Kāda 1276); that of Ibn Aṣḥūr (Cairo, 1296). The text was published for the first time at Leiden by Uri in 1761 under the title, *Carmen Mysticum Borda Dictum*, with a Latin translation. Since then it has often been reprinted, particularly in the East and there is practically not a *Madjmu'* which does not contain it. In the West, von Rosenzweig's edition may be mentioned: *Funkelnnde Wandelsterne zum Lobe des Besten der Geschöpfe* (Vienna, 1824), with a German translation and notes. The best edition is that of Rolfs, published after his death by Behnauer, *Die Burda, ein Lobgedicht auf Muhammad* (Vienna, 1860), with translations into Persian, Turkish and German; it does not however contain the series of apocryphal verses given by von Rosenzweig. The *Burda* has been translated into various languages; without enumerating all the translations, we may mention, in addition to those mentioned above, that of de Sacy (at the end of the *Exposition de la Foi* by Pir Ali Berkewī, translated by Garcin de Tassy, Paris, 1822) and that of R. Basset, with a commentary (Paris, 1894); that of Redhouse, *The Burda* (in W. A. Clouston, *Arabian Poetry for English Readers*, p. 322—341, Glasgow, 1881); Gabrieli's Italian translation, *al-Burdaitan* (Florence, 1901), p. 30—85, with notes.

Bibliography: R. Basset, *Les Manuscripts Arabes des Bibliothèques des Zaouias d'Ain Madhi et Temacin...* (Algiers, 1886), p. 46—54; Goldziher, in *Revue de l'Histoire des Religions*, Vol. xxxi, p. 304 *et seq.*; Brockelmann, *Geschichte der Arabischen Litteratur*, Vol. i. p. 264—266. (RENÉ BASSET.)

BURDĪ, arabicised from the Latin *burgus* through the Syriac (cf. Fraenkel, *Die Aramäischen Fremdwörter im Arab.*, p. 235), a "citadel". In astronomy *burdj* means 'sign of the zodiac'.

BURDĪJĪ was the name applied to the Mamlūk corps of Mongols and Circassians founded by Sulṭān Kalāūn and quartered in the towers of the citadel (*burdj*) of Cairo. From the time of Sulṭān Barkūk (784—801 = 1382—1398) the Sulṭāns were chosen from their ranks; Baibars II [q. v.] was the first Burdjī Mamlūk to occupy the throne of Egypt. Their last ruler Tūmān Bey was executed in 1517 (922) by the Ottoman Sulṭān Selīm.

(M. SOBERNHEIM.)

AL-BURGHŪTHIYA is the name applied to the followers of Muḥammad b. 'Isā Burghūth, a Muhammadan theologian, who founded a sect; he is considered by some to have belonged to the Khāridjīs and by others to the Naḍjdjāriya [q. v.] but on some points of minor importance he followed his own views. Nothing further is known of Muḥammad b. 'Isā, not even how he came to receive the nickname Burghūth, "flea".

Bibliography: Shahrastāni, ed. Cureton, p. 61, 103 (Haarbrücker, p. 94, 155); al-Bagh-dādī, ed. Muḥ. Badr, p. 197.

BURHĀN ("Proof"), *takhalluṣ* of Muḥammad-i Husain b. Khālaf al-Tibrizī, compiler of the Persian dictionary, *Burhān-i Kāfi*; see TIBRIZI.

BURHĀN, a family (*āl*) in Bukhārā, in which, in the vith (xiith) century the office of *ra'īs* (superior, at this time the word had not yet acquired its present meaning of *muhtasib*) of the Hanafīs of that city descended from father to son; the title *ṣadr dīhān* (plur. *ṣudūr*) is applied not only to the head of the family but to all the other members also. Some poets compare these "Imāms" with the "Emirs" of the Sāmānid dynasty and rank the "wearers of the turban" (*ahl al-amā'im*) higher than the "wearers of the crown" (*arbab nāḍjān*). The title *ṣadr-dīhān* was also borne, at a later period under the Mongols, in Samarkand as well as in Bukhārā by the office-bearers of the highest rank among the clergy and in the civil service. In almost all stories of the Burhān family, in addition to their spiritual rank and learning, particular emphasis is laid on their great wealth, to which they apparently owed a great part of their influence. The *ṣudūr* maintained an almost princely attitude towards their fellow-citizens. It is not quite clear what was their relation to the Turkish Khāns residing in Samarkand. Some of these Khāns exerted their authority in Bukhārā also and regarded the *ṣudūr* as their vassals; at other periods Bukhārā is described as a town under the rule of the *ṣadr-dīhān* and politically quite independent of Samarkand. This relationship was apparently not always settled in a peaceful fashion; it is significant that in the genealogical table compiled by Mu'in al-Fukarā' (*Kitāb-i Mullāzāda*, in Barthold, *Turkestan v epochu mongol'skago nashestviya* i. 169) all the *ṣudūr* with the exception of the first are called "martyrs".

Independent of this genealogical table in which the *ṣudūr* appear as descendants of the Caliph 'Omar I, are the notices of the *ṣudūr* recently collected by Mīrzā Muḥammad b. 'Abd al-Wahhāb Ḳazwīnī (*Part I of the Lubābu 'l-albāb of Muḥammad 'Awfī*, ed. Browne, London and Leiden 1906, p. 332 *et seq.*). The founder of the power of the house was the "second Nu'mān" (Abū Ḥanīfa), Burhān al-Milla wa 'l-Dīn 'Abd al-Azīz b. 'Omar Māza. The stories quoted by Mīrzā Muḥammad from 'Awfī's *Djāmi' al-hikāyat* refer to this *ṣadr* and not, as Mīrzā Muḥammad supposes, to the latter 'Abd al-Azīz. The date of his rule is approximately fixed by the statement of Abū 'l-Ḥasan Baihaḳī (*Tārīkh-i Baihaḳ*, Cod. Mus. Brit. Or. 3587, 61a *et seq.*) who says that his father, who was born on the 1st Shawwāl 447 = 24th Dec. 1055 and died on Thursday the 27th Djumādā II 517 = 23rd August 1123 was at school with this *ṣadr*.

The second *ṣadr* Ḥusām al-Dīn 'Omar, son of

the preceding, was slain in 536 (1141) at the taking of Bukhārā by the Ḳarā-Khitāi (*Recueil de textes relatifs à l'histoire des Seldjoucides*, ed. Houtsma, ii. 278, and Nizāmī 'Arūḍī, *Čahār Maḳāla*, ed. Mīrzā Muḥammad, p. 22). Nevertheless according to Nizāmī 'Arūḍī, the governor appointed by the heathen Ḳarā-Khitāi received instructions to follow the advice of the Imām Aḥmad b. 'Abd al-Azīz (apparently a brother of the slain *ṣadr*) on all questions. Ibn al-Athīr (ed. Tornberg, xi. 205) makes the *ra'īs* Muḥammad, a son of the slain *ṣadr*, laud the moderation of the conquerors in the year 539 (1163-1164; this date cannot be correct, cf. Barthold, *Turkestan* etc. ii. 358).

This same Muḥammad is called *ṣadr* in the genealogical table. According to the same authority, his son Burhān al-Dīn Muḥammad and his great-grandson Saif al-Dīn Aḥmad also held the same rank after him. Contemporary accounts however show that the genealogical relationship of the later *ṣudūr* to the earlier must have been different. Unfortunately these accounts are very defective and much still remains uncertain on this point. 'Abd al-Azīz II is mentioned by 'Awfī as son of 'Omar (*Lubāb* i. 211): apparently this is the person to whom Muḥammad b. Zufar dedicated his edition of the *Tārīkh-i Narshakhi* (ed. Schefer, p. 2 *et seq.*) in the year 574 = 1178-1179: but this *ṣadr* is there called 'Abd al-Azīz b. 'Abd al-Azīz. The *ṣadr* Saif al-Dīn Muḥammad b. 'Abd al-Azīz who was still alive at the date of composition of the *Lubāb* (617 = 1220-1221; *Lubāb* i. 180) was probably a son of 'Abd al-Azīz II. The following must be regarded as sons of the Aḥmad b. 'Abd al-Azīz mentioned by Nizāmī 'Arūḍī.

1. Mas'ūd b. Aḥmad, whose son Burhān-i Islām Tādj al-Dīn 'Omar and grandson Nizām al-Dīn Muḥammad were personally known to 'Awfī (*Lubāb*, i. 169 *et seq.*).

2. Burhān al-Dīn Maḥmūd b. Aḥmad, author of several works on the Fīkh of the Hanafīs (Brockelmann, i. 375).

3. The Burhān al-Dīn Muḥammad b. Aḥmad, mentioned by Ibn al-Athīr (ed. Tornberg, xii. 170 *et seq.*) and Nāsawī (ed. Houdas, p. 23 *et seq.* and 39). According to Ibn al-Athīr, he made a pilgrimage to Mecca in 603 = 1206-1207 and was at first received with great honour but later gave offence on all sides by his behaviour, which was such that a wit slyly remarked that his title should be changed to *ṣadr dījahannam*. It is probably to this pilgrimage that a story given by 'Awfī refers (Barthold, *Turkestan* etc. i. 88) of a *ṣadr* of Bukhārā, who is said to have lived in unheard-of luxury in Mecca.

About this time must have taken place the popular rising in Bukhārā mentioned by Djuwainī (thereon cf. Barthold, *Turkestan* etc. ii. 381); a man of the artisan class, son of a vendor of shields (*maḍjānn-furūsh*) seized the ruling power and took the title of "Malik-Sindjar"; the "well-to-do classes" (*aṣḥāb ḥurmat*) were persecuted on all sides; it was to be expected that the rich *ṣudūr* would be among those driven out of the town and as a matter of fact we learn from 'Awfī (*Lubāb*, ii. 385) that the *ṣudūr* had to take refuge with the infidel Ḳarā-Khitāi, before whom they laid their charges against their enemy Malik-Sindjar and received the necessary decrees but could do nothing (the power of the Ḳarā-Khitāi had long

decayed): they fell into debt, their villages were without water, and their movable property was stolen; their journey to the *Qarā-Khitāi* was satirised by the poet *Shamsī* whose verses are quoted by 'Awfi. It was probably immediately after his deposition that the *ṣadr* Burhān al-Dīn, like many Oriental princes, undertook the pilgrimage to Mecca.

'Awfi was able to add that affairs soon took another turn. *Bukhārā* was occupied by Muḥammad b. Ṭakash, *Shāh* of *Kh̲w̲ārizm* probably as early as autumn 604 = 1207 (cf. Barthold, *Turkestan*, ii. 386); Malik-Sindjar was, as we learn from a verse quoted by 'Awfi (*Lubāb*, ii. 393), brought first to Āmūi on the Oxus (the modern Čardjui), afterwards to *Kh̲w̲ārizm* where he lived for a considerable period and is also mentioned by Nasawī (ed. Houdas, p. 21). What Nasawī tells us about the *ṣadr* Burhān al-Dīn Muḥammad clearly shows that the *ṣadr* was able to return to *Bukhārā*, was for long *Rā'is* and *Khaṭīb* of the *Ḥanafis* again, and lived in the same princely luxury as before: 6000 jurists (*faḳīh*) are said to have been maintained there by him. He was afterwards deposed by the *Shāh* of *Kh̲w̲ārizm* and brought to *Kh̲w̲ārizm*. When *Turkān-Khātūn*, mother of the *Shāh* of *Kh̲w̲ārizm*, had to flee in 617 = 1220 before the Mongols, she had the *ṣadr*, his brother *Iftikhār-Djihan* and his two sons Malik al-Islām and 'Aziz al-Islām, with the rest of the rulers and princes imprisoned in *Kh̲w̲ārizm*, thrown into the Oxus.

The influence of the family was not destroyed by these disasters but survived even the Mongol invasion. Whether, as *Mirzā Muḥammad* supposes, the *ṣadr-djihan* mentioned as a contemporary of *Sulṭān Ūldjaitū* (703 = 716 = 1303—1316) belonged to the same family is uncertain; on the other hand *Djuwainī* in his account of the rising in the year 636 = 1238-1239 expressly describes the then *ṣadr-djihan* as a "scion of the family of Burhān" (*sulāla-ḳ khānān-i burhāni*, cf. the Persian text in Schefer, *Chrestomathie Persane*, ii. 129, and in Defremery, *Journ. Asiat.*, ivth Series xx. 377). (W. BARTHOLD.)

BURHĀN 'IMĀD SHĀH, (1560—72), last king of the 'Imād *Shāhī* dynasty [q. v.] in *Berār*; he was a child when he began to reign, and his minister *Tufāl Khān* confined him in the fort of *Narnāla* [q. v.] and usurped the government. In 1572 *Murtadā Nizām Shāh*, king of *Aḥmadnagar*, besieged the fort and captured both the king and his minister, who were subsequently put to death.

Bibliography: *Firishta*, *Gulshan-i Ibrāhīmī*, Makāla iii.

BURHĀN SHĀH I (1508—1553), second king of the *Nizām Shāhī* dynasty [q. v.]

BURHĀN SHĀH II (1591—1595), seventh king of the *Nizām Shāhī* dynasty [q. v.]

BURHĀN AL-DĪN (KĀDĪ), AḤMAD, ruler of *Sīwās* and one of the earliest Ottoman lyric poets. He was born at *Kaṣariya* in 745 (1344) of a family of judges; on the completion of his studies in *Aleppo*, he settled in the town of *Erzingān*, became very friendly with the *Emir* who was then governing it and married his daughter; he afterwards quarrelled with him, put him to death and installed himself in his place. He took possession of *Sīwās* and *Kaṣariya*, and fought without success against an army sent against him by the

Mamlūks of *Egypt* in 389 (1387); ten years later he had resource to *Egyptian* troops (799 = 1396) to rid himself of the *Turkoman* tribes who were troubling him; he perished in 799, 800 or 801 (1397—1399) in an encounter with *Qarā-Othmān*, surnamed *Qarā-Yūluḳ* of the *Turkomans* of the *White Sheep*. We may set aside *Sa'd al-Dīn's* story that *Qarā-Othmān* only came up with *Kādī Burhān al-Dīn* in the mountains of *Kharput* after the latter's flight, before the advance of the Ottoman *Sulṭān* *Bāyazid I.* He wrote on the principles of jurisprudence and composed poetical pieces in Arabic, Persian and Turkish. His *Diwān* was acquired in 1890 by the British Museum; this manuscript is a unique one copied in 798 (1395). The most interesting part of it is the series of quatrains called *tuyūgh*, which are scanned by the number of syllables in them, independent of their quantity (*parmak hisābi*); they are entirely inspired by Persian influence, but the language is archaic and full of Eastern Turki words.

His tomb still exists at *Sīwās* (Grenard, *Journal Asiatique*, ixth Series, Vol. xvii. 1901, p. 555), with the probable date 799 (1397); there may also be seen that of his son *Muḥammad Čelebi* (died in 793 (1391) and of his daughter *Ḥabiba*, surnamed *Saldjūk Khātūn*, because *Burhān al-Dīn's* paternal grand-mother was a grand-daughter of *Kai-Kāūs II*, *Seldjūk Sulṭān* of *Rūm* (van Berchem, *Corpus Inscriptionum Arabicarum*, Vol. iii. p. 50); she died in 850 (1446). Her biography, written in Persian by 'Aziz b. *Ardashir al-Astarābādī*, and still unpublished, is in the Library of St. Sophia (N^o. 3465).

Bibliography: *Ibn Ḥadjar al-Asḳalānī*, quoted by *Gibb*, *History of Ottoman Poetry*, Vol. i. p. 204 *et seq.* (poems translated, p. 214 *et seq.*; text, Vol. vi. p. 16 *et seq.*); *P. Melioranski*, text and translation of 20 *rubā'i* and 12 *tuyūgh* (*Vostotshniya Zamietki*, p. 131 *et seq.*); *Sa'd al-Dīn*, *Tādj al-tawāriḳh*, i. 133; ii. 410. (CL. HUART.)

BURHĀN AL-DĪN KUTB-I 'ĀLAM, famous Indian Saint, grandson of another famous Saint, called *Shaiḳh Djalāl Makhdūm-i Djahāniān* 707—785 (1308—1384). He lived at the court of *Sulṭān Aḥmad I* of *Gudjarāt* at *Batwa* near *Aḥmadābād*, where he died in 857 (1453). Here a large mausoleum has been built for him. In the same place is the tomb of his son *Shāh-i 'Ālam* (died in 1495) in a gorgeous mosque.

BURHĀN AL-DĪN AL-MARGHĪNĀNĪ. [See AL-MARGHĪNĀNĪ.]

BURHĀNPUR, a city in the Central Provinces, India, on the r. bank of the *Tāpti* river, situated in 21° 18' N. and 76° 14' E., founded in 1400 by *Nāṣir Khān*, the first independent prince of the *Fārūkī* dynasty [q. v.]. After the kingdom of the *Fārūkīs* became part of the *Mughal* empire in 1600, the city was much embellished by *Akbar* and his successors, and became one of the most important cities in the province of the *Dakhan*. The town is still surrounded by walls, with massive gates on the main roads. The remains of mosques and other buildings show that, at the height of its prosperity under the *Mughals*, *Burhānpur* extended over an area of about five square miles. The *Djāmi' Masjīd*, built by 'Alī *Khān* in 1588 and decorated with fine stone carvings, is still well preserved, and the waterworks con-

structed by *Djāhāngir* in the seventeenth century have recently been repaired for modern use.

Bibliography: Central Provinces District Gazetteers. Nimar District. (Allahabad, 1908.)

BÜRİ (= "Wolf" in Eastern Turki) B. AİYÜB TÂDĠ AL-MULÜK MAJD AL-DĪN, the younger brother of Şalāh al-Dīn was sent by the latter in charge of the baggage-train to Damascus at the beginning of the campaign of 518 (1182). In the same year he had command of the troops before the al-Imādi gate at the unsuccessful siege of Mawṣil. He died after the surrender of Aleppo from a wound received in the knee from a lance during the siege (579 = 1183). Brave and magnanimous, he combined in his person the most admirable moral and physical qualities. Shortly before his death, his brother greeted him with the words: "I have taken Aleppo and will give it thee". "Yes, if I were to live, but you have paid dearly for it in losing such a man as I", was the reply.

Bibliography: Ibn al-Athīr (ed. Tornberg), xi. 315, 320, 328. (CL. HUART.)

BÜRİ, TÂDĠ AL-MULÜK, prince of Damascus, fought bravely and devotedly from his early youth at his father Toghtegin's side, against the Crusaders. He succeeded him in 522 = 1128. The Ismā'īlī sect [q. v.] managed to make their influence strong in Damascus through the Vizier Tāhīr al-Mazdaghānī; their representative Abu 'l-Wafā became almost more powerful than Būrī himself. The Ismā'īlīs made an agreement with Tāhīr to hand over Damascus to the Franks by a stratagem and receive Tyre in exchange. When Būrī heard of the plan, he slew his vizier and had all the Ismā'īlīs, 20,000 in number, massacred. Damascus was put in a state of defence and the Franks had to retire. The Nemesis of the Ismā'īlīs was not long in overtaking him, however; Būrī was treacherously attacked by one of their agents in 525 (1131) and died of his wounds in the following year.

Bibliography: Recueil des Historiens des Croisades. Orient., i. 6, 17, 19, 20, 206, 207, 315, 372, 384, 392, 393, 395; iii. 534, 535, 538, 539, 567 *et seq.*, 661, 662, 664 *et seq.* (M. SOERNHEIM.)

BÜRİ-BARS B. ALP ARSLĀN, the Saldjūk, was sent by Barkiyārūk against Arslān Arghūn, another son of Alp Arslān, who was trying to make himself independent in Khorāsān. In the struggle between the two brothers, Būrī-Bars was at first successful but in the second encounter in 488 (1095) his troops were scattered and he himself was taken prisoner and strangled by his brother's orders.

Bibliography: Ibn al-Athīr, ed. Tornberg, x. 179; *Recueil de textes relatifs à l'histoire des Seldj.*, ii. 257.

BÜRİ-TEĠİN, a prince of the house of Karākhānids or Ilak-Khāns in Mā warā' al-Nahr. In all manuscripts the name is written Būr-Tegin or Pūr-Tegin; apart from the meaning of the Turki word (*būri* = Wolf), the reading is confirmed by the metre in Minūchāhri (ed. Biberstein-Kazimirski, text p. 47, verse 62).

In the *Tārīkh-i Baihaqī*, Būrī-Teġin is first mentioned in the narrative of the events of the year 429 = 1037-1038 (ed. Morley, p. 682). The text is here certainly corrupt; the correct reading probably is *Bu-Ishāq Ibrāhīm pūsar-i ilak-i mādi*,

i. e. the prince Būrī-Teġin Abū Ishāq Ibrāhīm was a son of Ilak-Naṣr, the conqueror of Mā warā' al-Nahr and identical with Tamghādī Khān Ibrāhīm b. Naṣr who afterwards became famous as Khān of Samarqand. Of his earlier life we only know that he was kept imprisoned by the sons of 'Ali-Teġin (cf. p. 297). Escaping from his warders he first went to his brother 'Ain al-Dawla in Ūzgand (in Farghāna), thence sent a letter to the Vizier of the Ghaznawids and was recognised as Emīr by Sultān Mas'ūd; the letter in reply was so conceived that should it have fallen into their hands, even the sons of 'Ali-Teġin could have raised no protest against it. Soon afterwards Būrī-Teġin betook himself to the semi-savage Kumīdī (this is the correct reading, cf. the comparison of the variants in Barthold, *Turkestan v epochu mongol'skago nashestviya* i. p. 9, note 4), who lived in the mountains north of Čaghāniyān and the adjoining area; from there he set out at the head of 3000 men towards Khuttalān and Wakhs. These lands at this time belonged to the Ghaznawid kingdom, although Būrī-Teġin proclaimed himself a vassal of Sultān Mas'ūd, his cavalry ravaged the country as if it were that of an enemy. Būrī-Teġin sent an envoy to make his excuses; nevertheless an army of 10,000 men was sent against him at the end of Muharram 430 = October 1038; he was forced to vacate Khuttal and retire to the land of the Kumīdī; against the advice of his counsellors Mas'ūd resolved to undertake a winter campaign against him there. On Monday the 19th Rabi' I. 430 = 18th December 1038 he crossed the Oxus on the bridge of boats commemorated in Minūchāhri's verses (*loc. cit.*); on Sunday the last day of the same month (31st December) he reached the town of Čaghāniyān ([q. v.], the modern Dih-i Naw), without having encountered any opposition on his march, advanced still further north from there but received despatches from his kingdom which induced him to return. At this season of the year this hurried retreat could not be effected without heavy losses; his army was now constantly harassed by Būrī-Teġin and his horsemen; the Sultān only succeeded in reaching the Oxus by leaving behind a portion of his baggage, camels, and horses.

Būrī-Teġin's prestige was naturally raised by this success and new adherents flocked to him. In Muharram 431 (23rd September—22nd October 1039) Sultān Mas'ūd was informed that Būrī-Teġin had defeated the sons of 'Ali-Teġin and deprived them of almost all Mā warā' al-Nahr; these accounts must, however, have been exaggerated. When the war between the Ghaznawids and the Saldjūk princes was decided at the battle of Dandānākān in favour of the latter (Thursday the 8th Ramaḍān 431 = 23rd May 1040), the victors sent envoys to announce their success to the sons of 'Ali-Teġin as well as to Būrī-Teġin (Baihaqī, p. 788). This is the last mention we have of Būrī-Teġin; in place of him we now find Tamghādī-Khān Ibrāhīm b. Naṣr who is first mentioned on coins in 438 = 1046-1047 with his full title (*Imād al-dawla wa tādī al-milla saif khalīfat Allāh Tamghādī Khān*). On the coins struck in Bukhārā in the year 433 (1041-1042) he is only called Ibrāhīm b. Naṣr, without any title. It is nowhere expressly stated that this Ibrāhīm b. Naṣr is identical with Būrī-Teġin but there are no real grounds for doubting the identification.

Bibliography: Besides the main source (*Tārīkh-i Baihākī*) Būrī-Tegin is also mentioned in Gardizī (cf. the text in Barthold, *Turkestan* etc., i. 9) and in Minūčahrī (*Diwān*, ed. Biberstein-Kazimirski, text, p. 47). Cf. the discussion of the original sources in Biberstein-Kazimirski (*Menoutchehri*, Paris 1887, Introd. p. 112 *et seq.*) and in Barthold (*Turkestan* etc., ii. 318 *et seq.*, 323 *et seq.*). (W. BARTHOLD).

BURIDS is the name given to a dynasty which ruled independently in Damascus as Atābegs (governors of the Saldjūk Sultāns) from 503—549 = 1109—1154. Toghtegin, the founder of the dynasty, was Atābeg from 497—503 = 1103—1109 for Dukāk the infant son of the Saldjūk prince and afterwards for Dukāk's brother Baktāsh; the dynasty is called after Toghtegin's son Būrī [q. v.]. Its last ruler was Būrī's grandson Muḍjir al-Din Abak (534—549 = 1139—1154), an incapable and suspicious tyrant; he had put to death his real followers and could only rely for support on the Crusaders. To prevent Damascus falling into the hands of the Franks, Nūr al-Dīn seized the town, forced Abak to be content with Hims and later to exchange the latter town for the distant town of Balis.

Bibliography: *Recueil des Historiens des Croisades, Orient.* i. 25, 27, 31, 435, 456, 467, 495, 497. (M. SOBERNHEIM.)

AL-BURINĪ, AL-HASAN B. MUHAMMAD AL-DIMASHQĪ AL-ŠAḤFURĪ BADR AL-DIN, an Arab historian and poet, born in the middle of Ramaḍān 963 = July 1556, at Šaffuriya in Galilea, came when 10 years old with his father to Damascus, where he received his education at the Madrasa al-Šālihiya. After the completion of his studies, which he had to interrupt in 974 = 1567 by a four years' stay in Jerusalem on account of famine, he lectured in various madrasas. In the year 1020 = 1611 he acted as Kaḍī to the Syrian pilgrim caravan. He died on the 13th Djumādā I 1024 = 11th June 1615. His chief work is the collection of biographies entitled *Tarāḍjim al-A'yān min Abnā' al-Zamān*, containing accounts of 205 individuals which he had collected at long intervals and completed in 1023 = 1614; it was edited by Faḍl Allāh b. Muḥibb Allāh in 1078 = 1667 and published with a supplement (cf. Ahlwardt, *Verzeichnis der arab. Hdss der Kgl. Bibliothek zu Berlin*, No. 9889; Flügel, *Die arab., pers. und türk. Hdss. der Kgl. Hofbibliothek zu Wien*, No. 1190; *Fihrist al-Kutubkhāne al-Khidīziyye*, v. 33); his *Diwān* is preserved in Stambul (Körprülü, No. 1287). There are some of his poems in Berlin (*Marāṭhi* on the Šufi Muḥammad b. Abi 'l-Barakāt al-Kādirī, s. Ahlwardt, *op. cit.* No. 7858, 3), Gotha (poetic epistle to As'ad b. Mu'in al-Din al-Tibrizī al-Dimashqī with the latter's reply, cf. Pertsch, *Die arab. Hdss. der herzogl. Bibl.*, No. 44, 23) and London (*Catalogus Codd. Or. Mus. Brit.*, ii. No. 630, 2). Lastly he also wrote a commentary on the *Diwān* of 'Omar b. al-Fārid, lith. Cairo, 1279; he completed the commentary on the *Tā'iya al-Šuḡhrā* in 1002 = 1593, cf. Derenbourg, *Les Mss. r. de l'Escurial* No. 420, 4.

Bibliography: al-No'mānī, *al-Rawḍ al-Āṭir* (cod. Wetzstein), ii. 289; Ahlwardt, *op. cit.*, No. 9886, fol. 112v; Muḥibbi, *Khuṭaṣat al-Aṭhar*, ii. 51; al-Khaḥāḍī, *Raiḥānat al-Alibbā'* (Cairo, 1294), p. 17—22; Wüstenfeld, *Die Ge-*

schichtschreiber der Araber, No. 551; Brockelmann, *Gesch. d. ar. Lit.*, ii. 290.

(C. BROCKELMANN.)

BURLUS. [See BURULUS.]

BURMA. In 1901, the total number of Muḥammadans in Burma was 339,446, of whom more than half are found in Akyab, where they form 30% of the inhabitants. In Rangoon city there are many wealthy Muḥammadan merchants. The most interesting class is that called Zairbādīs, the offspring of Burmese women by Muḥammadan natives of India, who numbered altogether 20,423. In Upper Burma the male parents are said to be derived from three quarters: immigrants from northern India, prisoners from Arakan, and prisoners from Manipur. While adhering faithfully to Islām, the Zairbādīs have adopted the Burmese dress and commonly know no language but Burmese.

Bibliography: *Imperial Gazetteer of India.* (J. S. COTTON.)

BURSA. [See BRUSSA, p. 768.]

BURSÜK, (the name means "badger" in Eastern Turkī), companion and friend of the Saldjūk Sultān Toghrul-Beg, was the first to hold the office of chief of police (*shihna*) in Baghdād after the burning of that town in 451 (1059); he commanded a section of the advance-guard of the army sent against Aleppo by Malik-Šah in 479 (1089) and walked at the head of the procession on the occasion of the marriage of Malik-Šah's daughter with the Caliph in 480 (1087). He took the side of Barkiyārūk in his struggle with his uncle Tutush, went with him on his defeat and accompanied him to Isfahān in 487 (1094); he was murdered by an Ismā'īlī assassin in Ramaḍān 490 (August 1077). He had received in fief part of Khūzistān (Tustar, Sābūr-kh'āst, between al-Ahwāz and Hamadhān), which passed to his descendants. The latter were powerful enough to capture the rebel Mango-Bars (Ibn al-Aṭhīr, x. 274) and send him to Sultān Muḥammad. As a reward for this service, the Sultān withdrew their fief from them to give them that of Dinawar and the surrounding country in exchange in 499 (1106).

His son, likewise called Bursük, was sent by Barkiyārūk against Ināl, one of Sultān Muḥammad's generals, who had seized Rai, and defeated him before the walls of that city in 497 (1103). Though he was so ill with gout that he had to be borne on a litter he succeeded in breaking up the Muḥammadan troops in Syria 505 (1111-1112). He was appointed commander of the army sent by Sultān Muḥammad, first against İl-ghāzī and Toghtegin, who had revolted and next against the Crusaders (508 = 1115) and crossing the Euphrates to Raḳqa with the rear-guard of this army he marched on Hamā and occupied it. He was about to attack the Crusaders who were plundering the Muslim camp before Antioch when he was persuaded to retreat. He died in 510 (1116-1117). He was a man of noble and devout character, who always regretted having consented to retreat and indeed was preparing to renew the fighting when death overtook him. His grandson Bursük took part in the revolt of the Turkish Emirs who seceded from Sultān Mas'ud to throw in their lot with the Caliph al-Mustarshid (529 = 1135) and sought an interview with the latter; he received the command of a section of the right wing at the battle of Dai-mardj on the 10th Ramaḍān =

24th June. He was also among the Emirs who revolted against Mas'ud in 530 (1136) and made their peace with him in the following year.

Bibliography: Ibn al-Athir (ed. Tornberg), x. 6, 97, 106, 151, 159, 185, 196, 243, 321, 342, 356—358; xi. 14, 23, 30.

(CL. HUART.)

AL-BURSUQI. [See AK SONKOR, p. 226.]

BURTAS or **BURDAS** (in al-Bakri: **FURDAS**), a pagan people in the Volga territory; on the relations of the **Burdas** to their neighbours on the north and south, the **Khazar** and **Bulghar**, see the article **BULGHAR**, p. 786 *et seq.* Mas'udi also gives the name **Burtas** to a tributary of the Itil (Volga; *Murudj*, ii. 14 and *Tanbih*, p. 62); Marquart (*Osteuropäische und ostasiatische Streifzüge*, p. 336) considers this river to be the Samara. No adherents of Islam are mentioned among these people by any authority, unlike the **Khazar** and **Bulghar**. Yāqūt's statement (i. 567) on this point is based on a misunderstanding: Istakhri's (ed. de Goeje, p. 225) statement regarding the **Bulghar** is erroneously transferred by him to the **Burtas**. In the source of Ibn Rusta (ed. de Goeje, p. 140 *et seq.*), al-Bakri (Kunik and Rosen, *Izvestia al-Bakri* etc. i. p. 44) and Gardizi (Barthold, *Otset o poyezdkie v. srednyuyu Aziyu*, p. 96) all that is told us of the religion of the **Burtas** is that their beliefs were the same as those of the (Turkish) **Ghuzz** and that one section of them burned their dead and the other buried them. The **Burtas** were far behind their neighbours on the scale of civilization; there was no real ruling authority in their land, only the elders of the tribes. The commercial relations of the **Burtas** with the Muhammadan world were only of importance for the fur trade. The furs (*hara*) of the **Burtas** are mentioned by Yāqūt (l. c.).

The **Burtas** are identified with the Finnish people known to the Russians as "Mordwa" (in Rubruquis Merdua). Their settlements immediately adjoined the Slav lands on the Oka and stretched a considerable distance to the north; the town of Niznij-Novgorod was founded in their lands by the Russians in 1221. Like the other peoples of the Volga territory, the **Burtas** had to submit to the Russians in the xvth century; risings by them are however mentioned as late as the xviiith century; nevertheless they showed themselves much more ready to adopt Christianity and Russian culture than Muhammadan peoples or those who had been affected by Muhammadan culture. A large section of the Mordwa is now completely merged in the Russians. (W. BARTHOLD.)

AL-BURUDJ (A.) Plural of AL-BURDI [q. v., p. 796.]

BURULLUS (BOROLLOS, BURLUS), a district and lake in the Nile Delta. While the main branches of the Nile flow directly into the sea, many of its smaller streams flow into the lakes which lie to the north of the fertile land of the Delta and are only separated from the Mediterranean by a narrow chain of sand hills. The large salt lake lying between the Rosetta and Damietta arms of the Nile, is called Lake Burullus at the present day. Throughout the year it covers an area of 180,000 acres and about twice this area in season of floods. It has an exit to the sea through which when the Nile is high, the fresh water flows out into the sea, and when it is low, the salt water rushes into the lake. The lake is

famous for its richness in fishes and the population of the northern coastlands live by fishing.

The name **Burullus** (Borollos, Borlos) or more correctly **Barallos** (Yāqūt, Ibn Baṭūṭa) is quite ancient. In Coptic we have *Parallou*, *Tparalia*, in Greek *Παραλλου* as the name of an ancient see of a bishop, which is also called *Nikedules*, *Nikedales*; al-Kindi mentions **Barallos** among the fortresses of the Egyptian frontier. No town of this name now exists, but the little villages at the end of the tongue of land, which lies along the north of the lake to the east of its exit, probably represent the remains of the ancient **Barallos**; the name is applied at the present day to the whole area in the northeast of the lake, a district (*markaz*) of the province of **Gharbiya** with 18,163 inhabitants. The chief town of the district is **Baltim** which had supplanted the ancient **Barallos** even in Ibn Baṭūṭa's time.

In the middle ages the lake was not called after **Barallos**, but after **Nastarū(h)** or **Nastarāwe**. This place, which has not yet been identified, probably occupied the site of the now abandoned **Kōm Mostorūh** which lies on the little **Haff**, west of the exit. According to Ibn Duḡmāḡ, v. 113, the ancient **Nastarāwe** must have occupied this site; even in his time it was quite buried in sand.

Bibliography: Yāqūt, i. 593; iv. 780; Ibn Dīrān, *al-Tuhfa al-saniya*, p. 137; Ibn Duḡmāḡ, *Kitāb al-intisār*, v. 81, 113; Ibn Baṭūṭa (ed. Defrémery et Sanguinetti), i. 56 *et seq.*; Kalkashandī (transl. by Wüstenfeld), p. 29, 115; 'Alī Mubārak, *Khīṭat Djadida*, ix. 30 *et seq.*; Baedeker, *Egypte* (1908), p. 172; Boinet Bey, *Dictionnaire Géographique de l'Égypte*, p. 126; Amélineau, *La Géographie de l'Égypte à l'Époque Copte*, p. 104 *et seq.*; The best map is that published by the Survey Department 1:50,000, Sheet N.W. vii. 1—2; N.E. viii. 1. (C. H. BECKER.)

AL-BURZULI, ABU 'L-ḲASIM B. AḤMAD B. MUḤAMMAD B. AL-MU'TALL AL-ḲAIRAWĀNĪ AL-MALIKĪ, an Arab author, came as a pilgrim in 806 = 1403 to Cairo, became Imām at the Zaitūna, mufti, preacher and professor in Tūnis, and died on the 25th Dhū 'l-Ḳa'da 841 = 20th Apr. 1438 (according to others 844 = 1440 or 842). He wrote the *Dīwān Mas'āl al-Aḥkām mim mā nazala min al-Ḳaḍāyā lil-Muftīn wa 'l-Hukkām* (cf. *Catalogus Cod. Mss. Or. qui in Museo Brit. ass.*, ii. Cod. Ar., No. 244—246; *Catalogue général des mss. des bibliothèques publiques de France*, Départements, xviii. Alger, par E. Fagnan, No. 1833-1834). A synopsis of this author is perhaps contained in *Brit. Mus.*, No. 247. In the 2nd half of the ixth century Aḥmad Ḥulūlū made a selection of *Mas'āl* from this work; an anonymous excerpt of the year 1149 = 1736 is *Algiers* n^o. 1337.

Bibliography: Zarkashī, *Ta'rīkh al-Dawlatayn al-Muwahhidiya wa 'l-Hafsiya* (Tūnis 1289), p. 122; Ibn Maryām, *al-Bustān* (Algiers, 1908), p. 150; Brockelmann, *Gesch. d. ar. Lit.*, ii. 247. (C. BROCKELMANN.)

BUSHAK, AḤMAD ABU IṢḤĀḲ (usually called briefly **BUSHĀḲ**), was born at Shīrāz, lived chiefly at the court of Timūr's grandson Iskandar b. 'Omar Shaikh in Isfahān and died there in 1424 or 1427 A. D. He appears in the Persian *Farhangs* as the authority on culinary matters. From the original *Bushāk al-aḥima*, "Bushāk of the

Meats", Persian *Bushāk-i aṭīma*, Aṭīma became the name by which this author was afterwards known, although he himself used the pen-name Bushāk. Very little is told us of the events of his life though his works testify to his importance as an authority on culinary matters. The *Diwān* (extant in manuscripts in London, Vienna and Constantinople and published in the last-named town in A. H. 1303) contains: the *Kanz al-Iṣṭihā* "The Treasury of the Appetite", *Ḳaṣīdas* and verses in other styles, the Masnawī *Asrār-i Čangāl*, "The Secrets of the Forks" (dishes of pastry and dates), "The History of Saffron Pillaw and Macaroni" (a burlesque epic), "Rice and Macaroni" (prose and verse intermingled), "The Dream" (how the poet fancies his tomb in terms of cookery); the *Munāẓara* of the rivalry between bread and sweet cake (Ethé, *Litteraturgesch.*, p. 304) is not in it. At the end is given a list of dishes, which the poet explains in prose, but unfortunately not in the form of recipes, so that one cannot now make them from his descriptions. The smaller poems are almost all parodies on poems by Saʿdī, Ḥāfiz, Salmān, etc., though there is one original, — on Kīrī-pillaw — among the *Ḳaṣīdas*.

Bushāk is the Persian gastronomist *par excellence*; in him the Persian gourmet is seen in perfection; of the higher, aesthetic art, he is quite ignorant, his technical term for gourmet being "worshipper of the belly" (*Shikam-parast*), not perhaps "worshipper of the palate" or simply "belly-wise", (Greek *Gastrosophos*). His motto is "I shall eternally vary the theme of eating whether, reader, it delight thee or weary".

Bibliography: P. Horn in the *Beilage zur Allg. Zeitung in München* of the 26th and 27th January 1899, n^o. 21 and 22; Ferté, *Shafī'a Asar, poète satirique et recueil de poésies gastronomiques d'Abou Ishaq Halladj Shirazi*; E. G. Browne in the *Journal of the Royal Asiatic Society*, 1895, pp. 787-788, 793, 820-823.

(PAUL HORN.)

BŪSHANDJ, BŪSHANG or FŪSHANDJ (probably pronounced PŪSHANDJ in pre-Muhammadan times), a town south of the Hari-rūd below Herāt, a day's journey or (according to Yāqūt, i. 758) 10 *farsakh* from this city. In the local history of Herāt composed by Muʿīn al-Dīn Isfīzārī in 897 = 1491-1492 (*Rawḍat al-Djannāt*, Cod. Univ. Petrop., 33^a) Būshandj is described as the oldest town in Khorāsān and as a foundation of the mythical Pashang b. Afrāsiyāb (in the Iranian epic, Pashang is the father and not the son of Afrāsiyāb); this statement is obviously based merely on the similarity of the two names. In the Iranian list of towns (on this work cf. the *Grundriss der Iran. Philol.*, ii. 118) the foundation of Būshandj is ascribed to the Sāsānian king Shāpūr I (iii^d century A. D.) to whom also is ascribed the building of a bridge over the Hari-rūd there (Marquart, *Erānsahr*, p. 49). The name is compared by Tomaschek (*Zur Historischen Topographie von Persien*, i. 78) with the Πισάγγις of Theophrastus. The town was certainly in existence in the pre-Muhammadan period and is mentioned in the account of the Synod of the year 588 A. D. as the see of a Nestorian bishop, cf. Marquart, *Erānsahr*, p. 64.

Būshandj was like the rest of Khorāsān conquered by the Arabs in the first century of the Hidjra. Ṭāhir b. Ḥusain, the founder of the Ṭa-

hirid dynasty (iii^d = ixth century) came from Būshandj. In the ivth = xth century the town was about half the size of Herāt and had three gates on the roads to Herāt, Naisābūr and Kūhistan (Iṣṭakhri, ed. de Goeje, p. 268). The highway from Naisābūr to Herāt, described in detail by Ibn Rusta (ed. de Goeje, p. 172), usually went past Būshandj; Yāqūt (*loc. cit.*) however did not touch Būshandj when in this district, but only saw it in the distance. Ibn Rusta also emphasises the importance of Būshandj as a strong fortress. The country around the town had the reputation of being exceedingly fertile; the town itself was the centre of the timber trade and timber was exported from it to various districts.

Like other towns and villages on the Hari-rūd, Būshandj was able to recover from the Mongol invasion in a comparatively short time and to attain a new prosperity under the rule of the Kurt dynasty (643-791 = 1245-1389) whose capital was Herāt. According to Isfīzārī (f. 11b) the poet Rabiʿī, who composed a poem (*Kurt-nāma*) glorifying the Kurts, was a native of Būshandj. In the middle of Dhū 'l-Hidjja 782 = March 1381 Būshandj was besieged by Timūr, taken after a week and destroyed in the cruellest fashion but it was soon rebuilt; the town at this period also was strongly fortified. Būshandj is also often mentioned in the ixth = xvth century; Ḥāfiz-Abrū (Cod. Bodl. Elliot 422, f. 325^a) also mentions the bridge-head (*sarpul*) of Būshandj on the road between Herāt and Kūsiya (the modern Kuhsan). According to Isfīzārī (f. 33^a) there was then a mosque and a *ribāṭ* at Būshandj, the foundation of which was ascribed to the patriarch Abraham; depressions in the stones at the *ribāṭ* were regarded as the footprints of the patriarch. According to Tomaschek (*loc. cit.*) Būshandj corresponds to the modern Gūriān; the country round Gūriān is likewise still regarded as one of the most fertile districts on the Hari-rūd. Like many other towns below Herāt, Būshandj was probably only finally destroyed by the inroads of the Uzbeqs and Turkomans. (W. BARTHOLD.)

BŪSHĪR (BŪSHEHR) the chief seaport of Persia, in the province of Fārs, Long. 50° 51' E, (Greenw.) and Lat. 29° N. The town is built on the north end of a narrow island (the Mesambria and Μεσαμβρία of the ancients) lying north and south, which is connected with the mainland by a tongue of swampy land which is regularly covered by the tides (it is called Māshilāl, cf. Stolze-Andreas, *op. cit.*, p. 46). On the south end of this island or rather peninsula are the ruins of Rīshehr. The neighbourhood of Būshīr is a cheerless desert only relieved by a few palm-trees; high mountain ranges in the distance border the low narrow strip of coast. The sea is so shallow that ships have to lie far out in the roads; larger steamers anchor four miles southwest of the town.

Like Bender-Abbās [q. v., p. 694] the other seaport of importance on the Persian Gulf, Būshīr has only arisen in comparatively modern times, likewise at the expense of older towns. The former was the successor of Hurmuz, the latter of the above mentioned Rīshehr. The latter may date back to the period of Babylon's prosperity; numerous burial-urns and in 1873 (excavations by Andreas) and again in 1877, bricks with cuneiform inscriptions were found in its immediate neighbourhood (now in the British and Berlin

Museums). The "City of the Greeks" (*Ἰόβανα*) of Isid. of Charax must be identical with Rīshēhr, (Tomaschek, *op. cit.*). The modern name Rīshēhr, (abbreviated from Rew Shahr) dates from the period of the Sāsānians, to whom a refoundation of the town is ascribed. To distinguish it from the town of the same name in the district of Arradjān [q. v., p. 460] this Rīshēhr is characterised by the Arab authors of the middle ages as that near Ṭawwādj; it is written by them Rāshahr and Rishahr (cf. e. g. Balādhori, ed. de Goeje, p. 387). Until comparatively modern times it was a busy maritime town; even on Portuguese maps of the xviith and xviiith centuries, Reixer or Reixel (a corruption of Rīshēhr) is marked with red letters as the chief emporium on the Persian coast.

According to a note in the Armenian geography of Pseudo-Moses of Chorene (see Marquart, *Ērānshahr*, 1901, p. 27, 146) the finest pearls procured in the Persian Gulf were brought to the market of Rīshēhr. The Portuguese de Barros in the xviith century estimated the size of the town at 2000 houses. Rīshēhr gradually declined as Būshīr arose; it became the quarry out of which the material was obtained not only for several villages in the neighbourhood, but also for the greater part of Būshīr. Of the ancient town there now only remain the ruins of the former fortress (*kaṭ'a*) forming a huge square, which in its present form probably only dates from the Portuguese period. Rīshēhr is used at the present day by the European colony in Būshīr as a country resort: the British Resident also has a summer residence there.

Būshīr seems to be first mentioned in Yaḳūt (i. 503, line 1) in the form Būshahr, which is nearer the original Abū Shahr — "father of the town"; perhaps however the reading should be Rīshahr. The name was corrupted by English sailors to Busheer and Bushire. Būshīr was a wretched little fishing village down to the middle of the xviiith century. The foundations of its modern importance were laid by Nādir Shāh when he raised the village to the rank of a town and destined it to be the base for the whole Persian navy. Although the naval ambitions of the Persian Shāh came to naught through his early death, his interest in Būshīr nevertheless had the effect of concentrating the trade of the Persian Gulf there more and more, so that Bender-ʿAbbās was ultimately deprived of its commercial supremacy in these waters, which it had held since the days of Shāh ʿAbbās I the Great. Būshīr is now the first seaport of Persia. Even in Nādir Shāh's time the English merchants had built an important factory there. Since then the trade has been mainly Anglo-Indian; England, India, and other English dependencies almost exclusively control the import trade and have about half of the export trade. The most important articles exported are: opium especially, woollen goods, wheat and tobacco. The main imports are: cotton goods, weapons, munitions, tea and indigo. Besides the fairly regular steamboat trade, the number of sailing vessels, mostly Persian, Turkish and Arab, i. e. of Muscat, which call at Būshīr, is by no means insignificant.

On imports, exports and shipping the best source of information is the *Administration Reports* of the British Resident at Būshīr which have appeared annually since 1876 and are printed

at Calcutta as *Selections from the Records of the Government of India, Foreign Department*. The tables, covering the years 1893—1897, given by M. v. Oppenheim, *op. cit.*, ii. 311—314, are based on these official English returns; the statistics on exports and imports given in Stolze-Andreas (p. 69—73, for the years 1866—1869, 1878—1882) and de Morgan's notes (*op. cit.*) on trade and commercial relations on the Persian Gulf, may also be consulted.

Būshīr may be regarded as the harbour of Shīrāz. It is connected with this town, about 120 miles distant, the chief intermediary for trade between the coast and the interior of Persia, by an important caravan route, which passes through some towns of importance (the principal is Kāzerūn). The road is difficult to traverse, as several dangerous mountain passes and five high parallel ranges have to be crossed.

The town which rises but little above the sea-level is surrounded by a wall, half in ruins, with bastions; its best defence is the shallowness of the water which allows only small boats to land; the town consists of narrow crooked streets, the bazaars are fairly extensive. On account of the almost unbearable heat the dwelling houses as in Bender-ʿAbbās are provided with column-like erections (*bādگیر*, Persian "wind-catcher") which carry the cool air from the upper strata of the atmosphere to the lower rooms.

The climate of Būshīr is very hot but in the opinion of competent judges not actually unhealthy, although it can only be borne by European constitutions if great precautions are observed; on the climatic conditions cf. Stolze and Andreas, *op. cit.*, p. 7, 8 note 1. Locusts are a terrible plague to the district as indeed to the whole stretch of coast from Būshīr to Shīrāz; cf. Ritter, viii. p. 789.

The principal building of Būshīr is the Residency, lying outside of the town proper, the immense fortified palace of the British Consul General, who supervises all Britain's political interests in the Persian Gulf. On account of its great importance the post of British Resident is maintained in a splendid fashion; gunboats and soldiers are always at his disposal.

The number of inhabitants was estimated by Morier at the beginning of the xixth century at about 10,000, by H. Petermann in 1854 at only 4000—5000. Ross reckoned it at 10,000 in 1885, and Stolze and Andreas at 12,000 at the same period. More recent estimates are as follows: M. v. Oppenheim, 20,000—30,000, Cuinet, 15,000, Lorini (1900), 20,500; on the last two see Supan in *Petermann's Geogr. Mitteil.*, Erg. Heft n^o. 135 (1901), p. 26. By far the greatest part of the population is of Arab descent; there are a few hundred Jews and Armenians; the Europeans (mainly English) number not much over a score.

Bibliography: Ritter, *Erdkunde*, vi. 712; viii. 779—789 (especially the accounts of earlier travellers like Niebuhr, Morier, Fraser); Fr. Spiegel, *Iranische Altertumskunde*, i. (Leipzig, 1871), p. 90; Stolze-Andreas in *Petermann's Geogr. Mitteil.*, Erg.-H. N^o. 77 (1885), p. 7, 8, 46-47, 69—73; W. Tomaschek in the *Sitz-Ber. der Wien. Akad. der Wissensch.*, Bd. 121, Abh. viii. (1890), p. 61—63; Prellberg, *Persien, eine histor. Landschaft* (Leipzig, 1891), p. 58; Le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 261, 271, 296;

W. Ouseley, *Travels in Various Countries of the East* (London, 1819 *et seq.*), i. 183—249; iii. 578 (Index); Wellstedt, *Travels to the City of the Caliphs* (1840), i. 130 *et seq.*; W. Montheith in *Journ. of the Roy. Geogr. Societ.*, 1857, p. 108 *et seq.*; W. A. Shepherd, *From Bombay to Bushire and Bussora* (London, 1857), and other contemporary essays (See the titles in *Zeitschr. d. Deutsch. Morgenl. Ges.*, xiv. 228); H. Petermann, *Reisen im Orient* (Leipzig, 1861), ii. p. 154—156; K. Mertens, *Eine Reise nach dem pers. Golf*, ii. Bushire in *Deutsche Geogr. Blätter*, 1887, p. 49 *et seq.*, 113 *et seq.*; de Morgan, *Mission scientifi. en Perse, étud. géogr.*, Vol. ii.; M. Frhr. v. Oppenheim, *Vom Mittelmeer zum Persischen Golf* (Berlin, 1900), ii. p. 310—317; E. Sachau, *Am Euphrat und Tigris* (Leipzig, 1900), p. 12—14; G. N. Curzon, *Persia and the Persian Question* (London, 1892), Index s. v. Bushire. The above mentioned reports of the British Resident give also an annual chronicle and form the chief source for the recent history of BUSHİR and of the Persian Gulf in general. (M. STRECK.)

BUSHİR (also written ABUSHİR and in the true form ABU 'L-SİR) the name of several localities in Egypt. The name is connected with the God Osiris, who was originally worshipped in the Delta, so that the name occurs more frequently in northern Egypt. The ruins of the ancient Taposiris Magna have retained the name ABUSHİR; likewise a village with 336 inhabitants in the district of Siubellawain in the province of Dakahlīya. Better known is a place of this name with 6271 inhabitants in the district of Maḥalla al-Kubrā in the province of Ḡharbiya. It was called Būšir Banā in the middle ages. There is a fourth Būšir southwest of Cairo between Saḳkāra and Dīze (Gize). At the present day it has 2456 inhabitants, and is called Būšir al-Sidr to distinguish it from other places of the same name. 'Abd al-Laṭif gives a remarkable account of its pyramids and tombs (De Sacy, *Relation de l'Égypte*, p. 171, 220 *et seq.*). Excavations have been carried out quite recently here under German auspices. Another Būšir, frequently mentioned, is Būšir al-Malak at the exit of the Faiyūm in the province of Banī Su'f (formerly Bahnasā). This place used also to be called Būšir Kuraidis (or Ḳuraidis, Kuridis, Ḳuridis and many other variants) and is said to be the place where Marwān II, the last Omayyad Caliph, died in 132 (749-750). His tomb is still pointed out in Būšir al-Malak. Local tradition thus agrees with the popular belief so that al-Kindī (ed. Guest, p. 96; Yāqūt, i. 670) must be mistaken when he says that Marwān died at an otherwise unknown Būšir in the province of Aḥḡmunain. Būšir al-Malak at the present day has 3319 inhabitants. Before the division into provinces i. e. in the early Muḥammadan period it was a separate *kūra*. The poet of the *Burda* takes his *Nisba* from this Būšir. There is also a Būšir Dafanū (from the mediaeval Dafadnū) in the Faiyūm, which now has 1411 inhabitants. The rock of the same name at the Second Cataract is probably an Arabicised form of a Nubian word and has nothing to do with Osiris.

Bibliography: Yāqūt, *Mu'djam*, i. 760; do., *Mushtarik*, 70 *et seq.*; Ibn Dī'ān, *al-Tuhfa al-saniya*, 73, 151, 139, 159; Ḳalkaḡhandī (transl. by Wüstenfeld), 93; Ibn Dukmaḳ, *Kitāb al-*

intiṣār, Index; 'Alī Mubārak, *Khiṣṣat Dīdida*, viii. 25; x. 6 *et seq.*; Boinet Bey, *Dictionnaire Géographique* under Abou Sir; Amélineau, *La Géographie de l'Égypte à l'Époque Copte*, 7 *et seq.*; Baedeker, *Egypt*, Index (s. v. Abūšir).

(C. H. BECKER)

AL-BUŠİRĪ, SHARAF AL-DĪN MUḤAMMAD B. SA'ĪD B. ḤAMMĀD B. MUḤSIN, an Arabic poet of Berber origin as his tribal name al-Ṣanhādī shows. He was born on the 1st Shawwāl 608 = 7th March 1213 in Abūšir (whence the name al-Būširī), or according to Suyūṭī at Dilās (he is also called al-Dilāšī). Very little is known of his life. He lived at Bilbis, was a clever calligraphist, attended the lectures of the Ṣūfī Abū 'L-Abbās Aḥmad al-Marsī and acquired the reputation of being learned in Tradition. The date of his death is not certain: Maḳrīzī and Ibn Shākir give the year 696 = 1296-1297, Suyūṭī, 695 = 1295-1296, Ḥādjdī Khalifa 694 = 1294-1295. His grave was near that of the Imām al-Shāfi'. He composed a number of poems of which the *Burda* [q. v.] is the most famous. We may also mention the *Ḥamāya fi 'l-madā'ih al-nabawiya*, which has often been published and annotated; the *Duḥr al-ma'ād 'alā waḡn Bānat Su'ād*, in which he imitates Ka'b b. Zuhair's celebrated poem; the *Ḳaṣīdat al-Khanriya* and the *Ḳaṣīdat al-Mudariya fi 'l-ṣatāt 'alā ḡhair al-barriya*; *al-Tawaṣṣul bi 'l-Kur'ān*.

Bibliography: Ibn Shākir, *Fawāt al-wafayāt* (Bulak, 1299) ii. p. 205; al-Suyūṭī, *Ḥusn al-Muḥādara* (Cairo, 1293) Vol. i. p. 260; Ibn Ashūr, *Shifā' al-Ḳalb al-djariḡh* (Bulak, 1292), p. 10; R. Basset, Introduction to his translation of the *Burda* (Paris, 1894), p. i.—xii.; Brockelmann, *Gesch. d. arab. Literatur*, Vol. i., p. 264-265; Gabrieli, *al-Burdatain* (Florence, 1901), p. 24—29.

(RENÉ BASSET.)

BUSR B. ABĪ ARTĀT OR B. ARTĀT (there is less authority for the latter form), an Arab general of the Ḳoraish clan of the Banū 'Amir, was born in Mecca in the last decade before the Hidjra. Only traditions which have been influenced by Shī'ite prejudices deny him the title of Ṣahābi. He went with the relief column into Syria under Khālīd b. al-Walīd, distinguished himself there by his bravery and afterwards took part in the conquest of Africa. His bravery earned him a *du'ā'* and rewards from 'Omar. During the civil war he vigorously declared himself on the side of Mu'āwiya for whom he won over the influential Kindī chief, Shoraḡbil b. al-Simṭ. At Ṣiffin we find him in the Syrian camp. He afterwards helped 'Amr b. al-'Āṣī to reconquer Egypt for Mu'āwiya. Busr is perhaps the most striking figure among the lieutenants of this Caliph. He was a typical Beduin of the old school, utterly imperious to pity, if Shī'ite tradition has not exaggerated the details of the portrait of this fiery opponent of 'Alī. Sent into Arabia against the latter's partisans, Busr waged a war of extermination against them. He destroyed the dwellings of the enemies of 'Oṭhmān in the sacred towns of the Hidjāz and displayed a loyalty to the Omayyads which was only surpassed later by Muslim b. 'Oḳba and Ḥādjdjādī. In the Yaman he put to death the two young sons of 'Ubaid Allāh Ibn 'Abbās. During the brief campaign, which was terminated by the abdication of Ḥasan, son of

‘Alī, he commanded the vanguard. As a reward, he received the governorship of Baṣra where he established a dictatorial regime. He spent little time in the ‘Irāq but returned thither to seize the children of Ziyād b. Abīhi and by this drastic measure subdued the last armed partisan of ‘Alī. We later find him leading several naval expeditions against the Byzantine Empire.

After the year 50 (670), this agent of Mu‘āwīya’s ambition, general and admiral by turns, disappears from the field of politics. He is said however to have lived at court till the death of the sovereign. According to the Shi‘ites, he went mad because he brought down ‘Alī’s curse upon himself. He reappears again in the reign of Walid I, when he is said to have again taken part in an expedition to Africa. Other authorities make him die at Medina in the reign of ‘Abd al-Malik. He seems to have lived to a great age and fallen into his dotage.

Bibliography: H. Lammens, *Études sur le règne de Mo‘āwīa I*, 42—48; 284; Balādhori, *Futūḥ*, 226—228; 456; Ibn Ḥajjar, *Iṣāba*, i. 300; Ibn al-Athīr, *Uṣd al-Ghāba*, i. 179-180; ii. 392; Mas‘ūdi, *Prairies d’Or*, v. 474-475; *Aghānī*, iv. 131-132; x. 45—47; Ṭabarī, i. 2109; 3242, 3406, 3450—3452; ii. 11—14, 22; Tirmidhī, *Saḥīḥ*, i. 274 (Būlak); *Taḥṣīf al-Moḥaddithīn*, (Ms. Bibl. Khediv. Cairo). (H. LAMMENS.)

BUST, a town which formerly stood in the modern Afghānistān, on the left bank of the Helmand just below its junction with the Arghandāb. The situation of this town in the angle between the two rivers where the roads from the west (Herāt and Zaranj) unite to cross the Helmand and continue eastwards to Balōčistān and India, at the place where the river begins to be navigable, seems to have been an exceedingly favourable one.

Vast earthworks in the neighbourhood of Bust, which was one of the centres of ancient Iranian civilisation, point to a great prosperity in ancient times. At the beginning of the vith century we find Bust in the possession of the Ephthalites from whom Khusrāw I Anōsharwān won back the town.

It was won for Islām by ‘Abd al-Raḥmān b. Samura. In the period following, Bust appears to have been an outpost of Arab dominion against the independent native chiefs of the lands adjoining on the east who bore the name or title of *Zunbil* [see the article ‘ABD AL-RAḤMĀN B. MUḤAMMAD B. AL-ASH‘ATH, p. 56 and cf. Marquart, *Erānsahr*, p. 250]. The Arabs sometimes consider Bust as being in Sistān, which in the narrower sense did not strictly stretch so far to the east. The founder of the Iranian dynasty of Šāfārids who came from Sistān, Ya‘qūb b. al-Iaith (254—265 = 868—878), is said to have spent a year in Bust between his campaigns. In 366 = 976, Bust was taken by Subuktegin, the founder of the Ghaznawid dynasty. It is from the period shortly before and shortly after this event that the descriptions of the town by Iṣṭakhri and Muḥaddasi date. The former speaks of the Indian trade of Bust, both mention the bridge of boats, which crossed the Helmand and praise the rich orchards in the neighbourhood. The Ghaznawid period appears to have been the most flourishing in the history of Muḥammadan Bust. Muḥaddasi speaks of the military town of al-‘Askar (the mo-

dern ruins of Lashkari Bāzār) lying $\frac{1}{2}$ *farsakh* east of Bust, as the dwelling of the Sulṭān. Bust is repeatedly mentioned as the royal residence. In 447 = 1048 ‘Abd al-Rashid’s generals succeeded in defeating Dā‘ūd’s and Alp Arslān’s Saldjuks, who had made a raid into Sistān, not far from Bust. A hundred years later the Ghaznawid lands received the blow from which they never recovered. The Ghōrid ‘Alā al-Dīn Djahānsōz ravaged the kingdom of Bahrām Shāh and utterly destroyed the capital Bust; the glory of Bust seems to have been shattered by this blow. Its favourable situation alone enabled it to drag on a wretched existence during the following centuries. Any prospect of a more prosperous future was destroyed by the invasion of Timūr’s hordes at the end of the viiith = xivth century. The destruction of Rustam’s dam transformed Sistān into a desert as it depended for its prosperity on irrigation from the Helmand. The fortress of Bust alone, owing to its strategic position, survived many a storm till it was finally destroyed by Nādir Shāh in 1738. Its walls still rise high above the bank of the Helmand and a wide area covered with ruins testifies to the erstwhile splendour of the seat of the Ghaznawids.

Bibliography: Balādhori (ed. de Goeje), see Index; Iṣṭakhri (ed. de Goeje), p. 242, 244 et seq.; Muḥaddasi (ed. de Goeje), p. 304. On the history of the town see particularly Ibn al-Athīr and the *Ṭabaḳāt-i Nāṣiri*; G. Le Strange, *The Lands of the Eastern Caliphate* p. 344 et seq.; J. Marquart, *Erānsahr*, see Index; Bellew, *From the Indus to the Tigris* (London, 1874), p. 172—177. (R. HARTMANN.)

AL-BUSTA, The “Post”, Arabic pronunciation of the Turkish POSTA [q. v.]

AL-BUSTĀNĪ, the name of a prominent Maronite family which has produced several literary men who have rendered considerable service to the Arabic language and literature. The most deserving of mention is Buṭrus al-Bustānī who was born at Dibbiya (between Šaida and Bairūt) in 1819 and died in May 1883. He received his early education in the training-college of ‘Ain Warka but in 1840 he became connected with the American Mission in Bairūt and became a convert to Protestantism. He then received an appointment as teacher in the college in ‘Abeih and composed a textbook on Arithmetic entitled *Kaṣṣf al-Ḥidjāb*. After a stay of two years there, he went to Bairūt and worked on the translation of the Pentateuch into Arabic, undertaken by E. Smith. At the same time he was engaged in his Arabic dictionary *Muḥīṭ al-Muḥīṭ* (ed. 1867—1869) of which he prepared an abridgment, the *Ḳaṭr al-Muḥīṭ* (printed at Bairūt, 1869). In 1870 he founded the newspaper *al-Dianna* and afterwards another *al-Djunaina* and finally the magazine *al-Djinān*. His plan of publishing a list of proper names, after he had finished his dictionary, was enlarged in 1875 to his beginning to publish an Arabic encyclopaedia entitled *Dā‘irat al-Ma‘ārif* assisted by his son Selīm al-Bustānī and other collaborators (1876). When the viiith volume was about to appear, Buṭrus died, but the work was continued by his son and on the death of the latter also in 1884 it was continued by his other sons and a relative Sulaimān al-Bustānī and others till its completion in 1898. — The Sulaimān, just mentioned, won no less re-

noun by his translation into Arabic verse of the Iliad (*Ilyādhat Hōmērōs mu'arraba naẓman*, publ. by the Hilāl Press in 1904), according to M. Hartmann, *Die Arab. Frage*, "an achievement of the first rank worthy of the highest praise."

Bibliography: G. Zaidān, *Mashāhīr al-Sharḥ*, ii. 24 et seq.; Cheikho in *al-Mashrik*, xii. 929 et seq.; Brockelmann, *Geschichte der ar. Litt.*, ii. 495; *Zeitschr. der Deutsch. Morgenl. Ges.* xxxiv. 579 et seq.

AL-BUSTĪ, 'ALĪ B. MUḤAMMAD ABU 'L-FATH, an Arab poet, born in 360 = 971 at Bust in the Kābul district, was in his youth secretary to Bātyūr, lord of his native town. When the latter was overcome by Subuktegin, al-Bustī attached himself to the new ruler. His son Maḥmūd wished to take him to the land of the Turks but he died on his way thither in 401 (1010) at Bukhārā. Of his Diwān only an extract in Leiden (s. *Catalogus codd. or. Bibliothecae Academiae Lugduno-Batavae*, ed. sec., i. N^o. 633) and two poems in Gotha (s. Pertsch, *Die Ar. Hdss. der Herz. Bibl.*, N^o. 26, 1) have survived. His most famous is a didactic poem entitled '*Unwān al-Hilm* (s. Baillie, *Five Books on Arabic Grammar*, iii.; *Madjāmī 'l-Adab*, iv. 95; Subki, iv. 5). This poem has been commented on by 'Abd Allāh b. Muḥammad b. Aḥmad al-Nukrakār (died 776 = 1374), s. Ahlwardt, *Verzeichnis der Arab. Hdss. der Kgl. Bibliothek zu Berlin*, N^o. 7594-7595; *Catalogus codd. or. Bibl. Ac. Lugd.-Bat.*, i. N^o. 634; Vollers, *Katalog der Islam. usw. Hdss. der Universitätsbibliothek zu Leipzig*, N^o. 519, 520; Pertsch, *op. cit.* N^o. 2236-2237; *Codices or. Bibliothecae Regiae Havniensis*, N^o. 242, 7, and by 'Abd al-Raḥmān al-'Omārī al-Mailānī (about 780 = 1378, s. Ahlwardt, *op. cit.* 7596); 'Abd al-Kādir b. 'Aidārūs (*ibid.* 7597) wrote a treatise in elucidation of the first two verses.

Bibliography: Tha'ālībī, *Yatimat al-Dahr*, iv. 204—231; Ibn Khallikān (ed. Būlāḳ 1299), N^o. 443; Yākūt, *Mu'djam*, i. 612, 19; Ibn Taghribirdī, ii. (ed. Popper), p. 605, 12 ff.; al-Subki, *Ṭabaḳāt al-Shāfi'ya*, iv. 4; Tallquist, *Geschichte der Iḥšidien*, p. 109; Brockelmann, *Gesch. d. ar. Lit.*, i. 251. (BROCKELMANN.)
BŪT, Persian form of the Arabic BUDD [q. v., p. 769]; whence *Būtparast* "idolator".

BUTHAINA, the name of Djamīl's beloved [q. v.].
BUṬNĀN, a district in Syria, east of Ḥalab (Aleppo). In the middle ages, the Arabs understood by the Wādī Buṭnān the land watered by the Nahr al-Dhahab and its branches. Buṭnān is certainly a very ancient name for the district. The Aramaic form Baṭnān (in Syriac authors) might, as Sachau suggests (*op. cit.*), be a corruption of the Bit-Adini (the Bibl. Benē 'Eden) of the cuneiform inscriptions, the name of a small state, frequently mentioned in Assyrian times, on both sides of the Euphrates (defined roughly by lines drawn from 'Aināb to Edessa in the north and from Ḥalab to Harrān in the south) with Til-Barsip, the modern Birejlik [q. v., p. 723] as capital. The classical writers also knew at least two places named Batnae (Bathnai, Batane) in the Syrian-Mesopotamian area, of which the one in Cyrrhēstia (the lands lying between Ḥalab and the Euphrates) is certainly identical with Wādī Buṭnān which at that time was an important place. On the Batnae (Bathnai) of the ancient authors cf. Pauly-Wissowa, *Realencykl. d.*

klass. Altertumswiss., iii. 125, 140 and Suppl. i. 244-245, see also Nöldeke, *Nachr. der Götting. Ges. d. Wissensch.*, 1876, p. 9; Chapot, *La frontière de l'Euphrate* (Paris, 1907), p. 305 et seq., 342 and H. and R. Kiepert, *Formae orbis antiqui*, Heft V (1910), p. 3, 5.

From the above remarks on the antiquity and probable origin of the name Buṭnān, it is clear that the meaning given to it in the Arab geographers (cf. e. g. Yākūt, s. v.) as the plural of *baṭn* = "the bottom of a valley" can only be an obviously popular etymology.

To distinguish it from places of the same name, the Buṭnān under discussion was also called Buṭnān Ḥabīb after Ḥabīb b. Maslama, who, being sent thither by Abu 'Ubaida or 'Iyād b. Ḥanīm, the conquerors of Syria and Mesopotamia in the reign of 'Omar I, captured the fortress (*ḥiṣn*) here; see Balādhorī, ed. de Goeje, p. 149 = Yākūt, i. 664; this was probably the citadel (*kaḥa*), frequently mentioned, of Buzā'a [q. v.] the chief place in Buṭnān. The name Buṭnān (now pronounced Baṭnān) is now rather attached only to a mound 2½ miles northeast of Bāb (near Buzā'a).

The geographers Bakrī and Yākūt give a further name of Wādī Buṭnān, viz. Ṭarṭar (s. v.; var. Ṭalṭal); cf. also the Abu Ṭaḥal (Ṭarṭar) in this district mentioned by the Ḥalabī historian Ibn Shihna (died 890 = 1485); cf. A. v. Kremer, *Denkschr. d. Wien. Akad. d. Wiss.* 1852, iii. 2, p. 38.

The notices by the Arab geographers of Wādī Buṭnān are in part contradictory; in later times they were evidently not quite clear as to the exact geographic connotation of the name. On the whole they define Buṭnān as a low-lying area between Ḥalab in the west and Manbij in the east, watered by the Nahr-al-Dhahab (Dimishki erroneously: Nahr Sādjūr), particularly the land between Bāb and Buzā'a: these two places, the most important in Buṭnān, they wrongly locate much nearer Manbij than Ḥalab. The above mentioned Nahr al-Dhahab ("the Golden River") flows generally from north to south about 20 miles from Ḥalab (37° 35' E. Greenw.), passes Kwärīs (Kuwairis) and flows into the salt lake of al-Sabkha or the lake of Djabbul (roughly in 36° N. Lat.). The Nahr al-Dhahab is formed of small streams which flow from Bāb, Tādhif and Buzā'al. On its lower course its bed is, according to Herzfeld, about 30 yards wide. According to Yākūt and Kazwīnī the people of Ḥalab considered the "Golden River" one of the wonders of the world, for "its source was weighed with scales and its mouth measured by dry measure". The meaning of this metaphor is that on its upper course, corn, cotton and excellent fruit were grown, while near its mouth salt was obtained so that in the former area goods were sold by bulk and in the latter by weight. The salt-pits of the Nahr al-Dhahab supplied most parts of Syria in the middle ages. In consequence of its excellent water-supply and consequent fertility, the whole district of Buṭnān was once thickly populated. There were apparently also stretches of morass there, as the name "Mud"-Buṭnān shows; on this point cf. Wellhausen, *Das Arab. Reich und sein Sturz* (1902), p. 117, note 2. The most important places in it were Buzā'a, Bāb and Tādhif all of which still exist. For further details see the article BUZĀ'A.

In military history Wādī Buṭnān is particularly prominent in the reign of 'Abd al-Malik. This Caliph used to spend the winters in Buṭnān during his campaign against Muṣ'ab in the years 69—71 = 689—691. His camp was there, and it was the starting point for his military operations, cf. Wellhausen, *op. cit.*, p. 117—119; Weil, *Geschichte der Chalifen*, i. 397, note 2.; Ḥamāsa (ed. Freytag), p. 658, v. 6. In the war between the 'Abbāsids and the Syrian Karmatians Buṭnān is again mentioned. The army sent by al-Muktafi under Abu 'l-Agharr was surprised by the Karmatians here in 290 = 903 and utterly routed.

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(M. STRECK.)

BUṬRUS AL-BUSTĀNĪ. [See AL-BUSTĀNĪ.]

BUWAṬṬ, the name of several places in Egypt. According to Boinet Bey's *Dictionnaire Géographique* there are two places in modern Egypt of this name, which is however pronounced Buwīt.

1. A *nāhiya* with 527 inhabitants in the district of Damanhūr, in the province of Buḥaira, and
2. a *nāhiya* with 1449 inhabitants in the district of Badārī in the province of Asīūt.

'Alī Mubārak mentions a third place of this name in his *Khiṭaṭ Ḍjadida* in the province of Banī Su'f in the administrative district of al-Zāwiya. This appears in Boinet Bey as Abouit and belongs to the district of Waṣṭa. Bawīt with 1366 inhabitants in the district of Dairūt, in the province of Asīūt, must also be mentioned here. One of these places was the chief town of a district (*kūra*) in the middle ages (Kalkashandī, transl. Wüstenfeld, p. 94). As the name of this district is written Abwaṭṭ by Abu 'l-Fidā's time, it could perhaps be identified with N^o. 3; but according to Kalkashandī, *loc. cit.* the identification with N^o. 2 is more probable. Yūsuf b. Yahyā, the famous scholar and contemporary of al-Shafī'i (d. 231 = 845-846) took his name al-Buwaṭṭi from one of these places, presumably N^o. 3.

Bibliography: Besides the above-mentioned: 'Alī Mubārak, *Khiṭaṭ Ḍjadida*, x. 16; Yākūt, *Mushtariḥ*, 72; *Mu'ḍjam*, i. 765 *et seq.*; W. Patton, *Aḥmed Ibn Ḥanbal*, 119.

(C. H. BECKER.)

BUXAR, a place in British India, on the railway from Bombay to Calcutta, west of Bankipore. In 1764, the English under Munro defeated here the Nawwāb Wazīr of Oudh and the Great Mughal Shāh 'Ālam.

BÜYIDS or BUWAHIDS, a Persian dynasty whose founder Abū Shudjā' Būya (Buwaḥ) is represented by some to have been a descendant of the Sāsānian king Bahrām Gōr. The alleged genealogical table of the Būyids, who were originally freelances in Dailam, does not go back to the Sāsānian king himself but only to his

first minister Mihr Narsē; little reliance is to be placed on this table however and the whole is apparently only an attempt to glorify the dynasty. As chief of a warlike horde, which consisted mainly of Dailamites, Abū Shudjā' had already played a prominent part in the struggle between the 'Alids and the Sāmānids; the real founders of the dynasty however, which rose so rapidly, were his three sons 'Alī, Ḥasan and Aḥmad. After the fashion of their countrymen they preferred to be regarded as Shī'ites; but for these wild warriors religious questions were of quite subordinate importance. After the Būyids had enlisted in the service of Mardāwīd b. Ziyār, who was at the height of his power about 320 (932), the eldest brother 'Alī was appointed governor of Karādj (S. E. of Hamadhān). But when the latter defeated the Caliph Qāhīr's troops and occupied Iṣfahān, Mardāwīd began to fear the rivalry and ambition of the Būyids and returned Iṣfahān to the Caliph whereby he provoked them to open hostility. Arrādjān had already been vacated by the Caliph's troops; the next place to fall was Nawbandādjān, which was occupied in 321 (933) by 'Alī, while his brother Ḥasan drove the Arab garrison from Kāzarūn. In the following year the three brothers succeeded in taking Shīrāz and occupying the whole province; after the assassination of Mardāwīd in 323 (935), his brother and successor Washmīr was unable to hold Media which province also fell into the hands of the Būyids. While 'Alī remained in Fārs and Ḥasan ruled in Media, Aḥmad conquered Kirmān in 324 (935-936) and kept gradually advancing westwards. When in Ḍjumādā I 334 (December 945) he entered Baghdād, the Caliph al-Mustakfi had to create him Amir al-Umara' and give him the honorific title of Mu'izz al-Dawla. At the same time 'Alī and Ḥasan received the titles 'Imād al-Dawla and Rukn al-Dawla respectively, and similar pompous titles were henceforth the usual appellations of the Būyid rulers. A few weeks later in Ḍjumādā II 334 (January 946) Mu'izz al-Dawla had the unfortunate Caliph blinded, and proclaimed Abu 'l-Qāsim al-Faḍl, a son of al-Muktadir, his successor under the name of al-Mut'f. The Caliphate now passed through a period of the deepest humiliation and the "Commander of the Faithful" became a mere puppet in the hands of the Būyid Amirs. According to one account, Mu'izz al-Dawla went as far as to adopt the title of Sultān; this is not confirmed by the coins however, on which the Būyids only bear the title Amir or Malik. In the year 338 (949-950) 'Imād al-Dawla died and as he left no male heir, the next oldest brother Rukn al-Dawla was recognised as head of the family while the government of Fārs passed to his son 'Aḍud al-Dawla. Dissensions soon broke out within the family however. When Mu'izz al-Dawla died in 356 (967), his son 'Izz al-Dawla Bakhtiyār succeeded him in Kirmān, Khūzistān and the 'Irāq. The latter was unable to maintain proper discipline among his troops who consisted partly of Dailamites and partly of Turks, but had to seek the assistance of his cousin 'Aḍud al-Dawla who restored peace but took Bakhtiyār prisoner and seized his lands. Rukn al-Dawla managed to bring about a reconciliation between them and Bakhtiyār received his lands again. After the death of Rukn al-Dawla in 366 (976), hostilities

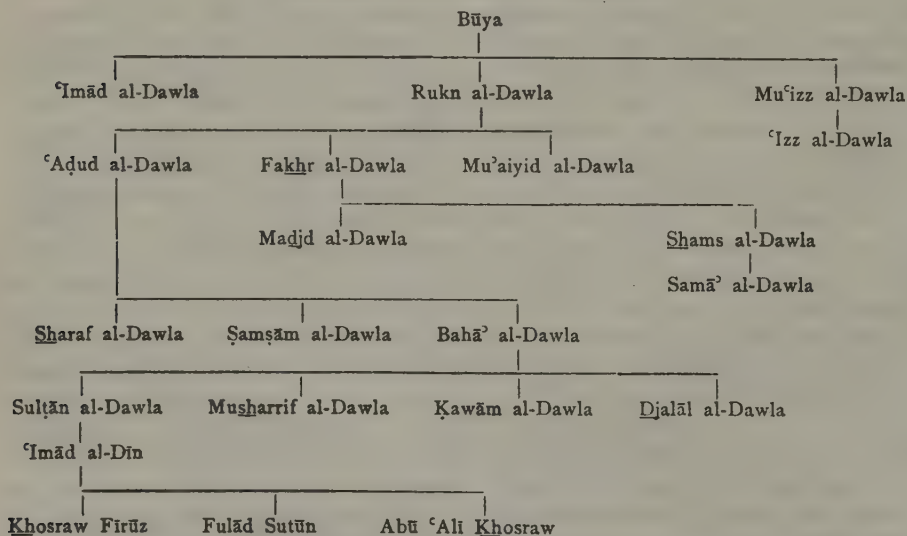
broke out again. He had divided the kingdom among his three sons and this plan, which has so often proved fatal, brought misfortune to the Būyids also. The suzerainty of the whole kingdom was to fall to 'Aḡud al-Dawla, while Mu'ayyid al-Dawla was appointed governor of Iṣfahān and the third brother Fakhr al-Dawla received the remaining province of Media. After 'Aḡud al-Dawla had defeated Bakhtiyār's troops and subjected all 'Irāk to his rule, he next deprived his brother Fakhr al-Dawla of his kingdom. When the latter sought to make himself independent, he was attacked and had finally to flee to Khorāsān. 'Aḡud al-Dawla was now able to unite the whole kingdom under his sceptre and in his reign the dynasty reached its zenith. After his death in 372 (983) war broke out among his three sons. In the following year Mu'ayyid al-Dawla died childless and while 'Aḡud al-Dawla's sons, Sharaf al-Dawla, Ṣamsām al-Dawla and Bahā' al-Dawla were fighting with one another, their uncle Fakhr al-Dawla was recalled from his exile by the nobles and recognised as ruler in Media, Ṭabaristān and Djurdjān. The war between the sons of 'Aḡud al-Dawla ended in 380 (990) with the triumph of Bahā' al-Dawla. The latter died in 403 (1012), and under his four sons, Sulṭān al-Dawla, Muṣḥarrif al-Dawla, Ḳawām al-Dawla, and Djalāl al-Dawla, and their successors, the family became more and more divided and the insubordination of the Turkish and Dailamite lieutenants increased more and more so that the kingdom gradually fell to pieces. With his power disappearing before his eyes, the irony of fate prompted Djalāl al-Dawla to become dissatisfied with the hereditary title of Amir and to adopt the old Persian title of "King of Kings".

The authority of the line of Fakhr al-Dawla next collapsed. In 388 (988) Kābūs b. Washmgir had conquered Djurdjān and Ṭabaristān, and ten years later the Kurd Kākōyids (Kākwayhids) seized Iṣfahān. Hamadhān also finally fell into their hands and in 420 (1029) the good-for-nothing Maḡd al-Dawla, a son of Fakhr al-Dawla, was overthrown by Maḡmūd b. Subuktegin and taken to Khorāsān.

It was now the turn of the other Būyids. Under Sulṭān al-Dawla's son 'Imād al-Dīn the state of affairs was still endurable; but after his death in 440 (1048) the former confusion broke out again. In Baghdād the Sunnis and Shī'ites were fighting with one another, and in the provinces there was war between 'Imād al-Dīn's two sons, Khosraw Firūz and Fulād Sutūn. The latter had to take to flight and allied himself with the Saldjūks, while Khosraw Firūz was recognised as Amir of the 'Irāk with the title al-Malik al-Raḥīm. In 447 (1055) however, the Saldjūk Sulṭān Toghrul Beg entered Baghdād and put an end to Būyid rule. The last Amir of the dynasty, al-Malik al-Raḥīm, ended his days in confinement.

The Būyids, with the exception of 'Aḡud al-Dawla, had little time for the arts of peace. It is to 'Aḡud al-Dawla's honour that he found time to attend to the domestic development of his kingdom as far as lay in his power, by encouraging poets and scholars, building mosques, hospitals and other public buildings, repairing canals and wells which had become filled, up and granting funds from the state treasury for the relief of the poor. This period of peaceful prosperity was of but short duration and after his death the kingdom resumed its downward course.

GENEALOGICAL TABLE OF THE BÜYIDS.



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Gesch. der Sultane aus d. Geschl. Bujeh nach Mirchond; Weil, *Gesch. d. Chalifen*, ii. 650 et seq.; iii. 1—95; Müller, *Der Islam im Morgen- und Abendland*, ii. 40 et seq.; Muir, *The Caliphate, its Rise, Decline and Fall* (3. ed.), p. 580—583; Lane-Poole, *The Mohammadan*

Dynasties, p. 139—144; Geiger and Kuhn, *Grundriss der iranischen Philologie*, ii. p. 564—566. (K. V. ZETTERSTÉEN.)

BUZĀʿA (also Buzāʿā), a town in Syria, east of Ḥalab, Long. 37° 65' E. (Greenw.) and Lat. 36° 13' N., in the middle ages the most important place in the district of Buṭnān [q. v., p. 806]. The variant pronunciation of the name as Biẓāʿa, which meets us as early as Yāqūt, is the only one in use at the present day. According to the traveller Ibn Džubair (vith = xiith century) Buzāʿa was in his time midway between a town and a village in size. Its abundant water supply, flourishing gardens and fine bazaars are praised. A strong castle (*kaṣʿa*) rose above the town; outside of it stood, Abu 'l-Fidā tells us, the shrine (*maṣḥḥad*) of 'Aqil b. 'Abi Ṭālib, brother of the Caliph 'Alī (see above, p. 239). M. v. Oppenheim copied three inscriptions on the mosque at the west end of Buzāʿa, which refer to Malik Ṣāliḥ Ismāʿīl (reigned 569—577 = 1174—1181), son of Nūr al-Din, see van Berchem, *op. cit.*, nos. 70—72. The Crusaders conquered Buzāʿa after a seven days' siege of the citadel in 532 = 1138; in the same year however it was taken from them again by Zangī. In 571 = 1175, Ṣalāḥ al-Din (Saladin) gained possession of it.

At a short distance from Buzāʿa, 5 miles to the north, lies al-Bāb (= "the gate") 1050 feet above sea level (see Baedeker, *Palestine*, p. 396) an important station in the middle ages on the road from Ḥalab to Manbij, about a day's journey from each but much nearer to Ḥalab in distance. It was once regarded as a sort of suburb of Buzāʿa, whence it is occasionally also called Bāb al-Buzāʿa. In Yāqūt's time Bāb was an important market for cotton goods which were transported from it to Damascus and Egypt. The whole neighbourhood between Ḥalab and Manbij has always been a famous cotton country. On five Arabic inscriptions from Bāb (of the xivth and xviith century) see van Berchem, *op. cit.*, nos. 63—67. The village of Tādhiḥ, the modern Tēdif, lies nearer Buzāʿa than Bāb to the southwest: on two Arabic inscriptions from there, see van Berchem, nos. 68—69.

Bibliography: Ibn Džubair (ed. de Goeje = Gibb Memorial, vol. v.), p. 249; Yāqūt, *Muʿdjam* (ed. Wüstenfeld), i. 437, 603, 811; al-Dimishkī (ed. Mehren), p. 114, 205; Abu 'l-Fidā, *Takwīm al-Buldān* (ed. Paris), p. 267; *Marāṣid al-Iṭṭilāʿi* (ed. Juynboll), i. 111, 150, 194; iv. 326; Khalil al-Zāhiri, *Zubdat Kaskf al-Mamālik* (Tübingen Dissert. by R. Hartmann), 1907, p. 62; Ibn Shihna, *Taʾrikh Ḥalab* = A. v. Kremer, *Denkschr. der Wien. Akad. d. Wissensch.*, 1852, iii. Abh. 2, p. 37, 38; Arnold, *Chrestom. arabica* (Halis, 1853), vol. ii. glossar., p. 17 (gives a few places); Le Strange, *Palestine under the Moslems* (1890), p. 406, 426, 540; M. v. Berchem (Discussion of M. v. Oppenheim's inscriptions) in *Beitr. zur Assyriol.*, Bd. vii. Heft 1 (1909), p. 56—57; Weil, *Gesch. der Chalifen*, iii. 282, 285, 357; R. Pococke, *A Description of the East*, (ii. London, 1745) p. 168; Ritter, *Erdkunde*, xvi. p. 1695; Sarre und Herzfeld, *Archaeol. Reise im Euphrat- und Tigrisgebiet*, i. (Berlin, 1911), p. 114—115. (M. STRECK.)

BUZĀBA, governor of Fārs under the Saldjūks. Buzāba was one of the Emirs of

Mangubars, governor of Fārs, and ruled the province of Khūzistān on his behalf. He was therefore with the troops of his overlord, when the latter in alliance with the other Emirs advanced against the Saldjūk Sultān Masūd and was taken prisoner in the battle of Kurshanba (other authorities give the place of encounter as Pandj Angusht) and afterwards put to death (532 = 1137—1138.) While the Sultān's troops were beginning to plunder the hostile camp immediately after the battle, Buzāba fell upon them and put them to flight; he captured several distinguished Emirs of the Sultān and the latter himself only escaped with great difficulty along with the Atābeg Ḳara Sonkor. Furious at the slaying of his overlord, Buzāba had them all put to death including Ḳara Sonkor's son. To revenge the latter's death, his father undertook a campaign into Fārs in the following year and placed the Saldjūk prince Saldjūk Shāh in command of the operations. Hardly had Ḳara Sonkor set off with his troops, when Buzāba, who in the interval had retired to the fortress of Safid Diz (Ḳalʿat al-baiḍā), appeared again and took Saldjūk Shāh prisoner as he was left without troops (534 = 1139—1140). Sultān Masūd had therefore to hand over to him the province of Fārs, and Buzāba managed to make his position more secure by making an alliance with two other Emirs, 'Abbās, Lord of al-Raiy and 'Abd al-Rahmān Tughanyarak. The Sultān bore the tutelage of these Emirs for a time, but was finally able to regain his independence by treacherously murdering both of them. When Buzāba then took the field against the Sultān, he was taken prisoner at the battle of Mardj Ḳarategin, a day's journey from Hamadhān, and put to death in 542 (1147).

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BUZĀKHA, a well in Arabia in the land of the Asad tribe, where Ṭalāiḥa b. Khuwailid al-Asadi was put to flight by Khālid b. al-Walid in the year 11 A. H. (632) cf. above, p. 475.

Bibliography: Yāqūt, *Muʿdjam*, i. 601 ff.; Caetani, *Annali dell' Islām*, ii. 604 et seq.

AL-BUZDJĀNĪ. [See ABU 'L-WAFĀʾ, p. 112].

BUZURG B. SHAHRİYĀR, a sailor of Rāmhurmuz (ivth = xth century) and author of the *Kitāb 'Adjā'ib al-Hind*, edited by P. A. van der Lith (Leiden, 1883—1886) with a translation by M. Devic, a collection of sailors' tales about the lands of the Indian Ocean, which are often full of fantastical exaggerations but usually have some foundation of truth.

BUZURGMİHR B. BAKHTAGAN of Marw, the famous Vizier of the Sāsānian king Anōsharwān to whom legend ascribes numerous pithy Sayings. Cf. Nöldeke, *Geschichte der Perser und Araber* & c. p. 251 note; Eihé in the *Grundriss der Iranischen Philologie*, ii. 346.

BUZURGUMMID, KİYĀ, second Grand-Master of the Assassins or Ismāʿīlīs of Persia, born at Rūdbār, was after his admission to the sect entrusted by Ḥasan Šabbāḥ with the task of capturing the fortress of Lemser. He took it by surprise in the night of 20th Dhū 'l-Ḳa'da 495 (= 5th Sept. 1102) and held out there for 20 years. In Šafar 511 (June 1117) he was besieged by the Atābeg Nūshategin Širgīr,

general of the Saldjuk Sultān Muḥammad. When Hasan Ṣabbāḥ fell sick in Rabi' II 518 = May—June 1124, he summoned Buzurgummīd to him and proclaimed him his successor, and after Hasan's death on the 26th of the same month = 12th June he was succeeded by Buzurgummīd. After ruling for 14 years in Alāmūt on the same principles as his predecessor he died on the 20th Djumādā I 532 = 11th March 1138, leaving the post of Grand-Master to his son Muḥammad.

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BYZANTINE EMPIRE. [See RUM].

C.

(See also K.)

CÁDIZ (rarely also in an older form CÁLIZ), written Cadix in French, Portuguese and German, but pronounced Cadiz, Cadice (whence Cadissen, Spanish Gaditano, German Cadizer) is at the present day the capital of the province of the same name, the most southern of Spain, with 70,000 inhabitants, lying on the Bay and Gulf of Cádiz on the Atlantic Ocean northwest of the straits of Gibraltar. It was founded about 1100 B. C. by Phoenicians from Sidon as a depot for the tin which was brought from the Cassiterides (Britain) and the silver of Tarshish, *Ταρτησσός, Ταρσίσιον* not far from the mouth of the Baetis (Guadalquivir) in the land of the Turdetani (Turduli), on the rocky northwestern promontory of the island of Erytheia or Cotonussa, which is now called Isla de León. In Phoenician the town was called Gad(d)ir, (H)Aggadīr אגדיר אגדיר (cf. the Hebrew גדר and גדרה) = *τείχος* wall, s(a)eptum, septi-

mentum, a walled place in a state of defence, a fortress (cf. the Haag) from which the Greeks made *Γάδεира*, the Romans (Gadir) Gades, the Arabs Kādīs, which latter is naturally the original of the Spanish Cádiz (as an appellative, the Punic *aghadir* passed also into Libyan Berber, as *agadir*, Plur. *igudar* = wall, steep rock = Arab. *djurf* and has given rise to modern place-names like Agadir.)

After 500 B. C. the Phoenician Cádiz was occupied by the Carthaginians and became the centre of operations for the Punic conquest of the south of the Peninsula, just as at a later period Hamilcar, Hasdrubal and Hannibal equipped their fleets and armies in this rich commercial centre, the Punic emporium of the west; a similar use was made of it by the Scipios in the second Punic war when Cádiz had seceded to Rome in 206 out of commercial jealousy of Carthage. Greek scholars like the sailor Pytheas in the time of Alexander the Great, Artemidoros in the second and Poseidorios in the first century B. C., who remarked the phenomenon of tides, which they had been practically unacquainted with in the Mediterranean (there is a difference of 6—10 feet between ebb and flow), frequently visited the town in which many Greeks resided. The flourishing trade and period of great prosperity of Cádiz lasted throughout the ancient period. On the other hand the Gothic period and the Arab middle ages mark a period of great decline in which the fortunes of the town reached a very low level (cf. Alexandria and Carthago); the town and its commerce continued in a state

of stagnation; in 844 it was plundered by the Normans but in 859 the fleet of the Emīr Muḥammad turned aside their attack. So far had the town fallen from its position as a world centre of commerce that Alfonso X the Wise after capturing it on the 14th September 1262 had to repopulate Cádiz again, till at a later period on the discovery of America a new era of prosperity dawned when it became the port of arrival for the silver fleets from the west; in this period it was able to defy the attacks of the Barbary Corsairs in 1530, 1553 and 1574, but it suffered severely when it was plundered in 1587 by Drake and again in 1596 by the Earl of Essex.

Cádiz is, it is true, occasionally mentioned by the Arab geographers but in comparison with Seville and Cordova its role is of no importance and in competition with Tarifa, Algeiras, Málaga, Almería and Cartagena, it fell into the background. While the Arab authors give us but scanty details of the ancient fortified port of Cádiz, they are never weary of giving valuable accounts of the famous "Pillars of Hercules" near Cádiz, *aṣṣūm Hiraql* or briefly *al-Aṣṣūm* (also *al-tamāthīl al-Hiraqlīya* in Mas'ūdī, *Tanbīh*, p. 69), so often mentioned but never described in the classics; they mention seven of these pillars in the west, of which the most famous was the *Ṣanam Kādīs*, also called *menārat Kādīs* at Cape Trafalgar *Ṭaraf al-agharr* (Maḳkarī, i. 83, 18; not to be confused, as Reinaud does — Abu'l-Fidā, ii. 269, — with the once very famous temple of the Phoenician Herakles = Melqart, containing no idol, in the southeast of Cádiz). It is described as a brazen statue of a giant with a long club (according to others, a key) in his hand, on the top of a triangular pedestal resting on two square tapering blocks of marble; it was destroyed by 'Alī b. Mūsā b. Maimūn out of cupidity in 540 = 1145; for further details of these Pillars of Hercules, see Dozy, *Recherches* 3, ii. 311—314, Append. N^o. xxxv, p. lxxxix—xcvii. and cvii. *et seq.* (p. xc. however الأفرنج or الأندلس

is to be read instead of الزنج as in Yāqūt, iv. 6, 20). The district around Cádiz was therefore called *Iklim al-aṣṣūm*. It would have been very useful, if Herm. Thiersch had included the Arab accounts and descriptions of the *Ṣanam* or *Menārat Kādīs* in his great work on the Pharos of Alexandria. An indirect proof of the insignificance of Cádiz under Arab domination is that it is never mentioned in Simonet's monumen-

tal *Historia de los Morárabes*. Following the Arab fashion, the Spaniards compare Cádiz to a 'silver shell' (una taza de plata).

Bibliography: Dozy, *Recherches* ³, ii. loc. cit. and the Arabic sources given there, p. 312, Note 2; Madoz, *Diccionario geogr.-estad.-hist.*, V. 193—204; Cf. Seybold, *Zur spanisch-arabischen Geographie. Die Provinz Cádiz*; in Rud. Haupt's-Katalog 8: Der Mohammedanische Orient (Supplement) 1906, p. 35—40; P. Schröder, *Die phönizische Sprache*, p. 80 (130, 162, 181); Dozy, *Histoire des Musulmans d'Espagne*, iv., 209: "la tour de Cadix, c'est-à-dire les colonnes d'Hercule". (C. F. SEYBOLD.)

ČAGHĀNIYĀN, written Šaghāniyān by the Arabs, a district on the upper course of the Oxus; the capital of the district bore the same name, whence the *nishas* Čaghāniyāni and Čaghāni; the name of the river Čaghānrūd (the modern Surkhan), which flows through Čaghāniyān, and the title Čaghān-Khudhāt of the ruler of the land are of course derived from the same root. On the geography, cf. the article ĀMŪ-DARYĀ, p. 339. The capital Čaghāniyān was four days' journey or 24 *farsakh* from Tirmidh and three days' journey from Kuwādiyān (the modern Kabadian). The town has been identified by Barthold (*Turkestan w epokhu mongol'skago nashestiya*, ii. 74) with the modern capital of the same district, Denaw (properly *Dih-i naw* "New Village") and by Le Strange, (*The Lands of the Eastern Caliphate*, p. 440) with the town of Sar-i Asiyā somewhat farther to the north; in support of the former view we may now adduce the words of the historian Maḥmūd b. Walī (xith = xviith century): *ḥudūd-i Čaghāniyān ki imrūz badih-i naw mashhūr ast* (Cod. Ind. Off., N^o. 575, f. 77^b).

As was the case in the other mountain lands on the left and right banks of the upper course of the Oxus, Čaghāniyān also was influenced in its cultural development by Balkh rather than Bukhārā and Samarkand. Immediately before the Arab conquest, the religion was Buddhism as the Chinese pilgrim Hsuan-čuang (c. 630 A. D.) tells us; there were then about 500 monasteries in Čaghāniyān although the number of monks was not large. Like most of the rulers of these lands, the "King" (*malik*) of Čaghāniyān also had to submit in 86 = 705 to the Governor, Kūtaiba b. Muslim (Ṭabarī, ii. 1180, 3 *et seq.*); in the year 119 = 737 the "Čaghān-Khudhāt" is mentioned as the ally of the Arabs. The district on the lower course of the Surkhan with Tirmidh and Čarmangān a day's journey or 6 *farsakh* above it, did not belong to Čaghāniyān but was ruled by a separate prince, the Tirmidh-Shāh (Ibn Khurdādhbeh, ed. de Goeje, p. 39 at the foot). In later times also Tirmidh and the country attached to it was usually politically independent of Čaghāniyān; in the ivth (xth) century however, in the Sāmānid period, this one as well as the districts of Shūmān and Kharūn to the east of Čaghāniyān was subject to the Emirs of Čaghāniyān (Gardizi in Barthold, *Turkestan* etc., i. 9 *et seq.*).

Whether this dynasty, called *āl-Muḥṭādj*, by Ibn Hawkal (ed. de Goeje, p. 401, 12) was descended from the Čaghān-Khudhāt or some Arab Emir, is not known. The most famous prince of this house was Aḥmad (Abū 'Alī) b. Abī Bakr Muḥammad, cf. this article, p. 186.

The town of Čaghāniyān was then larger than Tirmidh but could not compare in numbers or wealth of its population with the commercial city on the Oxus (Iṣṭakhri, ed. de Goeje, p. 298). On the market place stood the chief mosque with pillars of bricks but without arches (*biṭā fiḡān*, Muḥaddasī, p. 283, 11). As late as the vith (xiith) century, in the period of Sam'āni, the mosque of Čaghāniyān was a "beautiful and famous" building (*ḥasan mashhūr*). The number of villages in Čaghāniyān was estimated by Muḥaddasī at 16,000; of towns on the road to Tirmidh there are also mentioned Bārangi (5 *farsakh* from Čaghāniyān) and Dārzangi (7 *farsakh* farther on, only inhabited by weavers); Čarmangān, 6 *farsakh* from Dārzangi, already belonged to Tirmidh.

Little is known of the later history of Čaghāniyān. In the first half of the vith (xith) century, the princes of Čaghāniyān had to recognise the suzerainty of the Ghaznawids; on Sulṭān Mas'ūd's winter campaign, cf. the article BŪRĪ-TEĠIN, p. 799. After Balkh had been finally ceded to the Saldjūks by the treaty of peace in 451 (1059), the lands on the other side of the Oxus also submitted to the new conquerors; a rebellion which broke out in Čaghāniyān and Khuttal was put down in 456 (1064) by Sulṭān Alp-Arslān. In the vith (xiith) century Čaghāniyān is sometimes called a possession of the Khāns of Samarkand (Muḥammad al-Kātib al-Samarkandi in Barthold, *Turkestan* etc. i. 72), and sometimes regarded as a part of the Ghoriid kingdom of Bāmiyān [q. v., p. 643].

In the accounts of the Mongol campaigns of conquest, Čaghāniyān is never mentioned; the land later appears as a possession of one of Čaghatāi's grandsons and his descendants (see BŪRĀK-KHĀN, p. 794). The valley of the Surkhan was much valued not only by the Mongols but by other nomadic peoples also on account of its grazing-grounds; at the present day the original Iranian population has been completely dispossessed by the Uzbeks. The pre-Islāmic and mediaeval towns here have long since disappeared; even their ruins do not appear to have survived; in the accounts of modern travellers only an old brick bridge is mentioned over the Band-i Khān (which is now only filled with water in the spring time) not far from its confluence with the Surkhan; the site of the town of Dārzangi was probably here. The town of Čaghāniyān had probably disappeared by the viiith (xivth) century; the earliest mention of Dih-i Naw is in the *Zafar-Nāma* of Sharaf al-Dīn Yazdī (Indian edition, i. 124); Bābur however (*Bābar-Nāma*, ed. Beveridge, see Index) still gives the name Čaghāniyān to this district and its capital but this is probably only under the influence of literary tradition.

(W. BARTHOLD.)

ČAGHĀN-RŪD, a tributary of the Oxus, now called Surkhan. The name (apparently of pre-Muḥammadan origin, cf. ČAGHĀNIYĀN) is mentioned in the *Ḥudūd al-'Ālam* (Cod. Tumanski, 9^a *et seq.*) written in the year 372 = 982—983, and was still in use in the viiith (xivth) century (*Zafar-Nāma*, Indian edition, i. 196).

(W. BARTHOLD.)

ČAGHATAI-KHĀN, a Mongol prince, second son of Čingiz-Khān and his queen Būrta-Fūdjīn. Even in his father's lifetime he was regarded as having the best knowledge of the *Yāsā* (the tribal laws of the Mongols which had

been codified by Čingiz-Khān) and being the greatest authority on all questions of law and custom. Like his brothers, he took part in his father's campaigns against China (1211—1216) and against the kingdom of the Khwārizm-Shāh (1219—1224). The capital of the Khwārizm-Shāh, Gurgāndj (the modern Kunya-Urgenč) was besieged by the three princes, Djūči, Čaghatai and Ügädei and taken in Šafar 618 = 27th March—24th April 1221. In the same year Čaghatai's eldest son Mütügen was slain before Bāmiyān (see above, p. 644). After the battle on the Indus (according to Nasāwī, ed. Houdas, p. 83 on Wednesday the 9th Shawwāl 618, probably the 24th November 1221), Čaghatai was entrusted with the operations against the Khwārizm-Shāh, Djalāl al-Dīn, so that he spent the winter of 1221-1222 in India. When Čingiz-Khān undertook his last campaign (against Tangut 1225—1227), Čaghatai remained in Mongolia in command of the troops left behind there.

After his father's death Čaghatai no longer took an active part in the campaigns. As eldest surviving son of the late ruler (his brother Djūči also had died before his father) he enjoyed enormous prestige. In the year 1229 he presided with his uncle Üčügen at the meeting of princes which elected Ügädei Great Khān; owing to his position as the recognised authority on law in the whole kingdom, he exercised an influence to which even the Great Khān Ügädei had to bow. He seems to have spent this period partly in Mongolia at his brother's court, partly in the territory allotted to him by Čingiz-Khān where he held his own court-camp. Like all Mongol princes, Čaghatai had separate camps (*ordu*) for winter and summer. Djuwainī mentions Marāwsik-Ilā as his winter residence and Kuyāsh as his summer quarters. Both were in the Ili valley in the modern Chinese province of Ili, of which the modern capital Kuldja lies southeast of the mediaeval town of Almāligh. The camp mentioned by the Chinese traveller Čang-Cun lay to the south of the river Ili; as this traveller was here in May 1223 (cf. Bretschneider, *Mediaeval Researches from Eastern Asiatic Sources* i. 98), it is probably the summer residence he refers to. The residence of Čaghatai's successors is called Ulugh-If (or Ulugh-Ik is perhaps the correct reading) by Djuwainī and others.

Čaghatai had received from his father all the lands from the Uighūr territory in the east to Bukhārā and Samarkand in the west: we must not however regard those lands as a single kingdom governed from the Ili valley and only indirectly subject to the Great Khān whose capital was in Mongolia. Everywhere, even in the Ili valley itself, the local dynasties who were there before the Mongols remained. On the relationship of these dynasties to the Mongol-rulers we have no accurate information; we know equally little about what sovereign rights the court on the Ili could claim from the Great Khān and his deputies. The settled lands of Central Asia were certainly not governed in the name of Čaghatai but in the name of the Great Khān. In the account of the suppression of the rebellion in 636 (1238-1239) in Bukhārā (see above, p. 780) Čaghatai is not mentioned; the governor of Mā warā' al-Nahr at this period was Maḥmūd Yalawāč, a Khwārizmī by birth who lived in Khodjand and had been appointed by the Great Khān. Even the generals of the Mongol troops in Mā warā' al-Nahr were

appointed by the Great Khān. When, soon afterwards, the governor Maḥmūd Yalawāč was arbitrarily deposed by Čaghatai, the latter was called to account by his brother and had to confess the illegality of his action; Ügädei was satisfied with this apology, and granted the land to his brother as a fief (*indjū*); but the legal position of this territory was not thereby altered. During the last years of Ügädei's reign, as well as later under Möngke, all the settled areas from the Chinese frontier to Bukhārā were governed by Ma'sūd Beg, the son of Maḥmūd Yalawāč, in name of the Great Khān.

It cannot be ascertained how far Čaghatai's Muḥammadan minister Kuṭb al-Dīn Ḥabash 'Amīd had a share in the administration of the country along with the representatives of the Great Khān. According to Raḥīd al-Dīn this minister came from Otrār, according to Djamāl al-Korāshī from Karmīna, and had like many other Muḥammadan dignitaries at this time made his fortune among the Mongols as a rich merchant; he was on terms of such intimacy with the Khān that each of Čaghatai's sons had one of Ḥabash 'Amīd's sons as a comrade. Čaghatai was on the whole not favourably inclined to Islām. Among the infringements of Mongol law which were rigidly punished by him, was the observance of certain prescriptions of Islām. Among the Mongols it was forbidden to slaughter an animal by cutting its throat, which is the form prescribed by the Sharī'at; another law likewise frequently broken by the Muḥammadans at their ablutions was that which prohibited washing in running water. The cruel punishment with which Čaghatai visited any such trespasses made his name hated among all Muḥammadans. At his death the poet Sadīd 'Awar sang; "That man from fear of whom no one dared enter water is himself now drowned in the wide ocean" (of death). His Muḥammadan minister did not have a great reputation for piety. It is said to have been at his instigation, that Čaghatai executed Shaikh Abū Ya'qūb Yūsuf al-Sakkākī (thereon, cf. Khondemīr, *Ḥabīb al-Siyar*, Teheran edition iii, 28); we also have a poem (given in Barthold, *Turkestan w epokhu mongol'skago nashestviya*, i. 104) by Shaikh Saif al-Dīn Bākhharzī (died 24th Dhū'l-Ka'da 659 = 20th October 1261) in which reproaches are heaped on Ḥabash 'Amīd. It was probably on account of his hostility to Islām that Čaghatai was regarded as a friend of Christianity; according to a story given by Marco Polo, he is even said to have been baptised but this statement is nowhere corroborated.

Čaghatai only survived by a few months his brother Ügädei who died on the 5th Djumādā II 639 = 11th December 1241: his death must therefore have taken place in 1242. According to the Mongol custom, his physicians (a minister of Chinese origin and Maḥdī al-Dīn, the physician-in-ordinary, a Muḥammadan), were put to death because they had not succeeded in saving the life of their sovereign. Ḥabash 'Amīd survived Čaghatai many years and died in Sha'bān 658 (12th July—9th August 1260).

Of all the sons of Čingiz-khān, Čaghatai is the only one whose name remained attached to his dynasty and the kingdom founded by this dynasty. In the kingdom of the Golden Horde, the names of heathen Khāns were quite driven out by the name of the Muḥammadan Uzbek-Khān. The people became known as Uzbeks and their

country as Uzbeġistān; on the other hand the Turkish or Turkicised nomads in Mā warā' al-Nahr were still known as Āghatai as late as the ixth = xvth century, although there had for long been no ruling family there descended from Āghatai. The same name is still borne at the present day by the Eastern Turkī literary language which was first developed under the Timūrids. (cf. the articles **TURKS**, **TURKĪ DIALECTS**).

The Mongol kingdom known as Āghatai was really not founded till many decades after the death of the Khān from whom it took its name. Karā Hūlāgū, a son of the Mütügen who fell at Bāmiyān, was the first to be recognised as head of the dynasty and he was deposed in favour of Yisū-Mōngke, a son of Āghatai, by order of the Great Khān Guyūk (1246—1248). The events of the year 1251 [cf. the article **BĀTU-KHĀN** p. 682] utterly destroyed the importance of the house of Āghatai for a period. All the adult members of the house were either slain or banished. Orghāna the widow of Karā-Hūlāgū, who was re-instated but died soon after, held the regency on the Ili during the following decade during the minority of her son Mubārak-Shāh; but she seems to have exerted no authority over the adjoining lands. As the narrative of Rubruquis (1253—1255) shows, the Mongol empire at this period was practically divided into two separate portions; Bātū, the ruler of the western half, was able to approach the Great Khān almost on terms of equality (although the coins were everywhere struck in the name of the Great Khān Mōngke); the territory directly subject to the great Khān began between the rivers Talas and Āu. The above mentioned Mas'ūd-Beg who enjoyed the esteem of both Khāns was governor of all the settled areas between Bish-balīk and Khwārizm.

On the death of the Great Khān Mōngke in 1259, a different condition of things arose. During the struggle for supremacy between Khubilāi and Arigh-Bukā, the brothers of the late Great Khān, Alghū a grandson of Āghatai agreed to take possession of Central Asia for Arigh-Bukā and to support him from there against his enemies. He actually succeeded in bringing the whole of Central Asia under his sway in a brief space of time, including lands like Khwārizm and the modern Afghānistān which had not previously even nominally been numbered among the possessions of the house of Āghatai. He had of course won these successes for himself and not for Arigh-Bukā; he everywhere declared himself an independent ruler, particularly after Arigh-Bukā, who tried to assert his rights, was forced finally to vacate this territory in spite of some initial successes. Mas'ūd-Beg was still governor of the settled areas, now no longer in name of the Great Khān however but in name of Alghū.

Alghū may be regarded as the founder of an independent Mongol state in Central Asia; he enjoyed his success for a brief period only, as he died in 664 = 1165-1266; some years after his death the princes of the house of Āghatai in this district had to cede the ruling power in this state to Kaidū, grandson of Ūgedei [cf. the article **BURĀK-KHĀN**, p. 795], who ruled it till his death in the beginning of 701 (autumn 1301). We again find Mas'ūd-Beg governing the settled areas of Central Asia in name of Kaidū. Mas'ūd-Beg died in Shawwāl 688 = October—November

1289; he was succeeded by his three sons in succession; Abū Bakr (till Shābān 697 = May—June 1298), Satilmish-Beg (till 702 = 1302-1303) and Suyūnič; the first two received their powers from Kaidū and the third from his successor Āpar.

Āpar was only able to assert his authority for a few years after the death of his father; he was deposed by Duwā, son of Burāk-Khān, in 706 = 1306-1307. Duwā must be regarded as the real founder of the kingdom of Āghatai. The boundaries of this kingdom dividing it from the other Mongol kingdoms (China, Persia and the kingdom of the Golden Horde) are given on the Chinese map of the year 1331 [cf. the article **BISHBALIK**, p. 729].

It was some time before this kingdom received an independent organisation of its own. Djamāl al-Dīn Kōrashi's work written in the reign of Āpar shows that affairs in Central Asia were in much the same condition even at this period, when there had long been a strong Mongol central government in China and Persia, as they had been in the early years of the Mongol conquest. Besides the old family of governors, the earlier local dynasties had also survived even in the Ili valley itself; in the towns, where there was no local dynasty, the *sadr* (the chief of the Muḥammadan clergy) was at the head of the administrative body.

The Mongols were here apparently less under the influence of Islām and Muḥammadan culture and were able to preserve their peculiar features in spite of their conquered subjects longer than in Persia. Except in the land of the Uighūr, Islām was everywhere the state religion by the time of the Mongol conquest, even in the Ili valley; nevertheless these areas had been but little influenced by Arabo-Persian culture. The Mongol conquest, as Rubruquis pointed out, was followed in these lands by an extension of the pasture lands at the expense of the towns and areas under cultivation; at a later period urban life quite disappeared here under the influence of Mongol rule except in Mā warā' al-Nahr and the modern Chinese Turkestan. The Muḥammadan civilization of Mā warā' al-Nahr naturally exercised some influence on the Mongols, particularly the rulers; this influence was not strong enough, however, to induce the mass of the people to change their mode of life. When the ruling family decided to settle in Mā warā' al-Nahr and to break off from the customs of their people, the complete separation of the eastern provinces was brought about.

Even the brief reign of Yisū-Mōngke (1246—1251) appears to have been favourable to those who professed Islām. The minister then was a friend of the Khān's youth, a foster-son of Ḥabash-'Amīd, Bahā' al-Dīn Marghināni, who was a descendant of the *Shuyūkh al-Islām* of Farghāna and proved more favourable to scholars and poets than his foster-father. He is praised by his contemporary Djuwainī, who was personally acquainted with him, as a Maecenas; his house was the centre of all scientific and literary pursuits. Ḥabash-'Amīd, who was hated by the Khān as an adherent of Karā-Hūlāgū, owed his life to the intercession of Bahā' al-Dīn; nevertheless Bahā' al-Dīn, when, after the events of the year 1251, he had to share the fate of his Khān and was handed over to his foster-father, was executed

in the cruellest fashion by the latter's orders.

Under Orghāna, Ḥabash-ʿAmid again took the position he had held under Āghatai; this princess was however favourably inclined to the Muhammadans; she is described by Waṣṣāf as a protectress of Islām and by Djamāl al-Kurashī she is even said to have been a Muhammadan. Her son Mubārak-Shāh, who was raised to the throne in Mā warāʾ al-Nahr, certainly adopted Islām, as did his rival Burāk-Khān some years later. The rule of Alghū seems to have been less favourable to Muhammadans; Sulaimān-Beg, the son of Ḥabash-ʿAmid attached himself to the new ruler; on the other hand, Shaikh Burhān al-Dīn, a son of Shaikh Saif al-Dīn Bākhazī was slain at the taking of Bukhārā. The events of the following years put off for some decades the victory of Muhammadan culture, the way for which had been paved by the conversion of Mubārak-Shāh and Burāk. Kaidū and Čapar as well as Duwā and the other princes of the house of Āghatai remained pagans and had their dwellings in the eastern provinces. In the reign of Isen-Bukā, the son of Duwā, the armies of the great Khān penetrated from China far into Central Asia and ravaged the winter and summer residences of the Khān; the writer of the continuation to Rashīd al-Dīn's *Djāmiʾ al-tawārikh* in his account of these happenings says that the winter-residence of the Khān was the district on the Issik-Kul, while his summer residence was on the Talas.

Isen Bukā's successor Khān Kabak (likewise a son of Duwā), who, according to the historians reigned eight years, according to his coins till 726 (1326), was the first to return to the settled lands of Mā warāʾ al-Nahr. Though he did not adopt Islām he is praised by Muhammadans as a just prince; he is said to have built or restored several towns; he had a palace built for himself in the neighbourhood of the town of Nakhshab or Nasaf, from which the town takes its modern name of Karshī (Mongol = "palace"). He introduced the silver coins afterwards called "*Kabaki*", which may be regarded as the first independent coinage of the Āghatai kingdom; from the Mongol conquest to his time there had only been the coins of individual towns and dynasties in circulation in Central Asia. This fact also makes it probable that the kingdom was first united on a firm basis by Kabak, although we have no definite statements on this point.

After two brief interregnums, Kabak's brother Tarmāshīrīn was raised to the throne probably as early as 726. This Khān adopted Islām and took the name of 'Alāʾ al-Dīn; the eastern provinces were entirely neglected by him so that the nomads of these provinces rose against him as he had broken the "*Yāsa*". This rebellion appears to have taken place about 734 = 1333-1334; it is scarcely possible to detail further events, for it is quite impossible to reconcile the accounts of the historians, which are probably little reliable on this period, and Ibn Baṭūṭa's account, which is equally tinged with romance (ed. Defrémery and Sanguinetti, iii. 39 *et seq.*). The statements of contemporary missionaries prove that the centre of the kingdom was again transferred for a brief period to the Ili valley and Christians were allowed to spread their religion unhindered and to build churches there in the reign of Djankshī (about 1334-1338); it is even said that a seven

year old son of the Khān was baptised with his father's consent and received the name of Johannes. Soon afterwards these missionaries fell victims to a Muhammadan agitation.

Some years later Nasaf (Karshī) is again mentioned as the residence of the Khān Kāzān; this Khān soon fell (in 747 = 1346-1347) in battle against the Turkish military aristocracy in his lands, whereupon the rule of his house in Mā warāʾ al-Nahr came to an end. Till 1370, descendants of Āghatai were placed on the throne by the Turkish Emirs as nominal rulers; in the time of Timūr, these rulers were chosen from the family of Ügedei. Nevertheless under Timūr and his successors, the nomad population of Mā warāʾ al-Nahr, who, as a warrior caste, enjoyed many privileges (the Spanish envoy Clavijo (1403-1406) gives full details), was still as before called "Āghatai". When the Āghatai had been driven out in the xth (xvth) century by the "Uzbeg", the name "Āghatai" was transferred to the Timūrids who migrated to India. Up to the end of the xvth century there was a ruling house which claimed to be descended from Āghatai in the modern Chinese Turkestan (these princes were sometimes able to extend their rule as far as the lands north of the Celestial Mountains (Ti'en-Shān) as well as to undertake campaigns into Mā warāʾ al-Nahr, Tibet, India and Afghānistān); the subjects of these princes appear to have called themselves not Āghatai but simply Mongols (Moghul).

Bibliography: Our sources for the history of Āghatai and his successors are much scantier than the accounts of the Mongol kingdoms in Persia and China; nor have they, meagre as they are, yet been collected or edited. With the exception of Djamāl al-Kurashī's *Mulhikāt al-Ṣurāḥ*, which stands quite alone (there are two manuscripts in the Asiatic Museum in St. Petersburg; in Western Europe the work has hitherto been quite unknown; extracts are given in Barthold, *Turkestan* etc. i. 128 *et seq.*), there are no historical works composed in Central Asia during the period of Mongol dominion. Among Persian historians, Djuwainī (*Ta'rikh-i Djihān-kushai*; extracts in Defrémery, *Journ. Asiat.* 4th Ser. Vol. xx. 381 *et seq.*) and Rashīd al-Dīn (*Djāmiʾ al-tawārikh*, extracts in Barthold, *Turkestan*, etc., i. 123 *et seq.*) give fairly detailed accounts of Āghatai and his immediate successors. The statements regarding the house of Āghatai given by Sharaf al-Dīn Yazdī in the introduction (*muqaddama*) to his *Zafar-nāmah*, are based, apart from numerous chronological inaccuracies, on a historical forgery as was shown by d'Ohsson (*Histoire des Mongols*, ii. 108 *et seq.*). The events after the death of Kaidū (including the war between Duwā and Čapar) are most fully given in the *Ta'rikh-i Waṣṣāf* (Ind. edition p. 449 *et seq.*, 515). On the Catholic missionaries, cf. Mosheim *Historia Tartarorum Ecclesiastica*, Helmstadi, 1741, particularly Append. №. 78, 80, 84 and 92. Valuable material on the condition of Central Asia is contained in that portion of Ibn Faḍl Allāh al-ʿOmārī's *Masālik al-abṣār*, which has been made known by Quatremère's *Notices et Extraits* xiii. Clavijo's account of his journey has been edited in Spanish and Russian in the *Sbornik otdiel'eniya russkago jazika i slovesnosti Imp. Akademii Nauk*, Vol. xxviii., (St. Petersburg,

1881); the account of the "Čaghatai" is given on p. 220 *et seq.* On the Čaghatai dynasty in Chinese Turkestan, the best authority is the *Ta'rikh-i Rashidi* (transl. E. Denison Ross, London, 1895) and the sources discussed by Barthold in the *Zapiski vost. otd. arch. obsč.*, xv. 236 *et seq.* and later by M. Hartmann, *Der Islamische Orient*, i. 290 *et seq.* Cf. also W. Barthold, *Očerki Istorii Semirič'eja (Pamiatnaya knižka Semiričenskoi oblasti*, ii. 74 *et seq.*); S. Lane-Poole, *The Mohammadan Dynasties*, (London, 1894), pp. 241—243; E. E. Oliver, *The Coinage of the Čaghatai Mongols of the Journal of the Asiatic Society of Bengal*, 1891. (W. BARTHOLD.)

ČAGHRI BEG B. MIKĀ'IL the Saldjūk, with the Biblical name of DĀWŪD, which is the one Baihaki always calls him by, was with his brother Toghrulbeg [q. v.] the founder of the Saldjūk power. A third brother Paighu, who always takes the first place in Baihaki, was not so prominent afterwards, although the three brothers were the recognised heads of the Ghuzz tribe of KINĀk and were held in high esteem among the other Ghuzz also. They first begin to play an important part in the history of Asia, when, after the death of 'Alī Tegīn in 425 (1034), they were no longer allowed to remain on the latter's territory in Nūr Bukhārā and sent a letter to Abu 'l-Faḍl Šūrī b. al-Mu'tazz, the Ghaznawid governor of Khorāsān, to get permission to settle with their people and cattle in Khorāsān from the Ghaznawid Mas'ūd b. Maḥmūd through his intervention. They had the more reason for expecting a favourable answer as the then Vizier of the Ghaznawids was a personal friend of theirs; but the latter's influence was not sufficient to restrain Mas'ūd from sending his general Bagtughdi with a considerable army against the Saldjūks, who by this time were already on Ghaznawid territory. Bagtughdi found the Saldjūks by no means unprepared and was severely defeated in the summer of 426 (1035). As a result Mas'ūd entered into negotiations with the Saldjūks and not only granted their request but also allotted them certain districts and made them officials of the Ghaznawid government with the title Dihkān on condition that they remained at peace and restrained the robber Ghuzz from raiding. They were, however, unable to fulfil this condition in a satisfactory fashion, and when complaints became too loud, Mas'ūd ordered the Great Hādīb Sūbāshī to collect troops and drive out the robber rabble. Sūbāshī was able to do little against the swiftly moving nomads, whose numbers were constantly increasing, so that the campaign dragged on and Čaghri Beg even took Marw in 428 (1037) and had his name mentioned in the *Khuṭba* as lord of the town. Sūbāshī then received orders to attack the Saldjūks but was put to flight near Sarakhs in 429 (1038). Toghrulbeg entered Nishapur in the same year and had his name mentioned in the *Khuṭba*. Mas'ūd then decided to take the field in person but he shared the fate of his generals and received a decisive reverse at Dandānākān on the 8th Ramaḍān 431 (23rd May 1040) [cf. the official account in Baihaki, p. 790 *et seq.*].

Though we have detailed accounts of the further successes of the Saldjūks in the west under Toghrulbeg, we know very little of the progress of Čaghri Beg's campaigns in the eastern provinces

of what had once been the Caliph's dominions. It fell to him and his famous son Alp Arslān [q. v., p. 320] to continue the campaign against the Ghaznawids, which finally ended in both sides agreeing to a peace, by the terms of which each was to be content with retaining those lands actually in its possession at the time of the conclusion of peace. The whole of Khorāsān and some of the adjoining lands thus fell to Čaghri Beg who acquired fame not only as a general but also as a ruler. He continued to live on good terms with his brother Toghrulbeg and aided him in his campaigns, which were often only successful through his intervention. He was stoutly supported by his brave son Alp Arslān; his daughter Arslān Khātūn Khadīja was married in 448 (1056) to the 'Abbāsīd Caliph al-Kā'im bi Amr Allāh; another son Kawurdbeg was the founder of the Saldjūk kingdom of Kirmān. Čaghri Beg died in Radjab 451 (August—September 1059) according to the most probable statement, and left his throne to his son Alp Arslān, who also inherited the domains of his uncle Toghrulbeg when the latter died childless.

Bibliography: Baihaki, *Ta'rikh* (ed. Morley); *Recueil de textes relatifs à l'hist. des Seldj.* (ed. Houtsma), ii; Ibn al-Athīr (ed. Tornberg), ix and x; A. Biberstein Kazimirski in the introduction to his *Diwān Minūčihri*; Barthold, *Turkestan w epokhu mongol'skago nashestviya*.

CAIRO, the chief town and seat of the government in Egypt; it is situated in 30° 6' N. Lat. and 31° 26' E. Long. (Greenw.), about 13 miles south of the head of the Delta at the point where the Muḳāṭṭam range is at its nearest to the Nile. This site is of great strategic importance as it commands the approach to Upper Egypt and was settled and fortified even in ancient times. It was not, however, till after the Arab invasion, that it became of special importance, when the great military camp of Fustāt was placed here in which other towns and quarters became incorporated in course of centuries. Miṣr al-Kāhira was first founded under the Fāṭimids in the year 359 = 969; it was the capital of the Fāṭimids and gave the whole group of towns the name it bears to the present day. In course of time individual parts of the city disappeared while others sprang up in their place. Remains of the ancient Fustāt still survive in the modern Old Cairo (Maṣr al-ʿAṭīka). The expansion of the city took place as a rule from south to north and from east to west. Even at the present day the same process is going on.

1. Topography of the Town at the Time of the Arab Conquest.

The histories of the conquest give us the following picture of the city. In the north of the plain of Cairo lay the ancient town of Heliopolis (On), the 'Ain Shams [q. v., p. 212] of the Arabs, the ruins of which still render the identification certain at the present day. In the south of the plain was the fortress of Babylon [q. v. p. 550] the Chere-Ohe of the ancient Egyptians. In the article Babylon, Casanova's explanation of the name as a graecised form of Pi-Hapi-n-on is followed; Steindorff says in Baedeker's *Egypt* (p. 39): "The Greeks named it *Babylon*, probably in imitation of the Egyptian name of the island of Rôḍa, viz. *Per-hapi-n-On* or the "Nile City of On" (Heliopolis)"

This Babylon, the ancient Egyptian and Greek fortress, which was much extended by the Romans, has survived to the present day in Old Cairo under the name of *Ḳaṣr al-Shamʿ*. The name is, according to Butler, probably an Arabicised form of "Babylon an *Khemi*", i. e. Babylon of Egypt. That *Shamʿ* is a popular etymology of *Khemi*, sounds very likely when one considers that the high towers of the fortress were used as beacon towers. This fortress remained in a fairly good state of preservation with its strong towers and walls and served as a refuge for the Copts till after the English occupation of Egypt, but it then became very dilapidated till quite recently it was placed under state protection by Max Herz Bey, who has rescued so many Egyptian monuments from destruction. Between *Ḳaṣr al-Shamʿ* and the Nile there now lies a great portion of Old Cairo, but at the time of the Arab conquest the Nile washed the walls of the castle. The strong fortress was connected by a bridge with an island, also fortified, which lay opposite it and was probably a southern continuation of the present island of *Rōḍa* and formed with it a fortified barrier which commanded the bridge of boats to *Djiza* (Gizeh) and controlled all intercourse with the west bank of the Nile. As its ruins still show, this was a very strong fortress; it held out against the Arabs under the conqueror of Egypt for a long period. After a siege of six months Babylon fell on the 9th April 641 = 21st Rabiʿ ii. 20 A. H.; it was not taken by storm however but surrendered peacefully. For further details see the article *BABYLON*. The name is still found attached to the monastery of *Dēr Bablūn* south of Old Cairo. Full details and bibliography are given in Butler, *The Arab Conquest of Egypt*, p. 238 *et seq.* Two places, *Umm Dunain* and *Miṣr*, are known to have existed at the time of the Arab conquest between 'Ain *Shams* and Babylon. *Umm Dunain* probably corresponds to the *Tandūnyās* mentioned by John of Nikiū. 'Amr the Conqueror made his headquarters here for a period before the battle of 'Ain *Shams*. Leone Caetani approximately identifies the site of *Umm Dunain* with the modern *Ezbekiye*, which was then situated on the Nile. Farther to the south under the walls of Babylon, the fortress of the Romans, lay the unfortified town of *Miṣr*. It is not quite certain whether it lay south of the fortress — this is Butler's view — or to the north which is the conclusion come to by Guest in the *Journal of the Royal Asiatic Society* 1907, p. 63 *et seq.* It certainly did not cover the whole plain; otherwise it would have been impossible for the Arabs to pitch their camp in this neighbourhood. We may assume that there were individual settlements, particularly churches, monasteries, gardens and vineyards all over the plain between the Nile and the *Muḳāṭam*.

2. The Foundation of al-Fuṣṭāṭ.

As had been the case in the 'Irāk where *Kūfa* and *Baṣra* were founded as military towns and depots for the Arab armies, far from the earlier seats of government, so in Egypt also it was not Alexandria that was chosen as the seat of the Caliph's representative, but a new town was built near Babylon, the character of which was purely military. The choice of this particular point was probably settled on as a result of the experiences of the period of conquest which had proved the

great strategic importance of Babylon. *Fuṣṭāṭ* did not, however, arise in a night by command of the authorities as a result of a regular system in the allotment of the quarters (*khīṭaṭ*), but the camp of the army, pitched in quite an aimless fashion at the siege of Babylon, assumed permanent form. The excessive patriotism of the Egyptian historians has given us a wealth of information on the first foundation of *Fuṣṭāṭ*, which has enabled Guest (*op. cit.*) to give a clear picture of this Egyptian military town save for one or two uncertain points. The new town lay along the Nile for about three miles with a breadth of about half a mile, from *Dēr al-Ṭīn*, which bears the same name at the present day and the now dry *Birkat al-Habash* in the south almost to the top of the *Djebel Yashkur* on which the *Tūlūnid* Mosque was afterwards built. In a fairly central position to the north-north-east of Babylon was the residential quarter of the governor 'Amr b. al-ʿĀṣ, a clue to the situation of which is given by the Mosque of 'Amr, to which additions have of course often been made but the older portions of which date back to the period of the Conquest. This quarter bore the name of *Khīṭaṭ Ahl al-Rāya* i. e. "Quarter of the People of the Standards"; the explanation of the name is, that a number of comrades-in-arms, particularly *Anṣār* and *Muhājirūn*, who formed the nucleus of the army and belonged to the oldest branch of the troops of Islām, had assembled here around the standard of the commander-in-chief. The various other groups of the people attached themselves to them to form tribes, as it were. There was a *khīṭa* corresponding to each of these tribes and a paylist in the *Diwān* for each *khīṭa*. This ethnic principle of division was only broken among the *Ahl al-Rāya*. These had a tribal roll to themselves although they really belonged to different tribes. Another association of members of various tribes called *al-Lafif*, organised for a special purpose, also had a separate *khīṭa*, but its members went with their own tribes on the paylists. Members of the various tribes arriving at a later date settled in the *khīṭa* of their own tribe; when they could not find room with their kinsmen, which often happened, these stragglers were collected as *Ahl al-Zāhir* in a separate quarter outside. Tradition says that members of the tribes of *Tudjib*, *Ghutaif*, *Khawlan* and *Maʿāfir* were appointed to superintend the staking out of the *khīṭas*. These must therefore have been the most strongly represented; they are all tribes from the Yaman. The North Arabian element was not strongly represented at the foundation of *Fuṣṭāṭ*. It is difficult to get a clear idea of the *Khīṭaṭ*, as the word is applied both to fairly large tribal quarters and to their internal subdivisions. There were open spaces (*faḍāʾ*), between the individual *khīṭaṭ*, of which in course of time only narrow streets came to be left. It is clear from the history of its origin, why *Fuṣṭāṭ* was not laid down on a definite town-plan; it simply developed out of the union of a number of straggling tribal encampments and ran from north to south outside the fortress of Babylon and the main quarter with the great Mosque lying to the north of the latter. It is not quite clear, how far the town of *Miṣr* was incorporated from the first. An important part of the camp, which was gradually joined up to form a town, was the

bank of the Nile north of Babylon as far as the northern boundary of the town at that period. It was called al-Ḥamrawāt and was divided into al-Ḥamrā al-Dunyā (near Babylon), al-Wuṣṭā and al-Ḳuṣwā. This district is mentioned in a Greek papyrus of the end of the first century (Bell, *Catalogue of the Greek Papyri in the British Museum*, Vol. iv, p. 331). At this period there must have been a distinction between Babylon and Fustāt, which was official rather than geographical. The name Fustāt drove out the older Babylon. The ancient name Miṣr or Maṣr remained in existence alongside of Fustāt. According to the dictionaries, Fustāt means tent. The name of the town is given in very different forms, viz. — *Fistāt*, *Fuṣṭāt*, *Fussāt*, *Fissāt*, but the nomen appellativum also has various forms. Dozy, *Supplément*, s. v. recognised that in *Fuṣṭāt* we have an Arabicised form of a foreign word, the Byzantine *φορράριον* i. e. *fossatum* "camp". The Papyri give evidence of the use of *φορράριον* as a name for Fustāt. It can no longer be determined, what historical connection there is between the name of the town and its original meaning. At any rate the city of the army was not at first surrounded by walls and ditches but only by a *Zarība* (Old Arabic *Zarb*), a barricade of thorn-bushes. The ancient name Miṣr is now combined with Fustāt to form a single name: Miṣr al-Fustāt. Miṣr or Maṣr, a place-name, which the Arabs found when they came there, was regarded by them as identical with *Maṣr*, *Amṣār*, camp, and also with the Arabic name for Egypt, which had been in use even in pre-Muḥammadan times. Miṣr was popularly pronounced Maṣr and this name was transferred from Maṣr al-Fustāt to the younger sister town of Maṣr al-Ḳāhira and has remained its usual name to the present day.

3. History of the Town of al-Fustāt.

The camp gradually developed into an important town by incorporating the towns of Miṣr and Babylon, which dated from pre-Muḥammadan times. The town however remained unfortified, as is evident from the statement that in the year 64 (683) the governor of Ibn al-Zubair had a ditch dug to protect the town from Marwān I's Umayyads who were advancing on it from Syria. We can hardly imagine how primitive the houses of the Arabs were. Even the original Mosque — there were also places of prayer in the individual *khīṭaṭ* and besides a Muṣallā outside in the desert for the appointed services at the two great festivals — was naturally a very simple building, though it was increased and embellished in course of time (cf. Schwally, *Zur ältesten Baugeschichte des Moschee des Amr in Al-Kairo in Strassburger Festschrift zur XLVI. Versammlung deutscher Philologen 1901*). Other public buildings were also erected in time. At the end of the first century we hear of great granaries being built (Bell, *Aphrodito Papyri*, p. 52) and of the erection of an *αὐλῆς* for the Amīr al-Mu'minīn (*ibid.* p. xviii) — it is probably offices for the governor that are meant. Some years later a treasury (*bait al-māl*) was built in Fustāt (Becker, *Beiträge zur Geschichte Ägyptens*, ii. 162). These are only casual notices which testify to the continual growth of the town. Its development probably dates from the second half of the first century, as under 'Abd al-Malik's brother, 'Abd al-'Azīz, it was not Fustāt but Ḥelwān, which was

the governor's residence. Although the central part of the town thus expanded, the whole area of the original *khīṭaṭ* did not remain built upon; for example, the northern quarters, al-Ḥamrā al-Ḳuṣwā, and the district of Djebel Yaṣḥkur fell into ruins and became a desert. (Maḳrīzī, *Khīṭaṭ*, i. 304, 23). When on the fall of the Umayyads (132 = 750) the 'Abbāsid troops entered Egypt to follow up Marwān II, Marwān burnt the whole of Fustāt except the great mosque; at least so we are informed by a Christian source, Severus of Ashmūnain, ed. Evetts (*Patrol. Orient.* Tome V., fasc. 1, p. 168). This may possibly be the reason why the 'Abbāsid governors no longer resided in the ancient Fustāt but built a new residence, *Dār al-Imāra*, in the above mentioned old quarter al-Ḥamrā al-Ḳuṣwā to the north, around which a new quarter arose which was called al-'Askar. The topography of the whole of this district has been particularly studied by C. Salmon (see *Bibliography*). A second Chief Mosque (*Djāmi'*) was attached to the *Dār al-Imāra* here, which was at first called *Djāmi' al-'Askar* and later *Djāmi' Sāhil al-Ghalla*. Large buildings and markets also came to be erected here and al-'Askar became united with Fustāt to form one town. This quarter also had a police station (*Shurṭa*) of its own, the so-called *al-Shurṭa al-'Ulyā*.

This notice by Maḳrīzī (*Khīṭaṭ* I, 304, 30) is of importance, as it enables one to see that the division of the town into two parts, *'Amal Fōḳ* and *'Amal Asfal*, which existed throughout the whole period of Fustāt's prosperity, dates back to the foundation of al-'Askar, i. e. to the year 133 (750). Muḳaddasī (ed. de Goeje, p. 199) gives the clearest account of this division of the town. According to him, the Mosque of 'Amr was distinguished as the *al-Djāmi' al-Sufṭāni* and the Ṭūlūnid Mosque (see below) as *al-Djāmi' al-'Ulyāni*. The boundary between the two divisions was formed by the *Masḡid 'Abd Allāh*, the site of which can no longer be located — a clue is given in *Khīṭaṭ*, i. 331, 20. — This statement would lead one to regard the southern part of the town as *'Amal Asfal* and the northern as *'Amal Fōḳ*, but this is not correct. Maḳrīzī (*Khīṭaṭ*, i. 5, 4; ed. Wiet, i. 12, Note 6 and i. 299, 5) tells us of *'Amal Fōḳ*, that it had two ends (*ṭarafāni*) and that, beginning to the south of Ḳaṣr al-Shām, it stretched via al-Raṣad and the Ḳarāfa as far as al-'Askar and the Ṭūlūnid town. It thus enclosed in a semi-circle the division *'Amal asfal*, which formed the older portion of Fustāt. In these circumstances it is confusing to be told that *'Amal Asfal* adjoined Cairo (*Khīṭaṭ*, i. 299, 6). This statement was probably made while the author was thinking of later conditions after the decline of al-'Askar, or perhaps *'Amal Asfal* stretched eastwards of al-'Askar along the Nile. In any case *Asfal* and *Fōḳ* are here not identical with the boundary between Upper and Lower Egypt, but *Asfal* rather refers to the low-lying bank of the Nile, while *Fōḳ* refers to the higher land farther from the river. This is quite clear from *Khīṭaṭ*, i. 343, 9. There was a police-station (*Shurṭa*) corresponding to each of the administrative districts (*'Amal*) which was called *Shurṭa Asfal* (Ibn Sa'īd, ed. Vollers, 52, 11) and *Fōḳ* or, as above mentioned, *al-'Ulyā* for each separately. In times of unrest the merchants used to retire

from 'Amal Fōk into 'Amal Asfal, i. e. into the interior of the town. (Musabbihi in Becker, *Beiträge*, i. 70, 1.) That the ancient Fustāt remained the real centre of the town even after its burning by Marwān down to the late Fātimid period, is evident from all accounts.

Al-'Askar, on the other hand, was the residence of the 'Abbāsid governor till a new period in the history of Egypt began in 254 (868) with Aḥmad b. Ṭūlūn, and a transference of the seat of government and extension of the town became necessary with the new requirements of the court and the military. The site, where this new town which was not to survive its founders, arose, is still defined by the Ṭūlūnid Mosque, which is situated in this great complex of buildings to which the name al-Ḳaṭā'ī^c was given. As further landmarks, Makrīzī (*Khīṭaṭ*, i. 313, 16 *et seq.*) gives the citadel, the Rumaila square, and Zain al-'Ābidin, which, according to the map published by Guest and Richmond in the *Journal of the Royal Asiatic Society* 1903 (p. 791 *et seq.*), is to be sought for in the south-east of the Ṭūlūnid Mosque. Al-Ḳaṭā'ī^c was therefore to the east of al-'Askar. The new town is said to have been a square mile in area (Ibn Hawkal) and to have taken its name al-Ḳaṭā'ī^c (sing. *Ḳaṭī'a*) from the fact, that the ground adjoining the royal palace was divided into separate allotments (*Ḳaṭī'a*) and granted for their requirements to the troops and officials of the palace, who were organised partly on a territorial basis and partly according to their occupations. This great expanse of buildings surrounded the great Mosque, a large racecourse (*Maidān*) for polo, and other buildings required by a royal residence. It has hitherto been difficult to form a picture of this royal town, but the results, still unpublished, of the excavations by Sarre and Herzfeld in Samarra may clear up our difficulties in a surprising fashion. That B. Ṭūlūn, who had risen to power in Samarra, built his palace in the style of the caliph's palace is *a priori* probable. Aḥmad also laid down new buildings in al-'Askar; his hospital (*Māristān*), the first of its kind in Egypt, was built in this quarter of the city. His son and successor Khumārawaih took down a part of his father's buildings to re-erect them in a still more splendid fashion. The descriptions of the splendour of his palace, gardens, the pond of quicksilver and his menagerie sound like fairy-tales. The Ṭūlūnid period is one of the most splendid in the history of Fustāt. When the dynasty fell in 292 (904) and the 'Abbāsid general Muḥammad b. Sulaimān entered Fustāt, he had the splendid palace of the rebel Ṭūlūnids razed to the ground, and although al-Ḳaṭā'ī^c survived, it suffered severely as did Fustāt itself, the mosque alone remaining unharmed. It may be mentioned, that at first both al-'Askar and al-Ḳaṭā'ī^c were regarded not as quarters of the city but as enclosed groups of buildings outside Fustāt (*Khīṭaṭ*, i. 304, 32).

After the destruction of the Ṭūlūnid palace the governor's residence was again moved to the *Dār al-Imāra* of al-'Askar, in which the *Dirwān al-Kharājī* had been under the Ṭūlūnids. The name al-'Askar, however, had fallen out of use even in the Ṭūlūnid period and people spoke of the "city of Fustāt and al-Ḳaṭā'ī^c" (*Khīṭaṭ*, i. 305, 7), the name al-'Askar was only occasionally used, although at first it had been regarded as a

separate town. It is evident then, that this whole area must have been very much built over during the Ṭūlūnid period.

The prosperity of Fustāt, now increased by the incorporation of al-'Askar and al-Ḳaṭā'ī^c, lasted for several centuries more. Even the foundation of the Fātimid city of Cairo did not affect it; indeed one rather gathers from the accounts of the travellers, who visited Egypt while the Fātimid dynasty was at the height of its glory, that the splendour and particularly the commercial activity of Fustāt far surpassed those of Cairo. Muḳaddasī, for example, writing in the year 375 (985), describes Fustāt and its wealth in great detail, while he dismisses Cairo in a few words. He was particularly impressed by its huge population: 10,000 prayed behind the Imām on Fridays. The main centre of business activity was around the Mosque of 'Amr (*Zuḳāk al-Ḳanādī*). He saw houses of four and five stories; in one alone 200 men had their dwelling. Fustāt was to him the most splendid and most populous city of the Muḥammadan world, yet living was cheap in it as the necessities of life were constantly being imported from all parts of the world. It must of course be admitted that the pious traveller was not blind to the dark side of the picture of this busy city. About 60 years later (439 = 1046), the Persian traveller Nāṣir-i Khusrāw gives a similar account of the city. To him also the richest market in the world was the Sūḳ al-Ḳanādīl near the Mosque of 'Amr. He also praises the lofty houses and tells us of the artificial gardens, which were laid out on the roofs on the top of the seventh story. He also, on the other hand, mentions narrow streets which were overshadowed by buildings and had to be lighted artificially all day long. He describes the rare and costly wares, which were sold in Fustāt, and describes the industries of the city. He praises the peace and security of the city and the authority of the government. Of topographical interest are his statements, that Fustāt looked like a high mountain from a distance and that the Ṭūlūnid Mosque lay on its edge. The note on the high situation of Fustāt no doubt refers to the suburbs in 'Amal Fōk; for even by this time, the low lying position of 'Amal Asfal had provoked the criticism of contemporary hygienists (Ibn Riḍwān in *Khīṭaṭ*, i. 339).

Nāṣir-i Khusrāw saw Fustāt as late as the reign of the Caliph Mustanṣir, but the Fātimid kingdom was still at its zenith. In the second half of the long reign of this prince, it suddenly began to decline. Famine and mutinies among the soldiers destroyed the prosperity of the dynasty and were disastrous to a city like Fustāt which lived by peaceful commerce. The northern parts of Fustāt suffered most, the Ṭūlūnid city and the ancient 'Askar, which were abandoned by its inhabitants and fell into ruins. These districts were found useful at the restoration under Badr al-Djāmālī, when all movable parts of its buildings (*anḳāḏ*) were carried off to be used in the extension of Cairo. It therefore became necessary at a later period to build walls to conceal this dreary expanse of ruins from the view of the Caliph, when he rode to Fustāt from Cairo. In the Caliphate of Āmir (495—524 = 1101—1130) the Vizier al-Ma'mūn al-Baṭā'ihī proclaimed in Cairo and Fustāt, that whoever possessed a house in ruins,

should repair it and live in it or make it available by selling or letting it; whoever did not do this, was to forfeit all claim to his property. But even these measures only served to promote an extension of the new quarter, adjoining Cairo on the south-east between the Rumaila and the Bāb al-Zuwaita of Cairo. Of al-Ḳaṭā'i^c and al-ʿAskar there only remained the division of *Djabal Yaḥkur* with the Ṭulūnid Mosque, but the latter was in a hopeless state of neglect; it was even used as a camping-place for Maghribis passing through on pilgrimage, until, in the viith (xiiith) century, it was restored by the Mamlūk Lādjin. Fustāt in the larger sense received the final blow, when the Crusaders came to Egypt in the reign of the Fātimid ʿĀḍid. Cairo was now fortified but Fustāt quite defenceless. The Vizier Shāwar was afraid the Christians might occupy Fustāt and use it as a base for their military operations. He therefore ordered it to be set on fire on the 19th Šafar 564 = 22nd November 1168. Over 20,000 vessels of naphtha were distributed throughout the city and the fire lasted 54 days. Even this conflagration, however, appears to have spared certain areas and it was not till the reign of the Mamlūk Baibars that these were destroyed and what was valuable of their remains used for a new foundation near the Mosque of ʿAmr on the Nile.

According to the usual view, the famine under Mustanṣir and the fire under Shāwar entirely destroyed Fustāt. It was certainly at this time, that the great mounds of rubbish (*Kōm*, *Kimūn*) arose which still stretch between Cairo and Old Cairo. By the creation of this expanse of ruined buildings, the most northerly division of Fustāt, the modern citadel, the Ṭulūnid Mosque and the lands adjoining it on the west, became separated from the main part of the city, which lay around the Mosque of ʿAmr. The space, separating these portions of the town from Cairo, which lay somewhat farther north, was less than the distance between them and the quarter around the ʿAmr Mosque which stretched round to the south. It was therefore natural, that, with the transference of the mass of the population to Cairo, the remains of the Ṭulūnid city gradually developed till it became incorporated in Cairo. The beginnings of this process have already been indicated above.

The great city of Fustāt, which had stretched from the Birkat al-Ḥabash to the citadel and to the Nile in the west, was now a thing of the past. Though Fustāt once practically adjoined Cairo, at the end of the Aiyūbid period it was estimated by Ibn Saʿīd, that the distance between the two towns was two miles. A dusty road led through the mounds of ruins from the Bāb Zuwaita to the quarter around the Mosque of ʿAmr, which soon made a remarkable recovery after the conflagration. Shirkūh brought back the inhabitants of the burnt city and Saladin restored the Mosque of ʿAmr in a splendid fashion. Though plague and scarcity destroyed the gradually increasing prosperity of the town in 565 (1169), between 637 (1240) and 647 (1249), i. e. in the reign of the Aiyūbid Ṣāliḥ, Ibn Saʿīd gives an account of Fustāt, which, though naturally in striking contrast to the glowing descriptions of Muḳaddasi and Nāṣir-i Khosraw, gives a good idea of the commercial prosperity of Fustāt (*Khitaṭ*, i. 341 *et seq.*). It is true, that the town had a dismal aspect, the city gates

and many of the houses were in ruins, the streets narrow and dirty, the mosque neglected and used as a short-cut, but not even this far-travelled man had seen any thing like the array of ships and merchandise, which he saw on the Nile-bank. The sugar and soap industries still flourished as in ancient times. Of great importance is his statement, that Fustāt was still as in former days the seat of commerce and industry and that goods were landed here and then forwarded to Cairo. Cairo, the brilliant modern city, was essentially a military town in origin. Fustāt's prosperity in Ibn Saʿīd's time may be partly to be traced to the revival in the prosperity of the island of Rōḍa at this period, of which we shall presently speak.

Soon afterwards troublous times again fell upon Fustāt. Maḳrīzī mentions the years 696 (1296) 749 (1348), 776 (1374), 776 (1374) and 790 (1388) as being particularly disastrous. But many other changes were brought about by the Mamlūks in the once so brilliant city of Fustāt. Under them it became the administrative capital of Upper Egypt, while Cairo held the same position for Lower Egypt. This arrangement is most expressly stated in Ibn Duḳmāk's work. The Ḳāḍī and Muhtasib in Cairo had authority in the Delta also, while the corresponding officers in Fustāt were supreme in Upper Egypt.

Little is known of the further vicissitudes of the town. With the gradual preponderance of Cairo, which ultimately became the chief commercial centre also, Fustāt gradually declined. Whether it has further decreased since the Mamlūk period appears doubtful, but the relative difference between it and Cairo has naturally been constantly increasing. Indeed, the very name Fustāt ultimately disappeared, while the popular name Maṣr for Fustāt as well as for Cairo remained in use. Cairo gradually became so important in comparison with Fustāt, that the latter became designated in European literature as Old Cairo. Even the scholars with the French expedition talk of "le vieux Kaïre" as an established term and quote earlier travellers as authority for its use. The Arabic expression at the end of the xviiith century was *Maṣr al-ʿAṭīqa*, while the modern *Dictionnaire Géographique* of Boinet Bey gives *Maṣr al-Ḳadima*. At the time of the French expedition, Old Cairo had about 10,000 inhabitants, of whom 600 were Copts who had survived here for centuries beside their ancient churches and monasteries. The French scholars also again emphasise, as did Ibn Saʿīd long before, the importance of the harbour, particularly for trade with Upper Egypt. In the xixth century with the general improvement in the country, the population of Old Cairo has also increased. According to the census of 1897, the town had 31,849 inhabitants. It forms a district in the gouvernement of Cairo. At the present day, Old Cairo is a long narrow strip lying along the Nile and its northern limits adjoin the southwest end of Cairo proper.

Between Old Cairo and the Muḳaṭṭam there have lain, since the Fātimid period, the mounds of ruins, which form such a characteristic feature of the town, behind which the so-called tombs of the Mamlūks and the "City of the Dead" lie along the Muḳaṭṭam. This vast City of the Dead, the beginnings of which date back to the period of the Conquest, is called al-Ḳarāfa. In the

middle ages it was separated from Fustāt by a wall. A larger and smaller *Qarāfa* (al-Kubrā and al-Ṣuḡhrā) were distinguished, which stretched from north to south parallel to the Muqāṭṭam and the city. Al-Qarāfa al-Ṣuḡhrā lays nearer the hill and corresponds to the modern City of the Dead which stretches as far as the Mausoleum of the Imām al-Ṣhāfi'. On the two *Qarāfas*, their history, tombs and sanctuaries, a monograph was written in 804 (1401) by Ibn al-Zaiyāt entitled *al-Kawākib al-saiyāra fī Tartīb al-Ziyāra fī 'l-Qarāfatain al-Kubrā wa 'l-Ṣuḡhrā* (printed Cairo 1325 = 1907).

4. The Nile-Bank, the Island of Rōḍa and Djize (Gizeh).

The task of clearing up the historical topography of Cairo and the neighbourhood is very much complicated by the fact that the Nile has several times changed its bed since the conquest. At that time, as we have seen, its waters washed the *Qaṣr al-Sham'* and the Mosque of 'Amr, but only a few decades later it had retreated so far back that there was sufficient land left dry between the castle and the new bank to be worth utilising. 'Abd al-'Azīz b. Marwān erected buildings here. The struggle with the Nile goes on through the whole mediaeval period in the history of Cairo. Any methods of controlling the river were at this time quite unknown to the Muslims and their amateurish efforts in this direction had at most but a very temporary success. The Nile then flowed, as has been stated, much further east than at the present day and must also have taken a considerable turn to the east in the north of Fustāt so that great areas of the modern Cairo were then portions of the river-bed. The name al-Kabsh (*Qaṣat al-Kabsh*) is given to that quarter of the town near the Tulūnid Mosque. This Kabsh lay immediately to the west of the *Djebel Yashkur* and was a favourite resort as it lay on the Nile. At the present day it is more than $\frac{3}{4}$ mile distant from the river; and this is a good deal in the plan of a town. The many dried up pools (*birka*) within the modern city also remind one of the gradual shifting to the west of the Nile. First of all, islands arose in the river-bed, then the water-courses which separated them from the banks were cut off from the main-bed; these were only filled with water at periods of flood, then they became *birkas*, till they finally dried up altogether. The areas gained from the river were first of all used as gardens, then finally built on, till now only the ancient name reminds one of the change they have undergone. It is in this way, that the whole area between the modern bed of the Nile and the ancient settlements has arisen within the Muḥammadan period. It is evident that this constant process of change does not facilitate the identification of localities.

At the period of the conquest, there was only one island in the Nile in this neighbourhood, called *Djazīrat Miṣr* or simply al-Djazīra. This island is in its nucleus identical with the modern island of Rōḍa. With Babylon (see above) it formed a single strong fortress and guarded the passage of the Nile. We have no definite information as to whether the *Djazīra* was already connected with *Djiza* also by a bridge in the time of the conquest or only with Babylon. In the time of the Caliph Ma'mūn — this is the

earliest date known — there was a bridge over the whole Nile which was even then known as "the Old" and replaced by a new one. This old bridge must therefore — as is *a priori* probable — date back to the beginnings of Muḥammadan rule. In all the centuries following, this bridge crossed the whole Nile. It was a bridge of boats. According to some statements, the *Djazīra* was at first practically in the centre of the river. The arm which separated it from Babylon soon became silted up however. In the year 336 (947) the Nile had retreated so far that the inhabitants of Fustāt had to get their water from the *Djiza* arm of the Nile. It was at this period under Kāfir al-Ikhshidī that the deepening of the eastern arm of the Nile was carried out, to be repeated several times in the viith (xiiith) century under the Aiyūbids. In 600 (1203), it was possible to walk dryshod to the Nilometer on the *Djazīra*. In 628 (1230) the energy of Malik Kāmil brought about a permanent improvement, though Malik Ṣāliḥ also annually took advantage of the period of low water to deepen the arm of the Nile which gradually became a canal. Why did they wish to preserve this particular channel? The reason is to be found in the military importance of the *Djazīra*. At the conquest the Arabs found a castle here; the Byzantines who were shut in by the Arabs, were able to escape over the *Djazīra*. After the fall of Babylon, we hear nothing further of the island fortress. In the year 54 = 673 the naval arsenal (*al-ṣanā'a*), a dock for warships, was laid down here. This arsenal is mentioned in the papyri of the first century; it was also a kind of naval base. Ibn Tulūn was the first to make the island a regular fortress again, when he thought his power was threatened (263 = 876); but the Nile was more powerful than the will of Ibn Tulūn, and his fortress in the Nile gradually fell into the waters; the remainder was destroyed by Ikhshid in 323 (934); two years later this prince removed the arsenal also to Fustāt and the *Djazīra* became a royal country residence. The island appeared to have become larger in course of time and more people came to settle on it. Under the Fātimids it was a flourishing town and one talked of the trio of towns, Cairo, Fustāt and *Djazīra*. Al-Aḥḍal, the son of Badr al-Djamālī, built a pleasure palace with large gardens in the north of the island and called it Rōḍa. This name was gradually extended to the whole island which has retained it to the present day. Later, under the Aiyūbids, the island became a *Waḳf*. This *Waḳf*-land was rented by Malik Ṣāliḥ who built the third great Nile fortress on it. This new fortress was called *Qaṣat al-Rōḍa* or *Qaṣat al-Miḳyās*. Malik Ṣāliḥ evicted all the inhabitants of the island and razed a church and 33 masjids to the ground. In their place he built 60 towers and made the island the bulwark of his power; this was the reason of his regular dredging operations to deepen the canal separating the island from the mainland. There, surrounded by the Nile (*Baḥr*), he dwelled with his Mamlūks who became known as Baḥrī Mamlūks from their citadel [see BAḤRĪ p. 586]: but even this stronghold in the Nile did not ensure his safety. After the fall of the Aiyūbids the Mamluk Aibak destroyed the fortress; Baibars rebuilt it, but later Mamlūks like Qalā'ūn and his son Muḥammad used it as a quarry for their buildings in Fustāt.

In the ixth (xvth) century the proud citadel of the Nile had fallen to pieces and another dynasty was building on its ruins. Rōḍa never again took a prominent part in history.

At the present day the most remarkable sight in Rōḍa is the Nilometer (*Mikyās*) which dates from the time of the Umayyad Caliph Sulaimān; its erection was completed in the year 97 (715) by Usāma, the minister of finance. The history of this *Mikyās* has been written in a masterly fashion by Marcel who took part in Napoleon's expedition, (*Mémoire sur le Méqyas de l'Île de Roudah in Description de l'Égypte, Etat Moderne*, 2. ed. Vol. xv. cf. also do. Vol. xviii. p. 555 *et seq.* and xviii. 2, p. 466 *et seq.* and M. van Berchem, *Corpus Inscriptionum Arabicarum, Mémoires de la Miss. archéol. franç. au Caire*, xix, p. 18 *et seq.*). Its history, which we owe mainly to Makrizī, is briefly as follows. The building erected in the year 97 (715) had to be repaired in 199 (814) in the caliphate of Ma'mūn and again under Mutawakkil in the years 233 (847) and 247 (861). Up to the latter year, a Copt was in charge of the *Mikyās*, but in this year Ibn Abi 'l-Raddād was placed in charge of this important instrument, the barometer not only of the prospects of harvest but of the prevailing market prices in the city. The office was hereditary in the family of the Banū Abi 'l-Raddād till the Ottoman period. Almost all the Muḥammadan dynasties of Egypt have built around the Nilometer and some of them have left inscriptions. The Turks, French and English (1893) have also been active in preserving this venerable monument. In modern times a new water-gauge was required for the eastern quay-wall of the island. The historic *Mikyās* is like an enclosed well in the centre of which rises a marble column on which the scale is marked in ells (*dhirā'*).

At the present day Rōḍa is much built upon and only in the north are there large gardens. Nothing has come of the French expedition's plan of laying out a European quarter here. Before the regulating of the Nile this would have been a dangerous undertaking, for mediaeval writers tell us of occasional inundations of the island, when the Nile was exceptionally high. The idea, which was good in itself, has been put into practice in a still better situation farther north on the Djazīrat Būlāk.

From the historical point of view, Rōḍa is inseparably connected with Djiza (Gize), with which it formed a defence of the passage up the Nile at the time of the conquest, and during the middle ages. Djiza was certainly not a foundation of the Arabs, but portions of the conquering army planted their *Khiṭaṭ* there as did their companions in Fustāt. On account of its exposed situation to attack from the other side of the river the Caliph ordered Djiza to be fortified. The defences were completed by 'Amr in the year 22 (643). It was probably only a case of restoring or extending Byzantine fortifications. The *Khiṭaṭ* of the tribes were partly outside the fortress which was probably merely a stronghold at the entrance to the bridge. The strongest tribes settled here were the Himyar and Hamdān; in the Masjid of the latter the Friday service was held; it was only under the Ikshshiddids that a Chief Mosque was built in Djiza in 350 (961). Its military importance naturally went parallel with that of Rōḍa and the bridge

over the Nile. This bridge collapsed in the Ottoman period and was only rebuilt by the French. It was afterwards removed and recently a permanent bridge has been built. Djiza itself has always been a flourishing centre. The land behind it is very fertile, and it used to be the chief town of a district (*Kūra*), and afterwards to the present day of a province. The modern province of Djiza comprises the circles al-'Ayāt, Embābeh, Djiza and al-Šaff, the latter on the right bank of the Nile. The place itself had in 1897, 16,000—17,000 inhabitants.

5. The Fāṭimid City, Miṣr al-Kāhira.

The modern Cairo was originally only a military centre, like al-'Askar and al-Kaṭā'i', north of the great capital of Miṣr al-Fustāt. When the Fāṭimids in Kairawān saw the precarious position of Egypt under the later Ikshshiddids, they felt the time had come to put into operation their long cherished wish to occupy the Nile valley. On the 11th Šha'bān 358 = 1st July 969, their general Djawhar overcame the feeble resistance, which the weak government was able to offer him at Djiza, and entered Fustāt on the day following. He pitched his camp north of the city and for seven days his troops poured in through the city. When on the 18th Šha'bān = 9th July the whole army had collected around him, he gave orders for a new city to be planned. Such an important undertaking could not be carried out in those days without first consulting the astrologers as to what would be the propitious hour to begin. The historians tell us that a suitable area had been marked off and all the more distant parts of it connected with a bell-pull, so that at the given moment at a sign from the astrologers work might begin everywhere at the same instant. The bell-rope was however pulled before the auspicious moment by a raven and the building began at a moment when the unlucky planet Mars, the Kāhir al-Falak, governed the heavens. This calamity could not be undone, so they sought to deprive the evil omen of its malignance by giving the new town the name of Maṣṣūriya. As a matter of fact, Cairo does appear to have borne this name till the Caliph Mu'izz himself came to Egypt and from his own interpretation of the horoscope saw a favourable omen in the rising of the planet Mars. The new foundation thus received the name al-Kāhira al-Mu'izziya (*Khiṭaṭ*, i. 377).

The process of expansion of the old city of the Fāṭimids can be reconstructed even at the present day without difficulty on a plan. The best is the French plan of the year 1798 in the *Description de l'Égypte*, because it was prepared before Cairo had been modernised, but the map in Baedeker, after which our sketch map is prepared, also gives a clear idea of the town. In the centre between the northern boundary of Fustāt and Heliopolis ('Ain Shams), there lay at this time the little village of Munyat al-Aṣḡagh, where the caravans for Syria used to assemble. Munyat al-Aṣḡagh lay on the Kḫalīdj, a canal which traversed the whole length of the plain, leaving the Nile to the north of Fustāt, passing the ancient Heliopolis and finally entering the sea at the modern Suez. This canal was probably originally a silted up branch of the Nile, which had been excavated for use as a canal even in ancient times. After the Arab conquest, it was again cleaned out by 'Amr to make a navigable waterway between Fustāt and

the holy cities to supply the latter with corn. It then received the name of Khalidj Amir al-Mu'minin. This Khalidj was closed in 69 (688) to cut off the corn-supply of the anti-caliph in Medina and finally abandoned as a waterway to the Red Sea in 145 (762) in the reign of Mansūr. It was still to remain for a thousand years the water supply of the plain north of Fustāt and formed the water-road, so famed in song, on the west side and at a later period in the centre of Cairo. After the reign of the Fātimid Caliph Hākim, who did much for it, it bore the name of Khalidj al-Hākimī; at a still later period it was called by a host of names of different stretches of it, which are given on the French map of 1798. Instead of flowing to the sea, in the latter centuries of its existence it ended in the Birkat al-Djubb in the north of Cairo and in its neighbourhood. It is only quite recently (the end of the xixth century) that it has vanished from the plan of Cairo. Its course is still clearly recognisable; it corresponds to the broad road followed at the present day by the electric tram from the Mosque of Saiyida Zēnab, or rather from a farther point in the south of Cairo to the northern suburb of 'Abbāsiya (Shārī' Helwān).

The Fātimid city lay immediately south of Munyat al-Aṣḥagh between this canal and the Muḳaṭṭam. Its northern and southern limits are still defined by the Bāb al-Futūḥ and the Bāb Zuwayla. The town founded by Djawhar was rather smaller in compass than the Cairo of the later Fātimid period. At first the open space in the south, where the Mu'ayyad Mosque now stands, and the Mosque of Hākim in the north were both outside the walls. In the west, the Khalidj for centuries formed the natural boundary as did the heights in the east. The main part of the Fātimid city was defined by a broad series of streets running north and south parallel to the Khalidj, connecting the two gates just mentioned with one another and dividing the city into two large sections not quite equal in size. This series of streets is also clearly defined at the present day, though it must have been broader originally. It is still known by different names in the various sections, of which the best known is Shārī' al-Nahḥāsīn. At the present day it is crossed at right angles by one of the main channels of traffic of modern Cairo, al-Sikka al-Djadida, the continuation of the Muski. Its name, "New" Street, proves what must be particularly emphasised to avoid misconceptions, viz. that the Fātimid city had no such main street running from east to west. It only arose in the xixth century.

If Fustāt had been divided into *Khiṭaṭ*, Cairo was divided into *Hāras* or quarters, which is really only another name for the same thing, except that Cairo was intended to be a city from the beginning, while Fustāt grew out of the chance arrangement of a camp. The altered conditions of the period are shown in the fact that the quarters were no longer allotted to different Arab tribes but to quite different peoples and races. In the north and south lay the quarters of the Greeks (Rūm), to whom Djawhar himself belonged. His settling his countrymen near the main gate of the city was probably intentional. Berbers, Kurds, Turks, Armenians, etc. were allotted other portions of the town. Some late-comers were settled in the Hārat al-Bāṭiliya outside the first walls of

the city between it and the Muḳaṭṭam. Lastly the negroes, called briefly *al-'Abid*, who formed a rather undisciplined body, were settled north of the Bāb al-Futūḥ beside a great ditch which Djawhar had dug to defend the city against attacks from Syria. This part of the town came to be called *Khandak al-'Abid* from the ditch and those who dwelled near it.

The splendid palaces of the Caliphs, which are indicated on our map, formed the central portion of the town. We must be careful to distinguish between a large eastern palace (*al-Ḳaṣr al-Kabir al-Sharkī*) and a smaller western one (*al-Ḳaṣr al-Saghīr al-Gharbī*). Their sites had previously been occupied, to the west of the main series of streets, by the large garden of Kāfur, to the east by a Coptic monastery (*Dair al-'Iṣām*) and a small fortress (*Ḳuṣair al-Shawk*), which were used for the building of the palaces. The East Palace was the first to be built immediately after the foundation of the city. On the 23rd Ramaḍān 362 (28th June 993), the Caliph Mu'izz was able to enter it in state. It was a splendid building with nine doors of which three opened on the west part on the main street. This part was 1264 feet in length and the palace covered an area of 116,844 square yards; it lay 30 yards back from the present street, from which one may gather how much broader the latter must have been. On the other side of the street lay the Garden of Kāfur, which stretched to the Khalidj. In it 'Aziz (365—386 = 975—996) built the smaller western Palace also called *al-'Azizī* after him — the exact year is unknown — its two wings stretched up to the street enclosing a broad square into which the street here expanded. As this series of streets passed between the two palaces in the centre of the town here, it was called *Rahbat buin al-Ḳaṣrain*, a name which survived the palaces themselves for centuries and was still in use at the time of the French expedition. The whole street was also known more briefly as *Ḳaṣabat al-Ḳāhira*. The two palaces began to fall into ruins in the Aiyūbid period. The history of this part of the town, and of the great palace in particular of which some fragments still survive built into other houses, has been most carefully dealt with by Ravaisse in the *Mémoires de la Mission Archéologique Française au Caire*, Vols. i. and iii.

As Cairo was from the beginning a military and at first not a commercial city at all, even Djawhar must have taken care to fortify it with walls. These walls were afterwards extended in the reign of the Caliph Mustansir by the commander-in-chief Badr al-Djamālī and the gates built in the form in which they have survived to the present day. That Badr built all the walls, is disputed — perhaps wrongly — by Casanova. Mention is made in later times of a third building of walls in the reign of Saladin. Djawhar's walls were of brick; no trace of them has survived. Even Makrizī knew only of a few unimportant fragments and says that the last remaining portions of them were destroyed in 803 (1400). In spite of Makrizī's admiring statements (i. 377), Djawhar's wall cannot have survived for any very great length of time, for so early a traveller as Naṣir-i Khusrāw (p. 131) describes Cairo as unfortified. Badr's defences which were begun in 480 (1087) consisted of a brick wall with strong gateways of stone, the portions of the walls adjacent to

them being of stone also. Max van Berchem (*Journal Asiatique*, 1891, 443 *et seq.*) has exhaustively studied these walls and gates and called particular attention to the fact that the great gates, which still command admiration at the present day, the Bāb al-Futūḥ, Bāb al-Naṣr and Bāb Zuwailla, were built by architects from Edessa and differ in a rather marked degree from the later fortifications of Saladin, which appear to be influenced by the Frankish style of the Crusading period. We also owe to van Berchem an accurate delineation of those portions of the walls which still survive at the present day, which date from the Fātimid period. The picture we have of the two walls of the Fātimid period is as follows. In the west, the town was bounded by the Khalidj which ran below the walls for 1300 yards and served as a moat. It is a debatable point, whether we may conclude from the street name Bēn al-Sūrēn, which is still in use, that two walls existed here one behind the other. Djawhar's walls were certainly a fair distance from the canal, the space being large enough to allow of pleasure palaces being built on it. There were three (according to Casanova, only two) gates here, from south to north, the Bāb al-Sa'āda, Bāb al-Faradj and the Bāb al-Kanṭara. At the latter, near the northwestern stretch of the walls, there was, as the name shows, a bridge over the canal. This connected the town with the suburb and harbour of al-Maks, on the Nile, the ancient Umm Dunain. On al-Maks cf. *Papyri Schott Reinhardt*, i. 53 *et seq.*; the name appears in the Graeco-Arabic papyrus of the first century; even before the foundation of Cairo, therefore, this was the harbour at which the customs were collected. Al-Maks must have comprised the modern Ezbekiye and the area adjoining it on the north. The northern side of the town must naturally have been the most strongly fortified. Djawhar had a ditch dug here along the wall. The two gates, Bāb al-Futūḥ and Bāb al-Naṣr, built by him, lay more within the town than the modern gates of the same name which only date from Badr's time. The Mosque of Hākim was originally built outside the walls and was first included within the fortified area by Badr. There seem however to be reasons for believing, that Hākim was the first to advance the line of fortifications here as well as in the south and to build new gates (Ḳalkashandi, transl. by Wüstenfeld, p. 70; Salmon (see *Bibliography*) p. 50 *et seq.*). The wall had two gates on the east, the Bāb al-Ḳarrāṭin (afterwards al-Mahrūḳ) and the Bāb al-Barkīya. In this locality Badr's fortification also included the quarters which had arisen after the erection of Djawhar's wall. Finally Badr moved the Zuwailla gate somewhat farther to the south. There were originally two gates. The town as extended by Badr was still anything but large. It may have been about $\frac{2}{3}$ of a square mile in area.

The intellectual and religious life of Cairo was concentrated in the great Mosque, the Djamī' al-Azhar, in which the first service was held on the 7th Ramaḍān 361 = 30th October 971. On the history and importance of this Mosque cf. the article AZHAR by Karl Vollers p. 532. The erection of the Mosque above mentioned outside the northern gates had already been begun in the reign of 'Aziz and was completed by his successor after whom it was called the Mosque of Hākim. The building operations lasted from 393 (1002)

to 403 (1012). After an earthquake, it was entirely restored by Baibars II in 703 (1303), who added the minarets. It was used by the French as a fortress and at the present day is in ruins. Of the other ecclesiastical buildings of the Fātimids only two deserve particular mention: the Mosque of Aḳmar, with its charming stone façade, so important in the history of art (Franz Pasha, *Kairo*, p. 29 *et seq.*). It was finished in 519 (1125), but it was only under the Mamlūks that it received the right of *Khutba* in 801 (1398). The second of these two monuments is the older Djuyūshī Mosque, built quite outside of Cairo on the summit of the Muḳaṭṭam, which was built in 478 (1085) by Badr al-Djamālī (van Berchem, *Corpus*, No. 32; do., *Mémoires de l'Institut Egyptien*, t. ii.). On other buildings and inscriptions of the Fātimids cf. the works of van Berchem just quoted. It is impossible to detail here all their buildings, etc. mentioned in literature. Most of them did not survive the dynasty or survived it for a brief period only.

During the Fātimid period, Cairo was not yet the economic centre for all Egypt which it was to become under the Aiyūbids and Mamlūks. This role was first held, as we have seen, by Fuṣṭāṭ. On the other hand, Cairo was pre-eminently the seat of a splendid court with all its military pageantry. Ibn Ṭuwair and others have given us vivid pictures, preserved in Maḳrīzī, Ḳalkashandi and others, of the ceremonial processions and festivals, the magazines, treasuries and stables, the banners and insignia, the members of the royal household, the various classes of officers of state and court officials with all their punctilious ceremonial. Eye-witnesses, like Naṣir-i Ḳhusraw, confirm these accounts. It must have been a glorious period for Cairo, but was soon followed in Mustanṣir's time by a desolate epoch of anarchy when the economic foundations of its prosperity were destroyed by famine and unrest. A better era dawned on Cairo with the accession of Badr al-Djamālī. Cairo now began slowly to gain over Fuṣṭāṭ in economic importance, a process which gradually became more definite in succeeding centuries.

6. The Citadel and Post-Fātimid Cairo.

Quite a new epoch in the history of Cairo as in that of Egypt dawns with the accession of Saladin and the Aiyūbids (see the article EGYPT). The history of the growth of the city only can be discussed here. Saladin twice played a part in this development by erecting large buildings. Casanova has thoroughly dealt with this process in his *Histoire et Description de la Citadelle du Caire* (*Mém. de la Miss. Arch. Franç. au Caire*, Vol. vi.), though his conclusions cannot perhaps be regarded as final on all points. The material is too imperfect. At any rate he is probably right in saying that Saladin in the first instance in 655 (1170) only restored and improved the fortifications erected by Djawhar and Badr. It was only after his return from Syria when he was at the height of his power, that Saladin conceived the colossal plan of enclosing the whole complex of buildings forming the two towns of Fuṣṭāṭ and Cairo within one strong line of fortifications (572 = 1179). This new foundation was to be commanded by a fortress (*Kal'a*) after the fashion of the strongholds of the Crusaders. This fortress

is the modern Citadel or, to be more accurate, its northern part. In the northwest, Cairo was to be protected by this strong fortress and in the southwest, Fustāt. The east wall of Cairo was to be advanced farther east to the Mukāṭṭam and the entrance for inroads from Syria to be definitely closed. A new wall ran along the hills from the new tower in the north-east, the Burdj al-Zafar, of which traces still exist. It then took a turn westward towards the old city wall, the fortifications of which were to be extended farther south to the citadel. The north wall of Cairo was to be advanced westwards up to the Nile and to run along it to near the Kaṣr al-Shamʿ, which was the extreme south point of the whole system. A wall was to run thence in the east of Fustāt direct to the citadel. The Kaʿa itself was to be the residence of the sovereign. Saladin's trusted eunuch Qaraqušh was entrusted with the task of carrying out this gigantic undertaking; he had previously carried out building operations for Saladin. The huge undertaking was never completed nor did Saladin avail himself of the citadel, but when in Cairo, as a rule, he lived in the old Vizier's palace of the Fāṭimid city. The most important part was the completion of the north wall which was actually built eastwards as far as the Burdj al-Zafar and westwards as far as al-Maks on the Nile. The portion connecting the eastern wall of the Fāṭimid city with the citadel was not completed. The names of several gates in the great wall which was to run from the citadel to the south of Fustāt, have been handed down, but it can hardly be assumed that they were ever built. The wall along the Nile was never begun at all; but it was probably the least urgently required.

These buildings had considerable influence in two directions. After the north wall had been advanced up to the Nile, the broad stretch of land between the Khalidj and the Nile was secure from invasion and the way was paved for an extension of the city in this direction. The Khalidj thus gradually came to be in the centre of this extended city. Through the removal of the forces of defence and later of the court itself to the Citadel, Cairo began to develop in the south also and the union with the northern suburbs of Fustāt, which has been described in section 3, thus came about. This process was not however completed till the Mamlūk period (*Khiṭaṭ*, i. 378 *et seq.*).

The citadel was first appropriated for the use to which it was originally intended as the residence of the sovereign by Saladin's nephew al-Malik al-Kāmil, who was also the first to build a palatial residence here. He entered the new palace in 604 (1207). From this time onwards, with the exception of the reign of al-Malik al-Ṣāliḥ, whom we have already become acquainted with as the builder of the fortress and royal residence of Rōḍa in the Nile, the citadel remained the abode of all the princes and pashas who ruled Egypt till the Khedives went to live in various palaces they had built for themselves in the plain again. It is difficult, however, to draw a picture of the gradual transformation of the citadel, as the most radical changes were made in the Mamlūk period. The present walls still show that we must divide the whole area into two sections, the original north or northeast citadel, the Kaʿat al-Djebel proper of the Aiyūbid period, which was and is still

separated from the Mukāṭṭam by a deep ditch, and, in the south extending towards the town, the citadel of the palaces where the Mamlūks built a complicated entanglement of palaces, audience-chambers, stables and mosques. We must therefore distinguish between the citadel proper and the royal town which adjoined the citadel. Of Saladin's buildings, which lasted 7 years, there remains today only a portion of the wall and the so-called Joseph's Well (*Bir Yūsuf*); the latter is a deep shaft from which Qaraqušh, the architect of the fortress, obtained water. The machinery for raising the water was driven by oxen. A pathway hewn out of the rock leads down to the bottom of the well. The name Yūsuf is not the praenomen of Saladin but commemorates the Joseph of the Bible, legends of whom are attached to other portions of the citadel also. Great alterations were made in the citadel by Baibars and his successors and their buildings again were completely altered by al-Malik al-Nāṣir Muḥammad b. Qalāʾūn, many of whose buildings have still survived, as for example the mosque wrongly called after Qalāʾūn, (erected in 718 = 1318) and remains of his palace in black and white, hence called al-Kaṣr al-Ablaḳ (built 713-714 = 1313-1314). The same prince also laid down great aqueducts to bring the water of the Nile to the citadel, as the wells were not sufficient to supply the increasing numbers of military quartered there. At a later period Kāit Bey took an interest in the citadel again and Ghūrī also laid out a garden here. The Ottoman Pashas built a good deal here also, but they allowed more to fall into ruins. Muḥammad ʿAlī was the first to take an energetic interest in the citadel again; he repaired some of the ancient palaces and built the so-called Alabaster Mosque, the Djāmiʿ Muḥammad ʿAlī, in the Turkish cupola style, the minarets of which give the present citadel its characteristic outlines. It was begun in 1829 and finished in 1857 by Saʿīd Pasha. The restoration of the walls also dates back to Muḥammad ʿAlī.

It was not only in the citadel but in the city lying at their feet also that the Mamlūks erected numerous splendid buildings. The Cairo created by them was practically the Cairo that existed when the French expedition arrived there. A vivid picture of the home of the Mamlūks in the period of their splendour may be obtained from the plan of 1798. A series of splendid monuments stood here partly built on the ruins of Fāṭimid buildings. We will only mention a few that still exist: on the site of the ʿAzīzī palace stood Qalāʾūn's hospital, the Madrasa and tomb of his son Muḥammad al-Nāṣir and Barḳūḳ's Madrasa. There were also numerous Mamlūk buildings on the site of the great East Palace, including the Khān al-Khalīlī well known at the present day. Of other large buildings at this period there may also be mentioned the Mosque of Zāhir, built by Baibars I., of which the massive walls still survive at the entrance to the ʿAbbāsiye, the Mosque of Sulṭān Ḥasan at the foot of the citadel (cf. Herz Bey, *La Mosquée du Sultan Hassan au Caire*, Cairo 1895), of great importance in the history of art, the Muʿaiyad Mosque at the Bāb Zuwayla, only completed after the death of its founder and Kāit Bey's Madrasa; we cannot detail the numerous tombs outside the town proper nor the many other smaller buildings. What a lamentable contrast to

this period of activity in architecture is afforded by what has been done in the Turkish period (since 1517) in the city of the Mamlûks; only a few Konaks for Pashas have been built, a few Sebils and one or two smaller Mosques and Tekîyes. The configuration of the town did not however change so much between 1500 and 1800 as in any earlier period of the same length. In spite of the ravages of their soldiers the city must have flourished and increased under the warrior princes of the Mamlûk period. It must have been a busy and splendid city. But the grave damage done by the Mamlûk system could only be repaired by strong rulers. The Ottoman Pashas were not fit for the task and so Cairo slowly declined till Muḥammad 'Alî and his successors created a new Cairo which gradually became Europeanised.

7. Modern Cairo.

Modern Cairo dates from the period of French occupation (22nd July 1798—25th June 1801). The French scholars were able to make a plan of Cairo as it had existed in mediaeval times. What strikes one most about their excellent plan, is the large number of ponds of not inconsiderable size which were then in the city. These ponds, for example the *Birkat al-Ezbekiye* in the north, and the *Birkat al-Fil* in the south, were at that time only full of water when the Nile was flooded. They were covered with boats on these occasions, which were illuminated at night for pleasure trips. When the water had run off, the bottom soon became covered with vegetation, which withered in the early summer. The origin of these ponds has already been discussed above. The plan shows the confusion of streets which is still usual at the present day in the native quarters. Only the three great thoroughfares, parallel to the *Khalîdj* — one of them the ancient great medium of traffic in the Fāṭimid city — divide the town into distinct sections. The city was divided into 35 quarters (*Ḥara*), which took their names from the chief monuments of architecture in them, from groups of trades, or from particular nationalities settled in them (Greeks, Armenians etc.). There were 71 city-gates. The population was estimated at 250,000—260,000 inhabitants, whose houses numbered 25,000—26,000. There were still gardens lying between the boundary of the city and the Nile. Communication was difficult, and after a riot, the French found themselves forced to make a direct connection between the Ezbekiye and the old Fāṭimid city. It was thus that the modern Muskî (properly al-Mawsikî) arose; the Ezbekiye was also connected with the suburb and harbour of Būlāk on the Nile — now a part of Cairo with 70,000—80,000 inhabitants — by a broad road. Various old buildings were converted into forts, for example the Mosque of Ḥākīm and the Mosque of Zāhir; in al-Kabsh — the western slope of the *Djebel Yashkur* — the Muireur Fort was built and so on. The gradually increasing influx of foreigners (Levantine) which has been going on under the *Khedives* since the French period, and the modernising of the government which requires ministerial offices, have brought about the foundation of various new quarters of the city; the ground between the western boundaries of the town has been more and more built over and at the same time the boundaries advanced on the north side. The new quarters usually took their

names from their founders, for example, the 'Ab-bāsiye, the northern Levantine quarter called after 'Abbās I. (1848—1854), the Ismā'īliye, south-east of the Ezbekiye after the *Khedive* Ismā'īl (1863—1879). This is adjoined on the south by the quite modern quarter of European houses, the Kaṣr al-Dubāra, in which the palace of the English Agent is situated. The Tawfīkiye quarter was laid out under Tawfīk (1879—1892) to the north of the Ismā'īliye. The old ponds are now built over, the Ezbekiye, which takes its name from an Emir Ezbek of the Mamlûk period, was transformed into a beautiful park in 1870, and the finest hotels, the Opera House and other buildings have sprung up around it. A new feature enters the plan of the city in 1889 when the Ezbekiye was connected by a long straight thoroughfare (*Shārī'* Muḥammad 'Alî) with the citadel. Cairo, which is flourishing rapidly, is constantly extending to the north and west. Heliopolis with its huge hotels has already become a suburb of Cairo, in the west the European population has occupied the *Djazīrat* (Būlāk) where the splendid gardens of the royal family have recently been divided up into smaller plots for private owners. A bridge is now being built here. The southern end of the island has long been connected with the east bank (at Kaṣr al-'Ain) by a swing-bridge.

In the south, although still slowly, the city is beginning to advance into the region of the mounds of ruins of the ancient Fuṣṭāṭ. The railway has now brought the health-resort of Helwān so near the city that, like Heliopolis, it is regarded as a suburb of Cairo.

There has thus arisen in the last century out of the cramped and closely built town of the Mamlûks an extensive and spacious Cairo, planned on a magnificent scale by the *Khedive* Ismā'īl. The Levantine quarters are usually built in the South Italian style or after French models. In the most recent quarters, the modern individualistic style is most prominent. A glance at the plan shows by the way the streets run where European architecture has been at work and where the old-fashioned native style survives. Cairo has now over 600,000 inhabitants. It has a governor of its own and in it are all the important government offices. The 'Abdin Palace is used for official receptions, but the *Khedive* lives the greater part of the year in other palaces.

Conclusion: It is only necessary to give a history of the architectural development of the city here as the political history of Cairo will be dealt with in the article *EGYPT* in connection with the history of the country. Further information regarding economic conditions will also be found there. As regards our plans it should be noted that the plan of Fuṣṭāṭ is a reproduction of Guest's plan from the *Journal of the Royal Asiatic Society*, 1907, pp. 49—83, while the plan of Cairo is new, being based on Baedeker's with the inclusion of the results of the researches of Ravaisse and Casanova. Its aim is rather to give a systematic but clear view of the history of the town in its general development than to be topographically accurate.

Bibliography: The main sources are: Maḥrīzī, *al-Khiṭaṭ*; Ibn Duḥmāk, *Kitāb al-Intiṣār*, 'Alî Mubārak, *al-Khiṭaṭ al-djadida*. There are occasional mentions of the city in most of the Arab geographers and travellers. Of European accounts of the town and discussions of the

original authorities, there may be mentioned in addition to those quoted in the text: *Description de l'Égypte, État Moderne* (Text and Atlas); A. F. Mehren, *Cahirah og Kerāfat* (Copenhagen 1869) and thereon *Bulletin de l'Acad. Imp. des Sciences de St. Pétersbourg*, t. vi; Henry C. Kay's articles in the *Journ. of the Royal Asiat. Soc.*, xiv, xviii; C. M. Watson, ib. xviii; E. K. Corbett, ib. 1891; the publications of the Comité pour la Conservation des Monuments de l'Art Arabe, which has been in existence since 18th Dec. 1881; also Ravaisse in *Mémoires de la Mission Arch. Franç. au Caire*, Vol. i. and iii; Casanova do. Vol. vi; Salmon, *Études sur la Topographie du Caire*, *La Kal'at al-Kabch et la Birkat al-fil* (*Mémoires p.p. les membres de l'Inst. Franç. d'Arch. Orient. au Caire*, t. vii. fasc. 1); Butler, *The Arab Conquest of Egypt*; Lane-Poole, *Cairo* (London 1898); Franz Pascha, *Kairo* (*Berühmte Kunststätten*, No. 21); A. R. Guest and E. T. Richmond, *Misr in the Fifteenth Century*, *Journ. of the Royal Asiat. Soc.* 1903, p. 791 et seq.; Max van Berchem, *Corpus Inscriptionum Arabicarum*; Baedeker, *Egypt*⁶. (C. H. BECKER.)

ÇAĞMAK, AL-MALIK AL-ZAHİR SAİF AL-DİN, Sultān of Egypt, was in his youth enrolled among the Mamlūks of Sultān Barkūk. He gradually rose, till under Sultān Barsbey he became Chief Chamberlain (President of the Administrative Council), Chief Master of the Horse, and finally Atābeg (Commander-in-Chief). On his deathbed in 842 (1438), Barsbey appointed him regent for his infant son al-Malik al-'Aziz Yūsuf. The various divisions of the Mamlūks, originating in the bodyguards of the Sultāns Barkūk, Nāsir Faradj, Mu'ayyad Shaikh and Barsbey, were at enmity with one another and their sole aim was to obtain all the wealth and influence they could. In the confusion that arose the only course open to Çağmak was to seize the reins of government for himself. Sultān Yūsuf was deposed, placed in confinement in the citadel, retaken after an attempt to escape and finally taken to Alexandria and kept under a mild form of custody. Soon afterwards the resistance of the governors of Damascus and Aleppo also collapsed; they had been defending Sultān Yūsuf's claims to further their own interests. The Syrian rebels were defeated, the leaders executed and Çağmak's supremacy was assured in 843 (1439). Like his predecessor Barsbey [q. v., p. 666] Çağmak wished to make war on the Christians under pretence of checking piracy on the north coast and therefore sent ships via Cyprus to Rhodes but the Egyptians had to return as the resistance offered by the Knights of St. John, who were well prepared, was too strong for them. In the years 846 (1442) and 848 (1444) the Egyptians again made unsuccessful attempts to conquer Rhodes, and had finally to make peace with the Knights. Çağmak's foreign policy was a successful one; he was on good terms with all Muḥammadan rulers and did not, like Barsbey, fall into the error of causing irritation by petty trickeries. Against the advice of his Emirs, he allowed Timūr's son *Shāh Rukh* to send a covering for the sacred Ka'ba, although this was a privilege of the Sultāns of Egypt (see the article *BAIBARS* p. 588). The populace was still so strongly incensed against the Mongols that they actually attacked an embassy which included one of Timūr's widows. He was also on

good terms with the Ottomān Sultān and the princes of Asia Minor. In his domestic policy, in Egypt itself, he was not quite able to put a stop to the mis-management of the state monopolies [see *BARSBY* p. 667]. Jews and Christians were tormented with strictly enforced petty regulations. He could not restrain the arrogance and outrages of the Mamlūks so that the only way he could protect women from them on the occasion of festivals, was to forbid them to go out. He himself was an exceedingly frugal and pious man, liberal only to the learned, and thought no price too high for a beautiful book; he left but little property behind him on his death. Through his example the morals of the court improved. When, in the year 854 (1453), he felt the approach of death — he was now over 80 years old — he had homage paid to his son 'Othmān whom the Caliph chose to be Sultān. The Emirs and officials of the court and a large multitude of the people attended his funeral, contrary to the usual custom, sincerely grieving at his loss.

Bibliography: Weil, *Geschichte der Chalfen*, v. 215—248; Muir, *Mameluke or Slave Dynasty of Egypt*, p. 149—155; *Manhal al-Šāfi*, Cairo Ms. 1113, i. f^o. 474^b—490^d; Ibn Iyās (Bulāk), passim.

(M. SOBERNHEIM.)

CALATRAVA, Arab. *QAL'AT RABĀḤ*, "Rabāḥ's citadel", called after the *ṭābi*^c and *dākhil* 'Alī b. Rabāḥ al-Lakhmī (cf. Calatayud (Bilbilis) = Qal'at Aiyūb from the *ṭābi*^c and *dākhil* Aiyūb b. Ḥabīb al-Lakhmī) was an important bulwark of Arab power (perhaps built on Roman or Iberian ruins?) north-east of the modern Ciudad Real on the left bank of the upper Guadiana just below the union of the three rivers which form it, the Zancara-Gigüela, Guadiana Alto and Bajo-Azuer, one league north of the modern Carrión de Calatrava. The extensive area of ruins of the ancient Arab Castillo with the town of C. la Vieja would repay more thorough investigation (with pick and shovel also). This Old Calatrava played an important part in the wars of the Emirs of Cordova against Toledo, which was constantly in rebellion, and after its conquest in 1085 as a frontier defence against Castile, till it was itself taken in 1147 by the Emperador Alfonso vii. who handed it over to the Templars, who only held it for 10 years as a frontier fortress of Toledo against Andalusia, when they retired from it on account of the constant attacks of the Almohads (from Morocco). This led to the foundation of the new religious order of Knights of Calatrava in 1158. After the terrible defeat of the Christians at Alarcos [q. v., p. 250] west of Ciudad Real in 1195, the fortress of Calatrava also was taken and destroyed by the Almohads; for the next few years the fortress of Salvatierra was occupied by the Order till it also was lost in 1210. After the brilliant victory of the Christians at las Navas de Tolosa (*waḥat al-ikāb*) in 1212, which broke the power of the Almohads, Old Calatrava was to be rebuilt on the Guadiana; but it was at a spot half a league from Salvatierra, south of the modern La Calzada de Calatrava near Atalaya de la Calzada (3447 feet high) and Puerto de Calatrava, that the still so famous monastery of New Calatrava (Calatrava la Nueva) was founded in 1217; before the splendour of the latter the ancient fortress of the Moors in the north fell totally

into oblivion, so that at the present day there is the greatest confusion between Old and New Calatrava, two places 30 miles apart. Since the beginning of the xixth century New Calatrava also has been abandoned by the Knights and has quite fallen into ruins. Only the name Calatrava has survived in the Order of Chivalry, laicised in 1498, and in the geographical designation of the former extensive lands of the order, particularly in the fertile Campo de Calatrava in the broad valleys of the tributaries on the left bank of the Guadiana, Jabalón and the Tirieafuera, south of the present provincial capital Ciudad Real, founded for the first time by Alfonso the Wise in 1252 as Villa Real, east of the ancient Alarcos, which was given the nobler name of Ciudad Real by John II. in 1420. Cf. also Santiago de Calatrava west of Mártois and Jaen in Upper-Andalusia, which came with Mártois into the possession of the Order on the reconquest.

Bibliography: Madoz, *Diccion. geogr.-estad.-hist.* v. 269—293; Yākūt, ii. 747; Idrisi, *Description de l'Afrique et de l'Espagne*, p. 186 (= 226); *al-Bayān al-Maghrib* (trad. Fagnan), Index; Burke, *Orders of Knighthood* (London, 1858), pp. 201—306. (C. F. SEYBOLD.)

CALCUTTA, or KĀLIKĀTĀ, the capital of the province of Bengal, and, till 1911, also that of British India, situated on the right bank of the Hugli, the most eastern mouth of the Ganges, which is here navigable by the largest shipping. Area, 20,547 acres; pop. (1901), 847,796, being 41 persons per acre. If all the suburbs and also Howrah on the opposite side of the river be added, the total would be raised to 1,106,738. Muḥammadans form about 29%, of whom the vast majority returned themselves as Shaikhs. Pathāns or Afghāns numbered 12,555, Saiyids 6,798, and Mughals only 1,303. Calcutta is a creation of British rule, having been founded by Job Charnock in 1690. It was never under Muḥammadan rule except when captured in 1756 by Sirāj al-Dawla, who attempted to change its name to 'Alinagar. Consequently there are no Muḥammadan buildings of importance. The principal mosque is that built and endowed in 1842, by Prince Ghulām Muḥammad, son of Tipū Sultān. The Madrasa, founded in 1781 by Warren Hastings, receives part of the endowment bequeathed by Muḥammad Muḥsin [q.v.] of Hugli, and in its Arabic department educates more than 300 students, most of whom live in the Elliot Hostel.

Bibliography: *Census Report*, 1901; H. E. A. COTTON, *Calcutta Old and New* (Calcutta, 1907). *Imperial Gazetteer of India* s. v.

(J. S. COTTON.)

ČALDIRĀN, a plain in Ādharbājdžān east of the Lake of Urmia near Tabriz. It is famous for the battle fought there on the 23rd August 1514 in which the Ottoman Sultān Selim I defeated the Šafawid Šah Ismā'il mainly owing to his superior artillery. Šah Ismā'il had to flee, his camp and harem falling into the hands of Sultān Selim; he was only saved from further disaster by a mutiny of the Janissaries who refused to advance any farther and forced the Sultān to return from Tabriz to Constantinople. As a result of this victory, Armenia and Kurdistan came, nominally at least, under Ottoman rule, though in reality the Kurdish Begs ruled practically independently. In the year 1635 there was another battle here between the Turks and Per-

sians, who had been repeatedly trying to regain the frontier lands. On this occasion also the Turks were victorious.

Bibliography: Ritter, *Erdkunde*, ix, 908; Hammer, *Geschichte des osmanischen Reiches*, ii. 412 et seq.; Jorga, *Geschichte des osmanischen Reiches* (Gotha 1911), ii. 331 et seq.

(F. GIESE.)

CALICUT, or KOLIKOT ("cock-fort"), a seaport on the west coast of India, in the Malabar District, Madras Presidency: pop. (1901), 76,981, of whom 40% were Muḥammadans, mostly Māppillās [q.v.] descended from Hindu mothers by Arab immigrants. From an early date Calicut was a great centre of maritime trade. It was visited by Ibn Baṭūṭa (1345) and by 'Abd al-Razzāk (1442), both of whom speak of the security afforded to commerce by its Hindu ruler, the Zamorin, whose descendant still lives here; and it was the first place in India reached by Vasco da Gama in 1498. It contains more than 40 mosques, including the Šhekkindē Paḷli, built over the tomb of Šaiḫ Māmu Kōya, said to have been an Arab with a great reputation for sanctity who came from Egypt in the XVIth century; this mosque is constantly resorted to by Māppillās, for the adjustment of civil and other disputes. Calicut has given its name to calico.

Bibliography: *Madras District Gazetteers. Malabar*. (Madras, 1908). (J. S. COTTON.)

CAMBAY (KAMBĀYA), a Feudatory State in the western part of the province of Guḍjarāt, India, at the head of the gulf of the same name; area, 350 square miles; population (1901), 75,225, of whom 13% are Muḥammadans. The Nawwāb, a Šī'ah by sect, traces his descent from Mu'min Khān, governor of Guḍjarāt, who died in 1742. The town of Cambay (population in 1901, 31,780) was in early times one of the chief ports of Guḍjarāt and at the time of its conquest by the Musulmans in 1298 is said to have been one of the richest towns in India; but the silting up of the harbour at the close of the xviith cent. drove much of the trade to Surat. Cambay is mentioned by al-Mas'ūdī, al-Iṣṭakhri, Ibn Hawḳal and other Arab geographers. It cannot now be visited by vessels of more than 50 tons.

Bibliography: *Imperial Gazetteer of India*, s. v.; Elliot-Dowson, *History of India* (index); for notices of Cambay in Arabic literature, see *Gazetteer of the Bombay Presidency*, i. (Part. 1), 514 et seq.; *Archaeological Survey of Western India*, vi. (London, 1876).

(J. S. COTTON.)

CAMIENIEC, in Ottoman Turkish KAMINÇA, a circle and chief town of a circle in the Russian administrative district of Podolia. It was formerly a strong fortress of the Poles and the scene of many heroic combats between the Poles and the Turks in the frontier wars. In the year 1672, it was taken by the Grand Vizier Aḥmad Paša Köprülüzade, in the reign of Sultān Muḥammad iv, who took the field in person in Podolia. The Ottoman poet Nābī composed his *Tā'rikh-i Kaminča* (MSS. in London and Vienna, and printed in Constantinople in 1281) in honour of Aḥmad. At the peace of Buczacz (1672) Camieniec with Podolia came into the possession of Turkey, who held it till 1699 i.e. to the peace of Carlowicz [q.v.]. In 1795 it became Russian.

Bibliography: Hammer, *Geschichte des osmanischen Reiches*, vi. 290 *et seq.*, 668; vii. 13; Sax, *Geschichte des Machtverfalls der Türkei* (Wien 1908), p. 72; Jorga, *Geschichte des osm. Reiches* (Gotha 1911), iv. 144, 212; Gibb, *A History of Ottoman Poetry* (London 1904), iii. 327. (F. GIESE.)

CĀMPĀNER, a ruined city of India, in Gujārāt, Bombay, lying beneath the hill fort of Pavāgarh. In 1484, Mahmūd Shāh I of Gujārāt, after a long siege, captured the hill-fort from its Rādjput chief, and founded the city, which he made his capital, under the name of Maḥmūdābād Cāmpāner. In 1535, it was pillaged by Humāyūn, and shortly afterwards the capital was transferred back to Ahmadābād. The Bhādar or citadel and the Djamī Masjīd, both built by Mahmūd Shāh with other buildings, still remain in fair preservation, though the whole site is overgrown with jungle, and there are no inhabitants.

Bibliography: Sikandar b. Muḥammad, *Mir'at-i Sikandari*, pass.; *Indian Antiquary*, xliii, 7, and lxii, 5; *Archaeological Survey of Western India*, vi. (London, 1876).

(J. S. COTTON.)

CANNANORE, a seaport on the west coast of India, in the Malabar district of the Madras Presidency; pop. (1901), 27,811, of whom 46% are Muḥammadans, Māppillās [q. v.] descended from Hindu mothers by Arab immigrants. It is of historic importance as the capital of the Āli Rādjā or "lord of the sea" (*āzhi* = 'sea' in Malayālam), who traces his descent from a Hindu converted to Islām about the end of the xith or beginning of the xiith century. The family still resides here, and exercises nominal sovereignty over the Laccadive Islands.

Bibliography: *Madras District Gazetteers. Malabar.* (Madras, 1908).

(J. S. COTTON.)

ČĀRDJŪI, the modern name of the ancient Āmul [q. v. p. 343] on the Oxus. The town appears to have received its present name in the time of the Tīmūrīds; in his account of the events of the year 903 = 1477-1478, Bābur (*Bābar-Nāma*, ed. Beveridge, f. 58) mentions the passage of the river at Čardjū (*Čardjū gūzari*). In the year 910 (1504) the fortress of Čardjū (in the *Šaibānī-Nāma* of Muḥammad Šāhīh ed. Melioranski, p. 197: *Čardjū ka'asi*, in the Persian *Šaibānī-Nāma* of Banā'i, quoted by Samoilovič: *Zapiski vost. old. arkh. obšč.*, xix. 0173: *ka'la-i Čahardjūi*) had to surrender to the Uzbegs.

In the period of Uzbeg domination as in the middle ages, the most important passage of the Oxus was here; boats were always kept in readiness for this purpose; bridges of boats were occasionally built for the passage of large armies as, for example, for Nādir Shāh's army in 1153 (1740). Čardjūi is, however, as far as is known, nowhere mentioned in any authority as a large town in this period, still less as the residence of a prince or governor of importance. When Burnes (*Travels*, iii. 7 *et seq.*) was here in the year 1832, the town was governed by a Kalmuck; the number of its inhabitants was not more than 4000—5000, most of whom led a nomadic life on the banks of the Oxus in the hot season. A picturesque citadel was built on the top of a hill commanding the town. The town was of no importance as a commercial centre, and the wares

exposed in its market were of but little value.

Burnes certainly is more worthy of credence than Joseph Wolff (*Narrative of a Mission to Bokhara*, p. 162 *et seq.*) who, writing in 1844, says that fourteen years previously, i. e. about 1830, Čardjūi had a population of 20,000, but had sunk to be an insignificant place with about 2,000 inhabitants through the inroads of the Khivizes. As long as the ancient caravan route from Persia to Bukhārā through Merv was rendered unsafe by the Khivizes and Turkomans, it is evident that no town of any great size could arise here. In 1879, when Mushketow (*Turkestan*, St. Petersburg, 1886, p. 606 *et seq.*) visited Čardjūi, affairs were in much the same condition as before, although the heir to the throne of Bukhārā (Türe-Djan) now lived in Čardjūi. There were only a few wretched huts in addition to the citadel and the palace (apparently recently built) of the Türe-Djan. The Turkoman robbers ravaged the country almost up to the very gates of the town. The forests, 30 miles from Čardjūi, from which the inhabitants got their wood, could only be made use of under military protection.

In the year 1884, the Turkomans of Merv had to submit to the Russians; the old caravan route was replaced by a railway which reached the Āmū-Daryā in 1886. The importance of Čardjūi, as a result, rapidly increased; the town, which is the residence of a Beg of Bukhārā, has now about 15,000 inhabitants. The Russian town of Čardjūi, built on a piece of ground granted by the Emir of Bukhārā to the Russian government, 12 miles from Old Čardjūi, beside the railway station of Āmū-Daryā, has now 4000—5000 inhabitants and is the residence of a Russian military governor (*Wojenskiy naca'l'nik*). The new railway bridge, opened in 1901, is nearly 1½ miles in length and is the greatest engineering feat of its kind in Russian territory. The town is also of some importance for its shipping; steamers go from here down to Petroalexandrowsk and up to Termez (Tirmidh). Trade is for the most part in the hands of Armenians. Its situation on a railway and at the same time on a great navigable river distinguishes Čardjūi from all other towns of Turkestan; it was therefore proposed in 1894 to transfer the seat of government from Tāshkent to Čardjūi, but this proposal has since been dropped. The summer is so hot that cereals and fruit ripen around Čardjūi earlier than in the other parts of the country; the melons of Čardjūi are regarded as the best in Turkestan.

(W. BARTHOLD.)

CARLOWICZ, in Turkish, KARLOFÇA, a town in Croatia-Slavonia, in the county of Sirmia, with 5490 inhabitants, — almost all Croats and Servs, — on the right bank of the Danube below Peterwardein. It was here that the Peace of Carlowicz was concluded on the 26th January 1699 between Austria, Venice, and Poland on the one side and the Turks on the other. Russia also took part in the negotiations but it was not till 1702 that she concluded a separate treaty of peace. Austria received Hungary — except the Banate of Temeshvar, — Siebenbürgen and Croatia and Slavonia with the exception of the eastern part of Sirmia; Venice received the Peloponnese, exclusive of Corinth, and the whole of Dalmatia, except Ragusa, and in addition the Porte renounced its claim to tribute from the island of

Zante; Podolia with Camieniec [q. v., p. 827] and the western part of the Ukrain was ceded to Poland. A truce was to be observed for 25 years. This treaty was of importance as being the first occasion on which Turkey gave up its claim to the so-called 'gifts of honour' and availed itself of the intervention of European Powers (England and Holland).

Bibliography: Hammer, *Geschichte des Osmanischen Reiches*, vi. 652—678; Jorga, *Geschichte des Osmanischen Reiches* (Gotha 1911), iv. 271 et seq.; Sax, *Geschichte des Machtverfalls d. Türkei* (Vienna, 1908), p. 81.

(F. GIESE.)

CARMONA, a town in Andalusia, 25 miles east of Seville with a population at the present day of 17,000, is the ancient Roman Carmo (probably previously an ancient Iberian town of the Turdetani, but the name is not to be derived from the Phoenician *kerem*, vineyard, as some fanciful etymologists have proposed). As a strong fortress on a height commanding wide plains, it played a part on Caesar's side and afterwards had the right to strike its own coins. In 712 it was taken by Mūsā b. Nušair and henceforth bore the Arabic name *Qarmūna* (pronounced *Qarmōna* in Spain, the modern Carmona). In 763, 'Abd al-Rahmān I was besieged for two months in Carmonā by the 'Abbāsīd rebel al-'Alā b. Mughīth al-Yahsubī, but becoming reckless in desperation he made a sortie and won a brilliant though sanguinary victory (Dozy, *Histoire*, i. 365—367). In 844, the Sevillians fell back here before the Normans. In the time of the rebellions of the renegades against the Emīrs of Cordova (end of the ixth century) it was like Bobastro, (q. v., p. 736) a safe retreat for the rebels. With the extinction of the Umayyads and the decay of the Caliphate of Cordova (Reyes de Taifas, *Mulūk al-tawā'if*), Carmona made itself independent under the Berber dynasty of the Banū Birzāl (Birzēl) which possessed practically only the two strong fortresses of Carmona and Écija (Astigi, Estidja) east of Carmona on the Genil with the lands to the north up to the Guadalquivir: Muḥammad b. 'Abd Allāh 1029—1042, his son Iṣḥāk till about 1054, al-'Azīz al-Mustazhir till 1067, when Carmona fell into the hands of the 'Abbāsid (q. v.) of Seville. In 1091 Carmona became Almoravid, in 1147 Almohad; in 1247 it was taken by Frederick III the Saint of Castile and repopulated.

Bibliography: Yāqūt, iv. 69, reading *Qarmōna* for *Qarmōniya*; Simonet, *Historia de los Mozárabes*, Index. (C. F. SEYBOLD.)

CARNATIC, or **KARNATAK**, a term of varied application in Indian geography. As meaning the country where Kanarese is spoken, it seems to have been applied originally to the Hindu kingdom of Vijayanagar. When the Muḥammadans conquered this kingdom in 1565, they extended the name further south, so that the English erroneously applied it to the Nawwāb who ruled at Arcot, where the language is not Kanarese but Tamil. (J. S. COTTON.)

CASA BLANCA. [See DĀR AL-BAIDĀ.]

ČAWSH, a Turkish word signifying, "usher" "doorkeeper". It was formerly the name of a body of 630 court ushers employed in the various tribunals, who marched at the head of the procession at state ceremonials (*alāi-čawshi*, *diwān-*

čawshi): their chief (*čawsh-bāshi*) was vice-president of the Grand Vizier's court, minister of police, grand-master of ceremonies and introduced ambassadors. He also had command of a company of 200 *gedikli za'im*, who carried orders to the provinces. He also supervised the farming out of taxes during for the lifetime of the purchaser. The same name was also applied to a certain number of musicians drawn from among the pages and wearing the same uniform as the dwarves. In the army the name was given to a body of 330 subordinate officers of Janissaries chosen from the oldest who served as aides-de-camp in time of war and as express messengers in time of peace. They had to carry out the corporal punishments inflicted on officers of Janissaries (*kūl-čawshlar*); their chief, the *bāsh-čawsh* commanded the fifth *orta* of *bölüks* [q. v.]. In the present organisation of the army, *čawsh* is a rank corresponding to that of sergeant of infantry or quartermaster of cavalry or artillery; the *bāsh-čawsh* is the sergeant-major.

Finally *čawsh* is also the name of the best sort of grape grown in Turkey; it is said that this variety was brought to Fontainebleau in France and from it has been produced the variety called *chasselas* (*čawsh-āgha*). Vambéry (*Čaghataische Sprachstudien*, p. 276 and *Etymol. Wörterbuch der Türko-Tatarischen Sprachen* p. 130) derives *čawsh* from the Čaghatai *čaw*, "call, proclamation" so that it must have originally denoted a herald or one who proclaimed a royal command.

Bibliography: M. d'Ohsson, *Tableau de l'Empire ottoman*, vi. 190, et vii. 33, 46, 166, 324; Djewād-bey, *Etat militaire*, t. i. p. 29; Ubicini, *Lettres sur la Turquie*, t. i. p. 451; J. B. Tavernier, *Voyages*, t. vi. p. 21, 80, 228. (CL. HUART.)

CELEBES, in size the largest of the Great Sunda Islands covering an area of 3258 geographical square miles. Like the island of Halmahera, it has the peculiar form of a massive nucleus from which four great peninsulas run, north-east, east, south-east and south respectively. The many archipelagoes (768 geogr. sq. miles) surrounding it form continuations of it both geographically and geologically and connecting links with the Philippines, Moluccas and Little Sunda islands. The island is very mountainous (the highest 10,640 feet) and its plains are few and small so that there are no navigable rivers; it is however surrounded by large and deep bays, that of Bone being 1100 fathoms deep and that of Tomini 1875. The mountains are as a rule in ranges; in the centre they run from north to south and in the peninsulas in the direction of their axes. The middle ranges of the centre are of granite, gneiss and crystalline schists, those in the east are of more recent formation of folded sedimentary rocks and those in the west of old volcanic rocks and Tertiary limestones. In the Minahasa and the south there are great volcanic centres. The numerous lakes, and many more have been dried up, give the island a peculiar stamp. They are either tectonic basins in an area where the original rock still exists like Lake Posso (1000 feet deep; 1600 feet above sea-level), Towuti (30 miles long, 12—20 miles broad) and Matano (1800 feet deep) or of volcanic origin like Lake Tondano in the Minahasa.

As regards diffusion of plants, animals and

men, Celebes holds a peculiar position in the Archipelago. The flora shows a transition stage between the Asiatic and Australian region of the Malay Archipelago. In the animal world the large mammals of Western Asia are lacking, only a kind of ape and four forms of Asiatic, true freshwater-fish being found. On the other hand two forms extinct elsewhere are found, the chamois-buffalo (*Anoa depressicornus*) and the hog-deer (*Porcus babiroussa*). The Australian part of the Archipelago is represented in Celebes by two kinds of marsupials.

The island of Celebes is now wholly subject to the Netherlands and is divided into the residency of Menado, comprising the northern peninsula, the northern half of the centre and the eastern peninsula, and the Gouvernement of "Celebes and its Dependencies", which consists of the remainder of the island. There are still several native principalities on the north and south peninsulas, such as Gowa, Bone and Luwu in the south, but their ruling houses were deposed in 1906 and 1907 without the slightest opposition on the part of their subjects. Others like Tanette, Sopèng and Sidèngrèng have still a kind of self-government.

Celebes remained much longer unknown to history than the other Sunda Islands; it is not for example mentioned in Chinese annals. It was not till 1572 that Malays and in 1532 the Portuguese settled on the coast of Gowa. In the course of the xviith century the princes of the dual Makasar kingdom of Gowa and Tello succeeded in conquering the whole of south Celebes, a part of the centre and of the Little Sunda Islands. In the reign of Tunidjallo (1565—1590) the Muhammadan prince of Ternate, Bābullah, concluded a treaty with them and sought to propagate his religion in Gowa. The first ruler to adopt Islām, however, was Tunidjallo's son, who was converted in 1603 by a Malay named Datu ri Bandang from Mēnangkabau and reigned till 1639 after taking the name Sulṭān 'Alā al-Dīn. His minister Karaeng Matowaya followed his example and Muhammadanism spread rapidly among the many Makasar and Buginese peoples of South Celebes, for the kingdom was at the same time increasing its power considerably.

When the Dutch (after 1607), English (after 1605), Danes (after 1618) and other Europeans began to visit the capital Makasar about this time, they entered into commercial rivalry with the Portuguese, who had long been settled there, and with one another, and tried to gain trading privileges by alliances with the native princes, mainly for the spices of the Moluccas. The Dutch who ruled in the latter islands were not then able entirely to prevent the export of spices to Makasar. The perpetual breaches of contract and occasional murder of Europeans by the Makasars lasted till the second half of the xviith century; Speelman, the General of the Dutch East India Company, in alliance with Bone and Ternate, then succeeded in conquering the heart of the Makasar kingdom in 1667 and 1669 and forcing its princes to sign the treaty of Bangaja, the terms of which were afterwards agreed to by all the kingdoms of South Celebes and until quite recently defined their dependence on the Netherlands. Minahasa was another area more important historically and more highly developed. The Spaniards had settlements here as early as the xvith,

century but they did not enter much into relations with the heathen population of the interior. With the help of the Dutch East India Company the natives succeeded in freeing themselves from Spanish dominion; their quondam allies have remained there to the present day.

The population of the island of Celebes is estimated at about 1,640,000 souls, or including the islands dependent on it, at about 2,000,000, but its composition differs exceedingly as regards density and development if not in race. As Papuan elements do not appear to exist here, the whole population must be regarded as belonging to the Malay-Polynesian group, unless we allow with the Sarasins (see *Bibliography*) a Toala substratum, the existence of which they believe to have proved over a great part of the island. At any rate the still practically unchanged, heathen Toradja tribes in the centre form the prototype. Their relatives on the southern peninsula have through the influence of Hindus and the Hindu Javanese and later by admixture with Malays become relatively highly developed peoples, the Makasars and the Buginese. The tribes on the south-east and east peninsulas appear to be very strongly mixed with the Toala tribes who are physically and industrially at a low stage of development. The population of Minahasa and the surrounding country are of different origin; their language and other characteristics point to a nearer relationship to the Malay peoples of the Philippines, Formosa and Japan. In the commercial centres like Makasar (1059 Eur., 20,178 natives, 4672 Chin. and 141 Arabs), Donggala, Menado (576 Eur., 6669 natives, 2784 Chin. and 500 Arabs), Gorontalo (145 Eur., 5247 natives, 606 Chin. and 327 Arabs), Sindjai (51 Eur., 3578 natives, 108 Chin. and 23 Arabs), Bonthain (155 Eur., 6544 natives, 197 Chin. and 3 Arabs) we find the usual, very mixed population in which the Buginese form the majority; it is only in the larger centres that we find Europeans, Arabs and numerous Chinese.

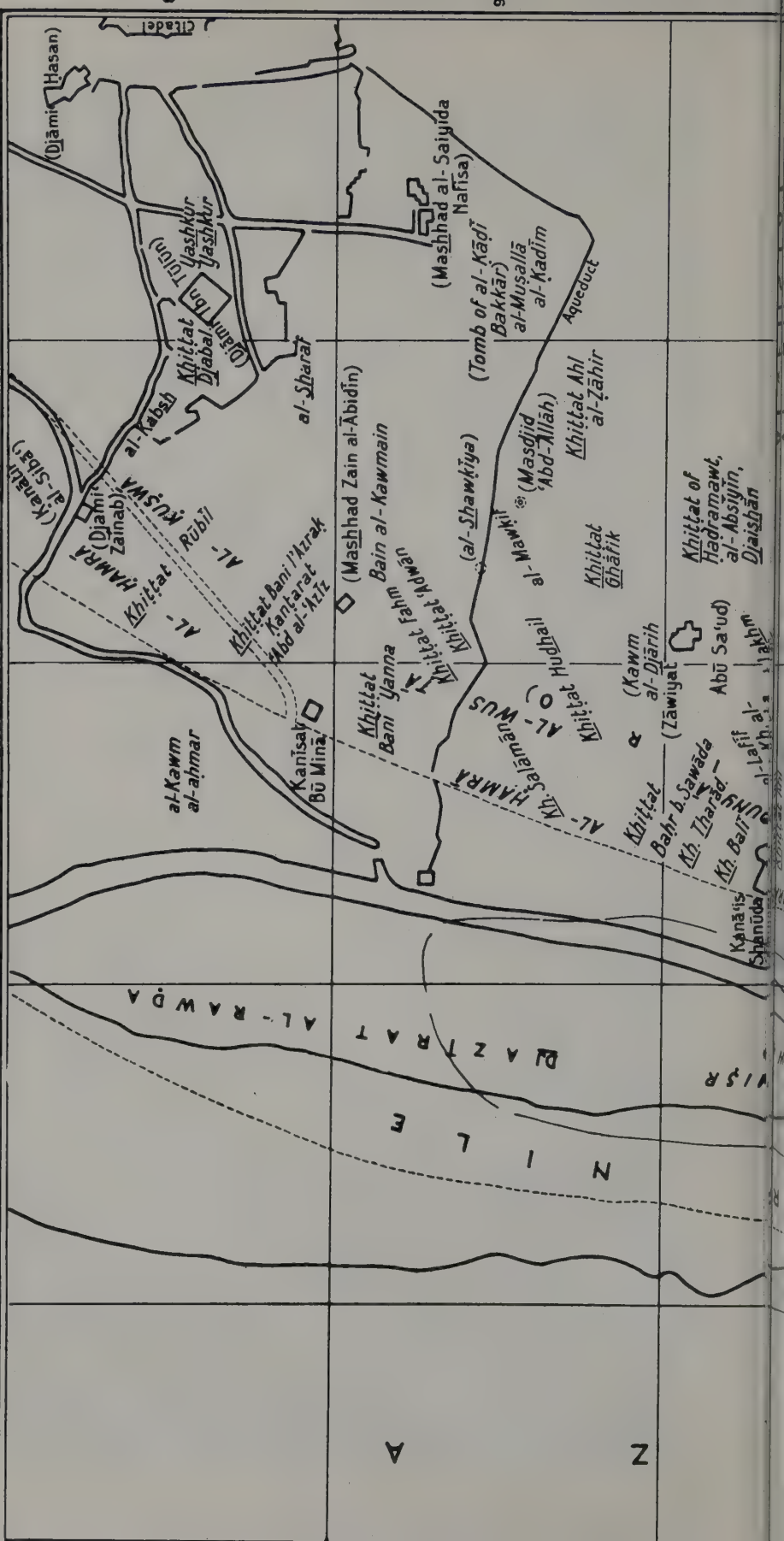
The Toradja are settled agriculturists who sometimes also fish and hunt and in their own industries show themselves very clever, highly gifted craftsmen. Their numerous tribes dwell in settlements, strongly fortified on account of the continual warfare, in the vast forests which cover Central Celebes. Their density is estimated at 2—4 per square mile. The Toradjas near the Buginese kingdoms on the coast have become converts to Muhammadanism, in the North-East Christianity is becoming predominant; the great majority however are still pagans.

The closely allied Muhammadan peoples, the Makasars and Buginese, originally inhabited the southern peninsula, but, being traders and fearless voyagers, they spread over all the coast areas of Celebes and the greater part of the archipelago from east to west. This statement is particularly true of the Buginese. The home of the Makasars is in the west of the southern peninsula, roughly from Maros to Bulukomba including the kingdom of Gowa. The Buginese inhabit the eastern part of this southern end and farther north their lands cover the whole of the peninsula.

The most important of the kingdoms of the Buginese, which were organised on a system of despotic government, were Bone, Wadjo, Luwu and Sopèng, of the Makasars, Gowa, Tanette, and the southern island-group, Saleyer. Besides these

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Brackets signify that the name is later than the period



there were and still are numerous smaller kingdoms, which formed alliances with one another and sometimes also were dependent on the larger kingdoms. The ruler of one of these kingdoms is a hereditary prince or princess; he (or she) is aided by a minister and a *hadat*, a council of the most powerful relatives of the ruler and his vassals; subject princes were also members. The power of a prince depends in a great degree on his personality and is associated with the possession of certain regal insignia; the latter is a manifestation of the animistic beliefs still predominant among these peoples. Next in rank to the royal house is a nobility which has sprung from it through polygamy, a class of freemen and one of slaves, who have now been freed, and bondsmen. The latter were as a rule well treated but like the poorer freemen were liable to be plundered and severely ill-treated by the higher classes.

As throughout the Archipelago, the daily life of the people of South Celebes is influenced by animistic beliefs, somewhat altered by Hinduism and Muhammadanism; but the ancient usages of family law and the law of inheritance have survived more among them than among the other Muhammadans of the Archipelago. The marriage ceremony is, it is true, performed according to Muhammadan rites but the pagan priests (*bissu*) direct the celebrations which follow, often lasting many days; besides princes and chiefs have a good deal of legal control over marriages and divorces. The position of the married woman is a very honoured one; this and their other privileges of inheritance, divorce etc., are due to the many matriarchal customs which still survive among these peoples. It is only in the larger towns that the Muhammadan law of inheritance is becoming more and more followed. The economic position of the Buginese and Makasars is one of the highest in the Archipelago; not only are they excellent agriculturists and horse-breeders but their achievements as weavers, smiths and shipbuilders, their commercial ability, and their skill in navigation and fishing are of a high order. The density of population is estimated at 12 in Gowa, 12 in Tanette and 9 in Bone while under the favourable economic conditions in the districts directly under Dutch rule it rises to 25 per square mile.

The Makasar and Buginese languages are written with an alphabet of their own which is derived from a Further Indian one. Their literature is fairly well developed; among the prose a collection of their laws, *rapang* (Mak.) and *latowa* (Bug.), may be mentioned.

There are important Buginese settlements in the Archipelago on the east (Kutei) and west (mouth of the Kapua and Sambas) of the island of Borneo, in the Riouw Archipelago, on the Little Sunda Islands east of the island of Lombok and in North Sumatra.

The Minahasans, who are now Christians, were divided into tribes, organised on a patriarchal basis, but this has to some extent been altered under the influence of Christian missionaries. With their help and a well developed system of education, they have reached a high stage of civilisation which reminds one in many points of European; they enjoy a fair prosperity and the population is about 16 to the square mile, rising in the centre around Lake Tondano to 36. They live mainly by agriculture, cattle-breeding, fishing and

fish-rearing, by commerce and to some extent by industries. Like so many native industries, the fine plaited and carved work of the Minahasans has disappeared before the imported products of European manufacture.

The exports are: coffee, copra, Muscat-nuts, damarr, tortoise-shell, tripang, edible birds' nests, horses and gold.

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ĆELEBI, a Turkish word, of the later cultured period, the origin and original meaning of which have not yet been definitely ascertained. *Ćelebi* is probably to be derived from *ĉalab* (also written *ĉalāb*) "God"; the latter word is at the present day pronounced *ĉalap* in Asia Minor and, according to an article by K. Foy (*Mittel. des Or. Seminars, Westas. Stud.*, ii, 124), is the only word for "God" among the Yürüks of Asia Minor. In the written

language *çalab* first appears in the viiith (xivth) century among the Turki poets of Asia Minor; that, as is sometimes (by K. Foy also, *loc. cit.*) stated, it is "not unknown to Čaghatai", has not yet been proved by quotations. Melioranski (*Zapiski vost. otd. arkh. obšč.*, xv. 042) quotes from the *Khulāṣa-i 'Abbāsi* (this dictionary is, as Melioranski has elsewhere (*Arab filolog*, p. lix.) shown, extracted by Muḥammad Khōi from the *Sanglak* of Mirzā Mahdi Khān) the statement, that *celebi* is in Greek (*barūni*) a name of God (*ism-i djanāb-i bārī*).

The word *celebi* was used in the Ottoman written language down to the xith (xviiith) century as a title or epithet of persons of princely rank, high ecclesiastical officials (particularly those who were at the heads of Derwīsh orders), famous authors, etc. The first person known to have borne this title is Čelebi Husām al-Dīn (died 683 = 1284), who succeeded Djalāl al-Dīn Rūmī as superior of the Mawlawī order of Dervīshes (*Grundr. der iran. Philologie*, ii. 288). In the poems of the poet Kāsim-i Anwār, born in Ādharbaidjān (died 835 = 1431-1432), *celebi* means "beloved" in the Sūfī sense, i. e. God (quoted by C. Salemann, *Zapiski* etc. xvii. p. xxxiv). Several Turkish princes and rulers in Asia Minor in the viiith (xivth) and ixth (xvth) centuries were called Čelebi, among them all the sons of Sultān Bāyazīd I. (died 805 = 1402). Ibn Baṭūta (ed. Defrémery and Sanguinetti, ii. 270) says that *celebi* "in the language of Rūm" (i. e. in Greek) means "my lord" (*saiyidī* in vulgar Arabic *sidi*). On the other hand *celebi* was only known to the Greeks as a Turkish word, according to a gloss on Phrantzes, *celebi* in the language of the Turks (τῆ τῶν Τούρκων διαλέκτῳ) had the meaning "of noble birth". In the *Khulāṣa-i 'Abbāsi* (in Melioranski, *Zapiski* etc., xv. 042) *celebi* is explained as "writer, poet, reader, initiated, of keen intelligence by nature". The word is similarly explained in Aḥmad Wafīk Pāshā's *Lahdja-i 'Othmāniya* (i. 482), with the additional note that *celebi* in the sense of "skilled in reading" was later supplanted by the word *efendi* borrowed from the Greeks. The quotations from European authors of the xviith century collected by W. Smirnow (*Zapiski* etc., xviii, 13 *et seq.*) do, as a matter of fact, show that *celebi* was then used with the same meaning as the Spanish "Don" and the French "Monsieur", i. e. like the modern *efendi* (from the Greek αὐθέντης). *Efendi* seems to have come into use as an epithet of poets and scholars in place of *celebi* about the end of the xviith and beginning of the xviiith century; it would be of importance to investigate (from the narratives of European travellers and other sources) whether it was not till then or previously, that *celebi* was supplanted by *efendi* in the language of Ottoman society. Such an investigation has, as far as I know, not yet been made.

Apart from the religious meaning which it has retained to the present day (it still denotes the highest rank in the Mawlawī Order; the superior of the order is called *celebi-efendi*), *celebi* seems to have had approximately the same meanings as the Persian *mīrā* (from *Emīr-zāda*), which was applied to princes of the blood as well as to nobles and gentlemen, to prominent scholars as well as to humble writers. At the present day *celebi* in opposition to *efendi* is only applied to gentlemen who are not Muḥammadans (particularly Europeans); Christian and Jewish ladies call their

husbands by this title; in one modern Armenian dialect the bride has to address the bridegroom's brother as *celebi*. In its earlier general meaning of man of culture, gentleman, the word has only survived in proverbs such as *sen celebi men celebi ati kim kaşkar* "Thou art a gentleman, I am a gentleman, so who shall curry the horse", or the Arabic *ḥalebi celebi ṣḥāmī ṣḥūmī mişrī ḥarāmī* "The native of Aleppo is a gentleman, of Damascus a bird of ill-omen, of Egypt a thief" (Kremer, *Mittelsyrien und Damascus*, Vienna, 1853, p. 95).

Aḥmad Wafīk Pāshā has proposed an explanation of the words *celeb* and *celebi* in his *Lahdja-i 'Othmāniya* (l. c.) which has been adopted by many European Orientalists also. In the time of Čingiz-Khān the Tatars and Eastern Turks were first taught to read by Christian priests, i. e. made acquainted with the art of writing; the Turks therefore at this time adopted besides the "Chinese" *tengri* and the Old Turkish *oghan*, the word *čalipā* (Syr. *čalibō*, Arab. *čalīb*) also, which properly means "crucifix" as a name for God; for the same reason the word *celebi*, properly "worshipper of the crucifix" retained the meaning of an "educated man, one able to write". The order in which Redhouse (*Lexicon*, p. 728) gives the various meanings of the word *celebi*, is based on this explanation: "originally, in Tartary" the word is said to have denoted a Christian priest or "worshipper of the crucifix", "next in Turkey" — a prince, "next", "a man of letters, a Muslim doctor of law and divinity", "later still" a "gentleman of the pen", "ultimately" a "non-Muslim gentleman".

With Aḥmad Wafīk Pāshā, Baron Rosen (*Zapiski* etc., v. 305 *et seq.*; xi. 310 *et seq.*) supposes that the words *celeb* and *celebi* are to be regarded as relics of the missionary activity of Syrian (Nestorian) priests; but this activity must be placed in a much earlier period than the xiiith century; both words were brought from Central Asia to the west by the Saldjūks. He argues that the fact that neither of these words has as yet been found among the Turks of Central Asia or even among the Persian Saldjūks, is of no importance as these areas have not yet been at all fully investigated.

Another etymology was proposed by Baron Tiesenhausen in 1898 (*Zapiski* etc., xi. 307 *et seq.*). *Čelebi* is, he suggests, to be derived from the Arabic root *čalb* "to bring", "import" (whence *djalab*, "imported goods", *djalīb* "slave"); the *celebi* as "officials able to write" are to be compared to the *djalab* (plur. *djūlbān*) mentioned by Kuṭb al-Dīn (*Die Chroniken der Stadt Mekka*, ed. Wüstenfeld, iii. 188 *et seq.*, 242), who formed a separate regiment in Egypt in the Mamlūk period, skilled in reading, writing and all the arts, and were frequently called upon to fill the highest offices.

In learned circles this etymology has found no favour; as Baron Rosen remarks, such an explanation would only be justified if it were first proved that there was no connection between *celebi* and *çalab* "God".

In the article written some years later by P. Melioranski (*Zapiski* etc., xv. 036 *et seq.*) this connection is expressly emphasised, but with the observation that both words must have come to the Turks in their present form, as such a word-formation (with the addition of the termination *ī*) is not known in Turkish. The Christian origin of both words suggested by Aḥmad Wafīk is "probable but not more"; on the other hand, in opposition

to Baron Rosen, it can safely be maintained that they first appeared not in Central Asia and not under the influence of Nestorian priests but among the Turks of Asia Minor, probably through the influence of their Christian neighbours.

W. Smirnow, again, (*Zapiski* etc., xviii. 1 *et seq.*) tries to prove that *celebi* has no connection with *çalab* but is the Greek *καλλιεπής*; "speaking, singing or writing well"; even among the Byzantine Greeks this word had taken the meaning of "educated, distinguished gentleman", with which meaning it was borrowed by the Turks.

The latest discussion of the origin of the words *çalab* and *celebi* is by N. Marr (*Zapiski*, etc., xx. 99 *et seq.*). His investigation is based on the use of the word *celebi* among the Derwishes of Asia Minor, emphasised by Baron Rosen and on the philological evidence adduced by Melioranski that *celebi* could only be derived from *celeb* by a non-Turkish people. According to N. Marr, the origin of both words is to be sought for in Kurdish, where the words *zeleb* "God" and *zelebi* "nobleman" also "wandering singer" are still to be found. The word *zeleb* is not Iranian, but must be considered a relic of the pre-Iranian language of the Kurds. This language belongs to a branch of the family called "Japhetic" by the author, closely connected with the Semitic family. The Kurdish *zeleb* goes back to a "South Japhetic" *kerb* or *kereb*, from which arose the Aramaic *zalem* and the Arabic *ṣanam* in Semitic. All the meanings, in which the word *celebi* was used by the Turks in Asia Minor in the viiith (xivth) century, were already possessed by it previously among the Kurds. Its original meaning was "follower of God" (*zeleb*); *celebi* was also the earlier name of the sect now known as Yazidi (from the Persian *izad* "God"). Kurdish paganism has exercised an unmistakable influence on the religious life of the Muḥammadans generally and particularly among the Derwish orders of Asia Minor; the Kurdish sect, widely disseminated in Persia at the present day under the name of *ahl-i ḥaḳḳ* or *ʿAlī-ilāhī*, may be mentioned as proof of this. The fact that there is at the present day a village called "Çelebiler" (the *celebi*) not only near Siwās in Asia Minor but also in Russian Armenia (in the province of Jelisawetpol), is also important.

Should the question again be taken up from the other side, it ought perhaps to be taken into account that in the Şūfī poet Kāsim-i Anwār it is not the followers of God who are called *celebi*, but God himself as the "beloved" in the Şūfī sense. Perhaps also the word-formative ending *i* may not be so foreign to Turkish as Melioranski has supposed. Max van Berchem (in a private letter) has called the attention of the writer to the name Alpī (apparently for Alp "hero") among the Turkish Ortuḳids in Mesopotamia (vith—viiith = xiith—xivth century) and to Çaghri, probably identical with Çakır "Sparrow-hawk" among the Salḳūḳs and Çarāḳhānids. (W. BARTHOLD.)

ÇELEBI EFENDİ; title of Mawlānā Hunkiar Djalāl al-Dīn [q. v.].

ÇELEBI ZADE, ÇAŞIM EFENDİ İSMĀʿİL, *Shaikh al-Islām* and Turkish historian, son of the Raʿīs-Efendi Küçük-Çelebi whence the name by which he is known; he was first of all a judge and teacher of law, was later appointed historiographer to the Ottoman kingdom in place of Rashīd (1130 = 1717), became successively *Ḳāḍī* in Brusa

(1152 = 1739), Medīna (1157 = 1744), and Constantinople (1161 = 1748) and finally *Shaikh al-Islām* (1172 = 1758), which office he held till his death eight months later. His history (printed at Constantinople in 1153 = 1740) covers the period from 1135—1141 (1722—1728); his *Dirwān* contains poems in praise of the Sultāns Aḥmad III. and Maḥmūd I., occasional verses on the more important events of the period 1127—1155 (1716—1742) and 88 Ghazals.

Bibliography: Hammer-Purgstall, *Gesch. der osman. Dichtkunst*, iv., 196; Gibb, *History of Ottoman Poetry*, iv., 74 *et seq.*

(CL. HUART.)

ÇENDERELİ, the name of a family, five members of which in practically unbroken succession held the office of adviser — or to give its later title, Grand Vizier — to the first Ottoman Sultāns. The statement that ʿAlā al-Dīn and Sulaimān, the brother and son respectively of Urḳhān were the first Grand Viziers, is certainly a later fiction, the object of which is to show that the office of Grand Vizier was already in existence in the earliest period of the Ottoman kingdom. The statements of the older, still unpublished Ottoman historians regarding the Çendereli family show considerable divergence. Our information regarding its origin and first representative *Ḳara Khalil Çendereli* is particularly defective. Of its origin we know nothing. Besides the reading *çendereli* we find *ḍjendereli*, *çenderli* and *çandārli* also³ in older vocalised texts. Whether these forms show that the family belonged to the Çandārli tribe or merely that they originated in the district of this name (which still survives in the Wilāyet of Aidin), cannot as yet be ascertained. At any rate, the family, which was related to *Shaikh Edebālī*, must have been so influential that it seemed advisable to the shrewd Ottoman Sultāns to attach the Çendereli to them as they did the families of Köse Michael and Evrenos, who also were not Ottomans. It may well be presumed that the Çendereli, in addition to their influence, also possessed qualities of statesmanship in a high degree although their merits in this respect are not so frankly recognised by the earlier historians.

Whether *Ḳara Khalil* had already played an important part in the reign of Urḳhān and whether the foundation of the corps of Janissaries was his idea is quite as uncertain as the rest of the history of the beginnings of the corps of Janissaries. The old anonymous writer, whom I am about to publish, makes him first appear in the reign of Murād. According to him, it was not *Ḳara Khalil* but *Ḳara Rustem*, the *Ḳaramānian*, who suggested the foundation of the corps of Janissaries. It seems certain that *Khalil* was *Ḳāḍī* of Biledjik in the reign of Urḳhān and under Murād, *Ḳāḍī* of Iznik, thereafter of Brusa and finally became *Ḳāḍī-ʿAsker*, before he was created a Pasha and as such took the name *Ḳhair al-Dīn*. He is said to have died in 1386 when nearly a hundred years of age. Neither he nor his institutions found particular favour among the older ʿUlamās and still less did his son and successor ʿAlī Pasha. The latter flourished in the reign of Bāyazid Yıldırım in whose various campaigns in Europe and Asia Minor he took an active part. He appears to have been, both as a statesman and as a soldier, the greatest of the Çendereli; but he was not too particular about the means he used to obtain his

ends. The older historians condemn many of his innovations; he is generally reproached with indulgence in unnatural vices and drunkenness and with having been responsible for the vices to which Bāyazīd also was addicted. After the battle of Angora (1402) he attached himself to Prince Sulaimān and died soon after the latter's death in 1411.

His son Ibrāhīm joined Muḥammad I. in the war against Mūsā and after Muḥammad's death remained Grand Vizier for several years under Murād but had occasionally to share the authority with several other viziers. He was employed in the negotiations with the Byzantine Emperors. Thus arose the close relations between the Çendereli and the Byzantine court, which were to prove so fatal to Ibrāhīm's successor Khalil Pasha.

The latter spent most of his life under Murād II. and it was through him that Murād again took up the reins of government which he had yielded up in favour of Muḥammad, when the incompetence of the young prince became apparent. Although Muḥammad had a grudge against him on this account, he confirmed him in the office of Grand Vizier after Murād's death. Khalil Pasha was accused of being friendly to the Greeks and of having taken bribes to prevent the conquest of Constantinople. Certain it is that Muḥammad suspected him of this and therefore had him executed shortly after the taking of Constantinople in 1453.

With him the power and prestige of the family passed away, though his son Ibrāhīm Pasha was appointed Grand Vizier to Bāyazīd II. in 1497 and held the office till his death in 1499. After him we hear no more of the Çendereli.

Bibliography: Hammer, *Geschichte des Osmanischen Reiches*² (Pest 1834), vol. i., repeated references. The early Ottoman historians who have been utilised for this article are not yet published. (F. GIESE.)

ÇEREK, a corruption of *čehāryek* = $\frac{1}{4}$, in Turkish has the special meanings of a quarter of an hour, or a coin, which is also called *Beshlik* [q. v. p. 709]. (F. GIESE.)

ÇERKES, MUḤAMMAD PASHA, Grand Vizier of Turkey under Murād iv. in 1033-1034 = 1624. He was brought up in the Imperial Seraglio and after being Siliḥdār of the Sulṭān was appointed Governor of Syria. As Grand Vizier he conducted the war against Ābāza Muḥammad Pasha [q. v. p. 6] and died, after defeating him, in Tokat 1034 (1624).

ÇERKESES (CIRCASSIANS) is a general name for a group of peoples who formerly inhabited the northwestern Caucasus (the Kuban territory) and a part of the east coast of the Black Sea from the Taman peninsula southwards almost as far as Abkhāzia. Of these tribes, which were much more numerous before the Russian conquest of this area, only insignificant remnants remain; most of them migrated to Turkey or rather Asia Minor during the war or at the conclusion of it.

Like most peoples of the Caucasus, the Čerkeses have been known in Europe by very different names in the course of centuries. It is only recent research that has brought order into the chaos by giving us the names used by these peoples themselves. The ancients knew the Čerkeses as *Σινδοί*, *Κερκέται*, *Ζιγχοί*, *Ζυγοί* etc. The name they themselves use is Adighe (Adzyghe). The Adighean

people, according to Lulier, whom I follow here as the best authority on the Čerkeses, was divided into the following tribes:

- | | |
|-------------|-------------|
| 1. Abadzekh | 6. Mokhosh |
| 2. Shapsug | 7. Kemgui |
| 3. Notkuadj | 8. Khatukai |
| 4. Kabertai | 9. Bzhedukh |
| 5. Beslenei | 10. Zhan. |

In addition there were the Čöbein, Khegaik, and Khetuk (or Adali) but they have long been either merged in other tribes or exterminated by war and pestilence.

The Adighe formerly dwelled on the north and south slopes of the western main chain i. e. the left bank of the Kuban and its tributaries and the coast of the Black Sea as far as the river Shakhe. The few remnants of them, that survive in the Caucasus, still dwell with Tatar tribes, Ossetes, Četens and Russians (chiefly Cossacks) as their neighbours practically in their ancient territory: the Kabardin main branch in Great and Little Kabarda (Terek territory), in the valley of the Malka, the Baksan and the Čerek, the upper course of the Kuban, the Aksaut and the Zelenčuk, as well as on the right bank of the Terek, where it turns from a northwesterly to an easterly direction. The following tribes live in the south of the Kuban territory: Abadzekh, Bzhedukh, Besmenew, Shapsug, and Natukhal. There are also some Čerkeses on the Black Sea near Tuapse: in all about 200,000.

With the Abkhāz and the Ubek̄h, who have all emigrated, the Čerkeses form the northwestern branch of the Caucasians proper. Of all their languages only the Kabardin and the Abkhāzian have been made known to us, by Lopatinski and Uslar; of the others we have only isolated and quite inadequate notices. The Adighe proper, according to Lopatinski, may be divided into three dialects: 1. Lower Adighe (Klak̄h), to which Lulier has given the name "Common" Čerkesian, 2. Middle Adighe (Besleneyewian) which forms a link between Lower Adighe and 3. Kabardin (Upper Adighe). The phonetic character of Čerkesian is unusually harsh: it has many gutturals and sharp hissing aspirates; the weak and strong glottal stop are found in almost every word and the broadened *t* does not contribute to the euphony of the language. Very emphatic sounds are even frequently found at the beginning of a word (*sse* = I, *dde* = thou, *sse* = you).

The grammar is very peculiar and can hardly be fitted into any of the known schemes; certainly not easily into the latest, that of Finck's in his *Haupttypen des Sprachbaus*. The prefixing of the pronominal root and the strong development of moods and tenses are characteristic of the verb: the relations of the nouns to one another which we express by declension or prepositions are expressed by elements quite loosely attached.

The Čerkeses had and, strictly speaking, still have only an oral literature. They had no alphabet; it was only after the Russian conquest that the Russian alphabet was adapted to their language; at the same time a modest attempt was made to found a written literature.

The Folklore of the Čerkeses consists mainly of two classes, the Nartensaga (heroic legends) which they have in common with other Caucasian peoples, e. g. the Ossetes (it has not yet been ascertained which has borrowed it) and heroic-historical ballads.

We have very little reliable information on the history of the Čerkesses. Such as there is, has been handed down by oral tradition only, mainly in ballads and, as is natural among a people of such a warlike disposition, it has been interpreted in a very personal fashion. Schora-Bekmursin-Nogow has collected and published the historical traditions of his people (see *Bibl.*); but there is not a word of it which can be taken without great caution. It is certain that the Čerkesses have frequently played a part in the current of events, north of the Caucasus, but what is truth and what is fiction in their traditions, it is impossible to ascertain. The Warāgo-Russians of the Tmutarakan principality on the Taman peninsula, at any rate, came into contact with the Čerkesses at quite an early period (967).

As far as has yet been ascertained, the Čerkesses appear to be anthropologically a mixture of a fair northern race with a dark southern. Pantiuchow regards the typical representatives of the race as subdolichocephalic (index 78-79), among whom there are more light- than dark-eyed. But as has been stated, they are strongly mixed with a dark broad-headed stock. They are described as handsome men, though some observers say that the beauty for which the women are renowned, is over-rated. There is really some truth on both sides, for, as among all Caucasians, we find handsome individuals beside others who have no particular claims to beauty. The export of girls to Turkey which has been going on for centuries must naturally bring about a degeneration of the race.

In former times the Čerkesses practised only cattle-rearing and, to a smaller extent, agriculture. Their horses were and still are famous. Their chief food — the frugality of the Čerkesses is proverbial — was a kind of polenta made of millet. Meat was but little eaten and that only at sacrificial feasts. They made their own cloth and their *burkes* (felt cloaks), in addition to articles of leather which their women were fond of embroidering with gold and silver. Their houses, which as a rule contained only one room, were built in groups. There usually was a room attached to each house for guests.

Hospitality was and still is a sacred duty among the Čerkesses. Among the tribes with a feudal organisation it was mainly the chiefs and nobles who had the right to exercise hospitality. The guest is even regarded as a member of his host's clan as far as the right of protection is concerned, so long as the latter does not give him over to another *kunak* (host). The host is responsible with his life and property for the safety of his guest.

Some tribes in earlier times had a feudal organisation. The Notkuadj, Šhapsug and Abadzekh had no chiefs but only nobles while among the other tribes the government was in the hands of princes; these nobles, however, are said to have possessed more power than the princes of the other tribes. Under the influence of Islām which was brought by emissaries from Turkey, the feudal system has been broken down; as early as 1826, Hasan Paşa, the Seraskar of Anapa, took away the privileges of the nobles of the three tribes above mentioned.

The people were divided into four classes: 1. Pshə (Pça) princes, 2. Uork (uorkkh) nobles, 3. Tlokotl who had to obey the Pshə's and Uork in certain respects, and 4. Pshitl (Pçotl) = Serfs. Islām with

its democratic tendencies struck the first blow at this organisation. Bell appropriately called the Muḥammadans among the Čerkesses of his time "Radicals".

The Čerkesses are nominally Muḥammadans; there are also a few members of the Orthodox Church amongst them. Islām is not yet 200 years old among them. It was introduced by the Krim Khāns and was first adopted by the Kabardins. At an earlier period Christianity appears to have been propagated amongst them; at least the ruins of churches and certain customs point in that direction. Neither of the religions professed by them are deeply rooted, any more than among the Ossetes. The old heathen religion retained the firmest hold among them, as is still the case to-day among the Ossetes. The following gods were worshipped: Sozeris, the protector of crops, whose feast was held in December practically at our Christmas; Akhin, the protector of cattle; Zeigut who watched over their raids and military enterprises; Mezitkh, the god of huntsmen and the chase, who rides on a boar with golden bristles; Yemish, the patron of shepherds; Tlepsh, the god of smiths — oaths are usually taken in his name —; Khepeguash (sea-nymph); Pseguashakh (water-nymph) worshipped for rain; Khäteguash, the protectress of gardens; Tlokhumi and Sheberis, who are mentioned in prayers after Sozeris (are they perhaps merely secondary presentations of Sozeris himself?); Khakustash who is a kind of patron god of the tribe among the Natukhazh and the Shapsug, but also protects the oxen used to plough with; Kodesh is represented in the form of a fish and rules the sea; Pshishane, Thakhaleik and Thakofeshu correspond somewhat to the Lares and Penates; Meriem, protectress of the bees; she is also represented as mother of the Great God (obviously a transformation of a pre-Christian deity under Christian influence); harvest-festivals also are dedicated to her; Shible, the god of thunder and tempest, to whom those slain by lightning are sacred; and Thā, the supreme god.

The Čerkesses had neither temples nor churches. Prayers were offered up and sacrifices made in sacred groves or under sacred trees. Nor was there any proper priestly class; the sacrificial ceremonies were carried out by an old man elected for life for this duty.

Justice was formerly administered according to traditional custom (*adat*). There was no separate caste of judges, at least not among the Shapsug and Natukhazh. A declaration of innocence on oath used to be accepted; but as perjury was not uncommon, the whole structure of this system of customary law fell to pieces. Society required blood-vengeance for murder as an absolute right and duty; it was however also possible, though difficult, for the murderer to escape blood-vengeance by payment of a fine: the fines prescribed were fixed by the social position of the injured individual. The absence of any limitation of time after which vengeance could not be taken, gave rise to endless vendettas.

A wife was obtained by purchase. If the consent of the bride's parents could not be obtained she was usually carried off by force, as was also done when the bride herself was unwilling. A pretended carrying off of the bride by force still forms an essential part of the marriage ceremony.

As a rule a newly married pair do not appear

in public with one another till after the birth of the first child. Their code of sexual morality is a very strict one. On the wedding-night the bridegroom opens with his *kindjal* the leather corset of the bride which she has worn since her childhood without ever taking it off.

One of the most striking features of Circassian life was the *Ataliğ*, i. e. the custom of handing children over to strangers immediately after birth to be brought up (the boys till their 17th—18th year and girls till their 15th—16th year). The foster-parents were treated with great reverence, and held a position almost superior to the actual parents. This custom created a kind of foster-kinship, which contributed considerably to the unity of the Circassian tribes. A fugitive who succeeded in touching with his lips the breast of the mistress in the house of a stranger, thus became a member of the family and the head of the house was responsible for his safety. This is probably a point from which one may understand and explain the social and family relations of the Caucasian peoples.

Another factor which contributed to the unification of the Çerkeses was the system of swearing brotherhood, in which the touching the breast of a woman also played the main part; a man universally held in high esteem stepped forward from the one group of those swearing brotherhood while a woman came forward from the other group and offered the man her breast; the ceremony was completed by an oath on the *Kor'an*.

The Çerkeses were in many ways the teachers of their neighbours. Not only was the masculine dress (sheepskin cap, felt cloak, Çerkeska i. e. overcoat) imitated, but in part also (by the Abkhāz and Ossetes for example) the feminine, i. e. the corset, chemise, trousers, upper garment with a deep opening on the breast, girdle and the high cylindrical hat. This dress is now rapidly disappearing as everything is in a state of transition. It may also be supposed that the social organisation and particularly the ancient heathen religion of the Çerkeses exercised a deep influence on their neighbours.

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and tribes of the Caucasus (Tiflis): in vol. xii. of the latter there is a short Kabardin grammar with glossaries (in Russian). (A. DIRR.)

ÇESHME, a Persian word meaning "source, fountain" which has passed into Turkish with the same sense. It is the name of a market-town in Asia Minor with a wide and safe natural harbour on the Mediterranean coast, at the entrance to the Gulf of the same name, at the north-western extremity of a peninsula opposite the island of Chios. It is the chief town of a *kağā* in the sandjak of Smyrna, Wilāyet Aidin. The town has 5550 inhabitants of whom 4000 are Muham-madans and 1000 Orthodox Greeks; there are 5 mosques, 14 Greek churches and 1 synagogue. The present town, which is quite modern, occupies the site of the ancient harbour of Erythrae, now called Rythri. There are hot-springs at Iliđja.

A Russian fleet of nine ships of the line and seven frigates, divided into three squadrons commanded by Spiritoŭ, Alexis Orloff and Elphinstone, which had sailed from Kronstadt to aid the revolted Mainots, attacked the Turkish fleet here, consisting of two corvettes, fifteen galleons, five shebeks and eight galleys, commanded by Kapūdān-Pasha Hüsām al-Din and Captain Djezā'irli Hasan. The Russian and Turkish flagships both caught fire at the same moment and those of the crew, who could, saved themselves by swimming (11th Rabī' i. 1183 = 5th July 1770). The remainder of the Turkish fleet was set on fire the following night. This defeat of the Turks at Çeshme was the fore-runner of the Peace of Kainardje.

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CEUTA, a maritime town in Morocco on the Strait of Gibraltar, 10 miles south of Gibraltar, 40 north-west of Tetwān and 140 north of Fas (Fez), with 9694 inhabitants; Lat. 35° 54' N. Long. 5° 18' W. (Greenw.). It is fortified and is the most important of the Spanish *presidios*.

Ceuta is built on a peninsula running from west to east terminating in a rocky mass (Djebel al-Mina) surmounted by a lighthouse. The peninsula itself is dominated in the centre by the Monte del Hacho which rises to a height of 600 feet. The town is divided into two parts, the old town, "Ciudad Antigua" which lies in the hollow of the isthmus and the modern town, Almina, rising like the tiers of an amphitheatre up the slopes of Monte del Hacho. Beyond the isthmus the land rises to form a large plateau cut up by ravines, which in the north descends abruptly to the sea by steep cliffs. This is the Serallo Plateau abutting on the outer spurs of the massif of the Andjera, called by the Spaniards Sierra Bullones and by the Moors Djebel Bū Yūnus or Bū Yūnash. There are two bays, one on the north and the other on the south of the peninsula: the first is fairly large but badly sheltered; the second is smaller but well protected from the winds from the open sea and offers a safe anchorage to ships. In spite of these natural advantages, Ceuta plays quite a secondary part as a commercial town and ranks far below Tangier or even Melilla. On the other hand it is a strategic position of the highest importance, equal, if not superior, to Gibraltar.

Ceuta is called Sabta (سبتة) by the Arab historians and geographers. The etymology of this name is uncertain. The author of the *Bayān* (i. 210) derives it from Sabt, a descendant of Shem, son of Noah; al-Idrisi (ed. Dozy et de Goeje, p. 199) connects it with the Latin word *saeptum* on account of the situation of the town, on a peninsula shut in by the sea on all sides except the east. The most probable explanation, however, is that which derives the word Ceuta from *Septem* (*fratres*), the name given by the Romans to the heights on which the town is built.

The position of the peninsula of Ceuta at the entrance to the Mediterranean had early attracted the attention of the Phoenicians who founded the trading settlement of Abyla here. After the Carthaginians, the Romans who succeeded to their heritage established themselves here in their turn and founded the colony of Julia Trajecta. In the vth century of the Christian era, the town was taken by the Vandals, then retaken by the Byzantines who surrounded it with fortifications in the time of Justinian and gave it the name of Septa. At the time of the Arab invasion Ceuta was governed by Count Julian who had succeeded in making himself practically independent there. When 'Oqba b. Nāf' was nearing Ceuta after his victorious march through the Maghrib, Julian came out to meet him bearing a magnificent present, promised to be his tributary and obtained confirmation of his authority from the Arab leader (al-Bakrī, *Description de l'Afrique*, transl. de Slane, p. 236). According to the same author, it was Julian who furnished Ṭarīk and his companions with the means of crossing to Spain. A few years later the Arabs were allowed to enter the town and settle there.

The Khārīdīj revolt in the middle of the second (viiith) century almost brought about the ruin of Ceuta. The Berbers of Tangier invaded the town and drove out the Arabs. "Ceuta" says al-Bakrī "remained abandoned and in ruins with no inhabitants save wild beasts". After the battle of Baḡdura, Balḡ and his companions who had taken refuge there, were closely blockaded by the Berbers. Ceuta finally became a part of the Idrīsīd kingdom. It was granted by Muḥammad, son and successor of Idrīs II, to his brother al-Ḳāsim along with Tangier, Tetwān and Baṣra; it next passed to al-Ḳāsim's brother 'Omar and then to the latter's son 'Alī who reigned over all the Idrīsīd kingdom. In the iiird and ivth century, Ceuta, though nominally part of this kingdom was ruled by a Berber dynasty founded by a certain Maḍjākīs (Māksen, according to al-Bakrī). This man, who belonged to the Ghumāra tribe, adopted Islām, established himself in Ceuta and had himself appointed lord of Ceuta by the sovereign of Fās and the town received the name of Maḍjākīsa. For a century it was ruled by his descendants, 'Iṣām, Muḍjīb b. 'Iṣām and lastly al-Riḍā b. Muḍjīb. The population of the town increased at this period by the influx of Spanish refugees from the neighbourhood of Xeres. When 'Abd al-Raḥmān al-Nāṣir, Caliph of Cordova, took Ceuta in 319 (931), al-Riḍā was forced to abdicate.

From this period on, Ceuta was a bone of contention between the Spanish Moors and the rulers of the Maghrib. The Umayyads of Cordova held it and, as it was the gateway to Africa, they made all efforts to retain it. 'Abd al-Raḥmān al-

Nāṣir surrounded it by a stone wall of great strength; another Caliph built fortifications on the plateau of al-Mina and tried, but without success, to transplant the inhabitants thither. A large garrison was quartered in it. These precautions proved by no means unnecessary. In 371 (979) Bulukkin b. Zīrī [q. v. p. 792] advanced on Ceuta but, seeing the immense supplies laid in by the Umayyads, gave up all thought of undertaking a siege of it. The Ḥammādīd Idrīs, governor of Tangier for his brother Yahyā, was more fortunate and succeeded in taking the town. It was won back by the Umayyads but finally lost to them when the Almoravids seized it. Besieged by al-Mu'izz b. Yūsuf b. Tāshfin, Ceuta had to surrender after a valiant resistance. The governor Ḍiyā' al-Dawla was put to death by order of the victor in 476 = 1083-1084 A. D.

The Almoḥads succeeded the Almoravids in Ceuta. In 1140 'Abd al-Mu'min had tried to seize the town, but had been repulsed by Kā'id 'Iyād. In 1146, the inhabitants submitted voluntarily and received an Almoḥad governor. They rose the next year against their new masters, killed the governor and appointed an Almoravid chief Yahyā b. Ghāniya as their ruler. This rebellion was quickly put down. 'Abd al-Mu'min regained Ceuta and placed one of his best officers Sid Abū Sa'id in command of it. The Caliph Abū Ya'qūb afterwards gave this important post to his own brother Abū 'Alī al-Ḥasan. The turbulent spirit of the people of Ceuta frequently manifested itself in revolts against Almoḥad authority. In the reign of al-Manṣūr, his brother Abū Mūsā had himself proclaimed Caliph at Ceuta under the name al-Mu'ayyad, then made an alliance with the Emir of Murcia, Ibn al-Hūd, whose intervention forced the legitimate Caliph to raise the siege of Ceuta (1234). The Caliph al-Rashīd made an alliance with the Christians in order to overcome the rebels. A Genoese fleet of 70 ships blockaded Ceuta without being able to take it. It was only through the fickleness of its inhabitants that Ceuta was restored to the Almoḥads; they revolted against Ibn al-Hūd, drove out his representative and opened the gates to their former masters.

In spite of these vicissitudes, Ceuta appears to have enjoyed considerable prosperity during the xith and xiith centuries A. D. The town, properly speaking, only occupied a portion of the peninsula, the remainder being covered with gardens, vineyards and sugar-plantations (al-Idrisī *loc. cit.*). In al-Bakrī's time, there could still be seen within the walls remains of ancient monuments, notably ruins of churches and public baths. The population was composed of Arabs of the tribe of Syād and of Berbers who had come originally from the cantons of Baṣra and Azilā. Its trade in fruit and in the fish caught in the adjoining seas brought it considerable wealth. "There is no coast more productive", says Idrīsī "over a hundred kinds of fish are found there... the tunny-fishery is particularly important". According to this geographer, coral was also abundant in these waters; worked, polished, rounded and pierced in the bazaars of Ceuta, it was exported as far as Ghāna and the other towns of the Sudān. Their mercantile pursuits did not however prevent the inhabitants from the pursuit of learning. "Ceuta" says al-Bakrī, "has always been one of those places where the sciences have taken up their abode".

The decline of the Almoḥad empire brought a

renewed period of disorder for Ceuta. The inhabitants, after recognising the authority of the Hafsids for a time, submitted to the Marinids. Their allegiance however was rather doubtful and on several occasions they threw off the authority of the sovereigns of Fās. Thus we find them in the reign of the Marinid Abū Yūsuf electing al-ʿAzafi their ruler; he finally became master of the town on condition of paying tribute to the Sulṭān of Fās (1273) but was soon overthrown by Ibn al-Aḥmar, king of Granada. The Spanish prince on becoming master of the town encouraged the rebellion of ʿOthmān Abū l-ʿAlā, a Marinid pretender, who took up arms against the Sulṭān Abū Ṭhābit and on being defeated by him, took refuge in Ceuta (1308 A.D.). Abū Ṭhābit then began the siege of the town but died before its walls; it was finally taken by his successor Abū Rabiʿ to whom Don Jayme of Aragon had lent 50 ships and 1000 horsemen. There was another attempt in 1316 by the citizens of Ceuta to restore ʿAzafi to power. This was put down with great rigour by the Sulṭān Abū Saʿīd, who built a fortress called Afrag on the highest point of the peninsula to keep the inhabitants under control. A son of Abū ʿInān, named Mūsā, however landed at Ceuta, and marched on Fās where he was proclaimed Sulṭān. The king of Granada who had supported this pretender seized the opportunity to place a garrison in Ceuta. A Marinid army blockaded the town but was scattered by Abū l-ʿAbbās, a new pretender. The latter finally became lord of Morocco and did not hand Ceuta over to the king of Granada (1387 A.D.).

The Marinids did not long hold Ceuta, which they had thus won back from the Moors of Spain. They were soon supplanted by the Christians. In 1415, João I, King of Portugal, sent an expedition against Ceuta. The Christian fleet after being scattered on the voyage by a storm, succeeded in entering the harbour on the 14th August. The Portuguese took the town in spite of the vigorous resistance of Kaʿīd Ṣalāh, who commanded it, and installed a garrison there under Don Pedro de Meneses. In 1421, Ceuta was constituted a bishopric. As a result of their failure before Tangier (1437) however, the Portuguese signed a treaty by which they agreed to restore Ceuta to the Muḥammadans. This agreement was not however ratified by the Cortes and the place remained in the power of the Portuguese at the price of the liberty of the Infant Don Ferdinand who had been left as a hostage and died in captivity.

The annexation of Portugal in 1580 by Philip II transferred Ceuta to the Spaniards. They retained it after Portugal had regained its independence and had their right to it recognised by the treaty of Lisbon (1668). It was only with the greatest difficulty that they were able to maintain their position there. They had to resist the attacks of Mūlay Ismāʿīl who had set himself to drive the Christians out of all the points they occupied on the Moroccan coast. After informing the governor Don Francisco Varino of his intention of reconquering Ceuta, the Sharif laid siege to the town with an army of 30,000 men. He laid out a fortified camp and blockaded the place closely; the garrison consisted only of 600 infantry, 80 cavalry and 120 ecclesiastics. The siege lasted 27 years (1693—1721). Occupied with the war of the Spanish Succession, the Spaniards were too busy to attend to the course of events in Africa

and did nothing to help the beleaguered city. In the meanwhile, the English who had taken Gibraltar in 1705, had tried without success to occupy Ceuta in order to hold both keys of the Strait. Finally in 1721 the Marquis de Lèves was sent to Africa with reinforcements, dislodged the Moors from their positions and drove them back to the Sierra Bullones. Some years later the Sharif Mūlay ʿAbd Allāh made another attempt to take Ceuta. The army which he sent, at the suggestion, it is said, of the renegade Ripperda, was put to flight.

The Spaniards thus remained in possession of the town, but throughout the xviiith century they were constantly attacked by the neighbouring tribes. To put an end to this state of affairs, the Hispano-Moroccan treaties of 1782 and 1799 granted to Spain a strip of land around the town, a measure which did not however prevent further depredations by the natives which the Makhzen was neither willing nor able to prevent. Napoleon's intervention in Spain seemed at first to deprive the Spaniards of Ceuta. The English, fearing that the Sharif would seek to profit by the occasion to retake Ceuta and considering that this town "ought to be preserved", occupied it from 1810 to 1814 when they restored it to Spain. The Spaniards, replaced in possession of Ceuta, continued to suffer from the aggressions of the native tribes, particularly the Andjera. The treaty of Larache (1845) did not succeed in improving the situation. Hostilities continued and the destruction by the Andjera of the defences erected by the Spaniards near the town brought about the Hispano-Moorish war of 1859-1860. It was at Ceuta that the Spanish troops were concentrated before marching on Tetwān and it was around Ceuta (on the Serallo Plateau) that the first fighting in the campaign took place (August—November 1859). By the treaties of Wād Rās and Tetwān, Spain received an extension of the territory of Ceuta, which now stretched from the sea to the ravine of Andjera in the Sierra Bullones, a distance of about 7 miles.

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CEYLON, an island off the southern extremity of the Indian peninsula, situated between 5° 55' and 9° 51' N. and between 79° 41' and 81° 54' E., with an area of 25,481 square miles. The population in 1911 amounted to 3,592,397 of whom 276,361 were Muḥammadans; of these the majority (266,454) are styled Moors or Moormen, and either claim descent from Arab immigrants who intermarried with the women of the country and made converts from among the inhabitants, or are Indian traders who visit the island from the peninsula; the rest are Malays, chiefly descended from soldiers and labourers introduced into the island by the Dutch from Java and Sumatra; there are also a few Afghans and other Muḥammadan settlers.

Ceylon was early known to the Arabs on account of its pearl-fisheries and trade in precious stones and spices, and Arab merchants had formed commercial establishments there centuries before the rise of Islām. Local tradition represents the first Muslim settlement to have been made by some Arabs who were sent into banishment by Muḥammad as a punishment for their cowardice

at the battle of Uḥud. There is of course no historical basis for this legend, but the commercial importance of Ceylon must have caused the knowledge of it to have become known in the Muslim empire at an early period. From the IIIrd cent. of the Hidjra onwards mention of Ceylon is frequent in the works of geographers; it is referred to several times by Ibn Khurādādhbih (about 230 A. H.) in his *Kitāb al-masālik wa'l-mamālik* (*Bibl. geogr. arab.* vi, 63—70), (the oldest work of Arab geography that has come down to us), under the name Sarandīb, a corruption of the Sanskrit Sinhaladvīpa. Sarandīb is also employed in a narrower sense to denote only that district in which Adam's Peak is situated, in which case the island as a whole is called Siyalān (al-Kazwīnī, *Kosmographie*, ed. Wüstenfeld, I, 112; Ibn Baṭūta, iv, 165, 179). The name Sahilān is found in *Adjā'ib al-Hind* (Index s. v.); and Ibn Rustah, besides Sarandīb, knows the Greek name of the island, which he writes Tabrūbānī (Ταβροβάνη). (*Bibl. geogr. arab.* vii, 84, 132.)

Adam's Peak, (a prominent mountain 7420 feet high), is well-known throughout the Muḥammadan world as the first spot on earth touched by the foot of Adam when God drove him out of Paradise (al-Tabarī, i, 121); the spices that grow on the island are said to have sprung from the leaves of branches that Adam was allowed to bring away with him from Paradise (id. 125-126). The print of his foot on a rock at the summit of the mountain is a place of pilgrimage for Muslims, as well as for Buddhists and Christians. (Ibn Baṭūta, iv, 181-182.)

The Arab merchants were undisputed masters of the trade of the island until the appearance of the Portuguese in the Indian seas early in the XVIth cent. It was the Portuguese who first called them Moors and the name has been commonly applied to them since. The rising power of the Arab merchants and their descendants was crushed by the Portuguese, and by the Dutch who succeeded them in the possession of Ceylon (1658); they were forbidden to hold lands and attempts were made to suppress the public exercise of their religion. The British who occupied the island in 1796 were slow to abandon the restrictive policy of their predecessors, and it was not until 1832 that the Moors were allowed to own lands in Colombo.

As a British crown colony, Ceylon is administered by a governor assisted by an executive and a legislative council. One of the members of this legislative council represents the Moormen. The Moormen are mostly engaged in petty trade as shopkeepers and pedlars, or are boatmen, fishermen or coolies; a small section of them are agriculturists. They speak Tamil, with an admixture of Arabic words. The only portions of Muḥammadan law in force in Ceylon are those contained in the Code adopted by the Governor in Council on the 5th August, 1806; this includes Muḥammadan law so far as it has been specially introduced into the island, either by express legislation or by ancient and continuous custom; when the Code of 1806 is silent on any point, resort is had to the Common Law of Ceylon.

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(T. W. ARNOLD.)

CHERCHELL. [See **SHERSHEL.**]

CHICANE, from the Pers. *Čawgān* (*Čawgān gūy*), arabicised *Šawladjān*, polo, Arab. *La'b al-Kurra*, *τξυκάνιον*, German Schaggun. Cf. Yule-Burnell, *Hobson-Jobson* 2, p. 190—193 (cf. 719—720); Dozy-Engelmann, *Glossaire s. v. Choca*; Modi, *The Game of Ball Bat (Chougan Gui) among the Ancient Persians as described in the Epic of Firdousi* (Bombay 1890); *Kābūs-nāma*, c. 19, transl. by Querry, p. 169 *et seq.*; Sykes, *Ten Thousand Miles in Persia etc.*, p. 334 *et seq.*

CHINA.

The Muḥammadans of China fall into two main ethnic groups: Turks and Chinese, who again may be considerably subdivided. On the Turks of China see the article **TURKISH PEOPLES**. In this article the Turks will only be dealt with in so far as they have had a share in the development of Chinese Islām. China in this article is the land of the eighteen Provinces.

I. HISTORICAL AND GEOGRAPHICAL SECTION.

The intercourse of the pre-Islāmic world with China was based almost exclusively on the silk-trade; in fact the usual words for silk in Western Asia and Europe are probably only corruptions of the Chinese *sīr* or *sēr*. In Western Asia this trade was in the hands of the Persians who were at the same time consumers. The Turks, their neighbours in the western lands of Eastern Asia on the borders of the Chinese Empire, were the carriers of silk and other articles of commerce between China and Western Asia. Some two hundred years before the dawn of Islām, these commercial Turks tried to make a change in the trade route, as they wished to get into direct communication with the consumers west of Persia. The negotiations between the Emperor of Byzantium and Dizabulos, the *Khākān* of the Turks, did not however lead to anything of importance (Menander Protector gives the history of the embassies with the report of Zemarch). At the dawn of Islām the old state of affairs still remained; almost nothing was known on this side of the Tien-shan of the wonderful land from which came silks and other articles made by cunning hands, for the goods were only carried by the Chinese as far as the borders of their kingdom; there they were taken over by the people of the Tarim basin who were in the main Turks (with a few Persian colonies). It is most probable that Persians attended to the actual purchase of the goods in China itself (there is important testimony on this point in Hirth, *Ms. Sin. Berlin* 1, with documents granting foreign merchants permission to import certain goods into Chinese markets) and that they employed Turks as carriers.

We have numerous accounts of the relations of the Muḥammadan world with China, which in part

prove to be very accurate. These sources have not as yet been treated in a critical fashion. To the Arab geographers China is the land of the unknown and mysterious, into which only the boldest may venture. It must be noted that even in the oldest Arab geographers, who deal with China, that have survived to us, the connection of South and North China is known while in earlier times an absolute distinction was made between the land of the Seres and that of the Sinae; it is one and the same land whose coasts are washed by the Indian Ocean (*Baḥr Fāris*, *Baḥr al-Hind*, q. v.) and whose mountains are connected with the mountains of Farghāna and their continuation; so we are told by Balkhī in *Iṣṭakhri* and Ibn Ḥawḳal (sea-coasts, p. 40, 193; mountains, p. 109, 249). What the tradition of the Muslims of China itself tells us about the earliest intercourse, is worthless and erroneous, although it is stated in numerous monuments in stone. It deals with the famous companion of the Prophet Sa'd Ibn Abī Waḳḳās, whom it makes a maternal uncle of Muḥammad and whose grave in Canton is revered, although he really never came to China (Thiersant mentions the name Wahb Abū Kabsha in addition to Sa'd Ibn Abū Waḳḳās, without sufficient authority, cf. Broomhall, p. 76 *et seq.*). Tradition also tells of the bringing of Islām to China by land *viā* Hami (Kumul) by Arab envoys and the exchange of 3000 Arab and Chinese soldiers as a result of a dream of the Emperor T'ai Tsung (627—650 A. D.). These legends have been collected by Thiersant and more critically by Devéria, *Origine*. The oldest document on the beginnings of Islām in China is a stele in the chief Mosque of Singanfu, which professes to have been erected in the first year of T'ien-Pao i. e. according to Broomhall, p. 86, in 742 A. D. According to this, Islām must have been known in China under the Emperor Kai-Huang of the Sui dynasty (581—601 A. D.). Equally impossible dates for the introduction into China of Islām are given in other places also. (Devéria's explanation of the puzzle is that in 753 = 1351, when a new chronological system was proposed, the 753 years were assumed to be Chinese i. e. solar years, so that all dates were thus put back about 23 or 24 years). In any case the inscription is a palpable forgery. It was probably erected when the mosque was repaired, possibly at the renovations undertaken by Sai Tien-ch'ē (Saiyid Adjall, see below). The Chinese official tradition found in the dynastic histories is not much more reliable than that of Chinese Islām. These also are full of legendary matter, profoundly influenced by national pride and compiled with the usual Chinese lack of critical judgement; nevertheless they must not be entirely neglected as they contain a few geographical and linguistic data. I would particularly call attention to the fact that in the whole of the older Chinese literature the Muslims are always called *ta-shih* i. e. *Tadjik* (*tadjik* is the Middle Persian form of the modern Persian *tāzi*; it is the Persianized form of the Aramaic *ṭaiyāyē*, properly "Arab of the tribe of Tai"). The change in meaning is explained by the fact that once the Muḥammadan Tai Arabs were regarded by one body of Persians as the representatives of the Arab world, their name was extended to all Arabs and thus came to mean 'Arab' or 'Muslim'. Later they learned to distinguish more accurately between various

branches of Muḥammadans and *tadjik* again became limited in application and was applied to the Muslim inhabitants of North-East Persia; on the modern *Tadjik* of the Pamirs see Justi in the *Grundriss der Iran. Phil.*, ii. 401 *et seq.*, with an erroneous derivation of the name from *tādj*, a crownlike headgear). Our Arabic sources are much better. We have such splendid works as Ṭabarī's history, which gives us all the material available in his time so that we can reconstruct the history for ourselves; it is improbable that any important notices from older times have escaped him. The Arabic sources afford a check on the Chinese, which we cannot afford to neglect; they are quite silent regarding the legends handed down by the traditions of Chinese Islām.

The Arab geographers are of particular importance. While no exact definition of the locality of China or its chief towns is given by the historians, the geographers by the very nature of their works have to give this information. Striking differences are found when one compares the different authors, according to the views prevailing when they wrote. Particularly striking is the utter disagreement between the statements of Ibn Rusta (who wrote his *al-A'lāk al-Nafisa* about 290 = 903) and Mas'ūdi (who wrote his geographical work *al-Tanbih wa'l-Ishrāf* in 345 = 956). According to Ibn Rusta (p. 96, 5 *et seq.*) the first clime begins in the east in the farthest borders of China, passes over China, thence over the coast lands in the south of the land of Sind etc.; the second clime begins (p. 96, 13 *et seq.*) in the east, passes over China, thence over India and thence to the 1nd of Sind etc.; the third clime (p. 97, 1 *et seq.*) begins in the East, passes over Northern China, then over India etc.; Tibet is the first station of the fourth clime (p. 97, 12); the fifth clime begins in the land of Yādjudj in the East (p. 98, 3 *et seq.*) and passes immediately into Northern Khorāsān; the sixth clime begins in the land of Mādjudj and passes over the land of the Khazars; the seventh clime (p. 98, 13 *et seq.*) begins in the east with the Northern Yādjudj, passes over the land of the Turks, the coast lands of the Caspian Sea etc.; Ibn Rusta adds (p. 98, 16 *et seq.*): "what lies behind these climes, in addition to the inhabited areas enumerated by us, begins in the east with the land of Yādjudj, then passes over the land of the Toghuzghuz (this name appears as Tokuzoghuz in the old Turkish inscriptions of Mongolia, cf. my *Zur Geschichte Eurasiens: Orient. Lit. Zeitung*, 1904, col. 293; *toghuzghuz* should also be read in the Arabic texts cf. the article *GHUZZ*) and the land of the Turks, then over the land of the Alans, then over the Abars (the land of the Avars), then over Burdjān (the land of the Bulgars) and the Sakāliba (the land of the Slavs) and ends in the Western Ocean". It is clear from this sketch that Ibn Rusta and his contemporaries only knew of South China, which was only reached by sea; China is a country by the sea, and so he speaks (p. 83, 15 *et seq.*) of the Sea of the Indians, Persians and Chinese (*sin* is properly only "people of China", but it is used even without *biḥār* for "China"). When he says (p. 87, 19 *et seq.*): "The Sea of the Indians is bounded on the east side [at the beginning (supplied by me on the analogy of line 21)] by the island of Tizmukrān, at the end by China and is bounded on the west side at the beginning by the Gulf of 'Aden, at the end by

Java", he evidently means that the Indian Ocean is divided into an Eastern and a Western section, the first of which ends on the one side at the island of Tizmukrān (behind that there must of course still be water, but this is no longer the "Sea of the Indians") and on the other at China, which is a vast expanse of land reaching in the north to the land of Tibet in the fourth clime and to the land of Yādjudj and Mādjudj in the fifth to seventh climes. Characteristic of Ibn Rusta's views is also the statement (p. 88, ²⁴, 89, ¹ *et seq.*) that the sea on which one sails from Baṣra to China is one sea and one water reaching to China, in which India also is situated; it was however thought that there were really seven seas, each of which had its characteristic features, such as different winds, different taste, different colour and different animals; on this opinion cf. Mas'ūdī, i. 325 *et seq.*, where it is stated that the sea is one but is to be navigated in different ways in different parts (this point is not raised on p. 88, ¹¹ *et seq.* where probably *al-zābadj* should be read for *al-ṣin*). Ibn Rusta unconcernedly makes another land adjoin China: Japan and Korea; he says p. 82, ²³, 83 ¹: "Every Muslim who enters a land at the end of China, which is called al-Silā and where there is much gold, settles there and never comes back again from it"; we are also told elsewhere of Muslims who had come to al-Silā.

Mas'ūdī is better informed; though there are many confusions in his account of the climes (p. 32 *et seq.*), it is in the main based on a knowledge of the northerly situation of China; according to the general view (p. 31 *et seq.*) the sixth clime is particularly associated with Yādjudj and Mādjudj and the seventh with the *Yavumāris* (?) and the Chinese; on the other hand we find the other view manifesting itself on p. 26, ³ *et seq.*, where China and Japan are regarded the last inhabited areas in the east: "the farthest outposts of civilisation in the east are the frontiers of China and al-Silā (Japan) up to where they end in the wall of Yādjudj and Mādjudj, which Alexander built, and the mountains behind, through the ravines of which the wall runs; Yādjudj and Mādjudj used to sweep down on the plains from there: the beginning of this wall is outside the habitable region in the seventh clime... it then takes a southward direction and runs right along till it finally reaches the Dark Ocean". (The notices of the fabulous wall against the eastern Barbarians have been collected by de Goeje in his *De Muur van Gog en Magog*). Mas'ūdī also knows that India and China are near one another: "thither go ships of the Muslims who on the voyage thither and to Djidda and al-Kūzum are attacked by the pirates of the land of Sind, called Almaid, on *bawāridj*, which are like the *shawānī* of the Mediterranean" (p. 55, ⁹ *et seq.*). Mas'ūdī gives more information about China in his *Murūdj al-Dhahab* (written in 336 = 947, rewritten 345 = 956). There was no longer a direct connection by sea in his time but ships came from either side to Galla (Point de Galle) which was almost the halfway point, from which Chinese ships sailed to Khānfū (Canton); "in olden times it was otherwise, when the Chinese ships sailed to the land of 'Omān, to Sirāf, the coasts of Fars and Bahrain, to Obolla and Baṣra and ships from these places likewise traded directly with China: it was only after justice could no longer be relied on and the above described state of affairs in China

had come about that they began to meet at this intermediate point" (i. 308). The journey was actually undertaken by this route by a contemporary of Mas'ūdī's, a merchant of Samarḳand, whose experiences Mas'ūdī gives (i. 307—312) while a Koraishī in the time of the Slave Revolt in Baṣra (869—879) sailed from Baṣra to India, thence proceeded partly by water and partly by land to China and landed at Khānfū from which he visited the Emperor in his residence Khamdān (*ibid.*). In i. 303, Khānfū (this is the correct reading in place of the *خانتو* of the text) is also

mentioned as an important commercial town up to which ships from Baṣra, 'Omān, Sirāf, the towns of India, the islands of al-Zābadj and Ṣīnf sail from the mouth of the river, some six or seven days' journey distant. At an earlier period Chinese ships came as far as Nadjaf: at least so says Mas'ūdī i. 216: "the great bulk of the water of the Euphrates used to flow into the land of Ḫīra; the ancient bed called *al-ʿatīk*, on which was fought the battle of Qādisiyya, is still visible; it flowed into the Abyssinian Sea (i. e. the Indian Ocean; it is evidently the Pallakopas which is referred to); in those days the sea came up to the place which is now known as al-Nadjaf and ships from India and China came thither, destined for the Kings of Ḫīra". Reinaud, *Relations*, p. xxxv. does not give this passage quite correctly; there is nothing in Mas'ūdī about a period other than that of the battle of Qādisiyya. Nor ought Reinaud to have adduced Ḥamza al-Iṣfahānī (p. 102) as evidence for the presence of Chinese ships at Ḫīra; for he only says: "Ḫīra was then the coast region (*sāhil* is not the seashore) of the Euphrates: for the sea (read *al-baḥr* in place of *al-furāt* which Gottwaldt thoughtlessly transcribed; this error in copying is explained by the *al-furāt* which appeared immediately before) then stretched far into the land (literally, was situated nearer on the northern border of the lowlying coast lands of Babylonia) and even reached as far as Nadjaf". This fanciful distortion of the meaning has led Richthofen to the following erroneous statement (*China*, i. 520): "According to the testimony of Mas'ūdī and Ḥamza of Ispahan Chinese ships used to anchor every year[!] beside ships from India before the houses of Ḫīra".

The roads leading to China have been most fully described by the oldest Arab geographer who has survived to us, Ibn Khurdādhbih, who held the office of chief superintendent of roads (died 235 = 849) in his *Kitāb al-Masālik wa 'l-Mamālik* composed in 232 = 846. According to him relations with China were principally maintained by sea and his account of the ports of South China is surprisingly thorough. After giving the route of the traveller to China from Baṣra to al-Ṣīnf on the coast, three days' journey from Komār, he continues (p. 69, ¹⁻¹²): "from al-Ṣīnf to Lūḳin, which is the first harbour in China, is 100 farsakh (1 f. = 4 miles) by land and water..... from Lūḳin to Khānfū, which is the largest port, is a journey of four days by sea and of twenty days by land..... from Khānfū to Khāndjū is an eight days' journey..... from Khāndjū to Kānshū is a journey of twenty days..... every harbour of China has a large river which the ships sail into; there is ebb and flow of the tide there..... The length of China along the coast from Armābil to the end

of the land is a journey of two months. There are 300 flourishing towns in China, ninety of which are particularly renowned: the [northern] frontier of China runs from the sea to Tibet and the land of the Turks, in the west to India; to the east of China is the land al-Waḳwāk, rich in gold... (p. 70, 7 *et seq.*). At the end of China opposite Kānshū, there are many mountains and many kings, this is the land of al-Silā; there there is much gold; the Muslims who enter this land settle in it on account of its attractions (cf. the account of Ibn Rusta p. 841^a above); it is not known what lies beyond". The whole route from Ceylon to Kānshū is discussed by Sprenger in his *Post- und Reise-routen*, p. 82 *et seq.* (on the route to Ceylon it should be noted that "the harbour between 'Omān and China" is not a place called Kila, to be identified with the town of Malakka, but Galla, which still survives in Point de Galle, cf. p. 841^a above). Al-Šīf (Tshanf) he identifies (with Reinaud and Peschel) with Tshiampa i.e. South Cochinchina and locates Lūḳīn at the mouth of the Songkoi. As to the latter part of the route, all has been altered by the critical edition of Ibn Khurdādhbih (*Bibl. Geogr. Arab.*, vi.). The following points are certain: Khānfū, which is undoubtedly Canton, and Kānshū, in which we readily recognise the Khānsā of Ibn Baṭṭa; this latter is clearly Hang-chou (that *hang* formerly appeared as *kān* and later as *khan* is not doubted; for the corruption of *chou* to *šū* (*sā*) we may perhaps compare the *ša* for *chao* in my *Chinesisch-Arabische Glossen*, p. 285). I would identify Khāndjū as Ch'üan-chou, and suppose Khāndjū to be a copyist's mistake for *Qāndjū*; this would agree with the distance and we would then have evidence of the existence of Zaitūn, afterwards so important, in this period (cf. p. 843^a).

Ibn Khurdādhbih was however also acquainted with the land-routes to China. He only briefly describes the route followed by the Jewish merchants of Rādhān in connection with the route followed by them by sea from the land of the Franks (Mediterranean — al-Faramā — carrying their goods on their backs over the isthmus to al-Ḳulzum = Suez) (p. 155, 4 *et seq.*) "beyond Rūm into the land of the Slavs, then to Khāmlīd, the capital of the Khazars, then across the Caspian Sea, then to Balkh and Trans-oxania, then to the *wurūt* (i.e. *yurt* = land) of the Toghuzghuz and thence to China". He is much more detailed in describing the roads which lead from Transoxania to the east, and gives a vivid picture of a journey by the main route from the lands of the west to the east (p. 178 *et seq.*). At the ford on the upper course of the Oxus where it separates the Pamirs from Tokhāristān (Badakhshān) the Turks used to wait on the Pamir side and watch for foreign merchants appearing and signalling to them on the summit of the mountains opposite; they crossed the river and brought back the strangers and their goods to set them on their journey again to China or to India; he describes in thrilling fashion the skill with which these mountain Turks travelled through the great deserts of rocks where no path was visible; this agrees pretty closely with what modern travellers tell us about the Pamir districts Darwāz and Shugnān, which is the locality referred to by Ibn Khurdādhbih; even the name has survived, for we may easily recognise Shugnān in the *Shikinān* of Ibn Khur-

dādhbih (p. 179.) who calls the Turks of this district *Shikīne* (p. 178, 15). Ibn Khurdādhbih also gives the name of the district in the form *Shikinān* (p. 37, 173). Perhaps we also have al-*Shakina* in the *al-Safina* of Iṣṭakhri, p. 290 (de Goeje proposed to read al-*Sakina*, *Bibl. Geogr. Arab.*, iv. 426). Al-Birūnī mentions a *Shignān Shāh* as the prince of Shugnān (*India*, p. 101, 6). The Chinese transliterate the name *Shi-hi-ni*, see Yule in the *Journal of the Roy. As. Soc.*, vi. 97, cf. 113). When Ibn Khurdādhbih calls the *Shigine* Turks (p. 178, 15: *al-Turk alladhina yusammawna Shigina*), he is using the word in a very general sense; the inhabitants of Shugnān as well as of the whole of the rest of Tokhāristān were certainly Aryans and probably spoke the same dialect (*Shigini*) as they do at the present day. He was probably dealing with the road over the Barogil Pass and the Wachdjir Pass, on which see my *Chinesisch Turkestan*, p. 61 *et seq.*

Ibn Khurdādhbih's account makes it quite clear how distinctly the difference between China and the land of the Turks was understood in his time. This is all the more remarkable, as in his time the influence of China in the Turkish lands between China proper and the Tien-Shan was not inconsiderable; the Khākān and the lesser Turkish princes were regarded by China as vassals and they certainly never hesitated to put themselves under the protection of the Chinese Fughūr (on this word which Neumann first recognised as *bughpur* = Son of Heaven *t'ien-tzu*, see Yule, *Cathay*, i. cxii, note 2) when it was to their advantage, for example, when they had to defend themselves against vigorous attacks from the Muslim world. Probably also the Turkish princes used occasionally to pose as Chinese to the Muslims. Through intercourse with the harbours of China, the Muslims were well enough acquainted with the characteristics of the Chinese to understand the differences between them and the Turks. The division of the earth into four continents by Ibn Khurdādhbih is characteristic, (p. 155): Arūfā (Europe), Lūbiya (Africa), Iṭhyūfiya (Ethiopia) with Tihāma, Yemen, Sind, India and China, and Isḳūtiya (Scotia) with Armenia, Khorāsān, the land of the Turks and the land of the Khazars, which cuts up Asia in a peculiar fashion.

There are also other important sources of information on the connections by sea extant, namely the accounts collected by Abū Zaid al-Sirāfi in his *Akhbār al-Šin wa 'l-Hind* (the older literature on the subject is discussed by Yule in his *Cathay and the Way Thither*, I, cii.). Though the first part of this work is merely a repetition of the notes compiled in 237 (851) by Sulaimān the merchant (Reinaud, ii. 61) supplemented from Abū Zaid's own materials, the second part deals with the changes that had taken place in commerce by sea, in their relation to history and gives the narrative of the Ḳuraishī Ibn Wahb (of the clan of Habbār). This narrative is of no geographical importance: only two towns are fully dealt with, viz., Khānfū, which has just been discussed above and shown to be Canton, and Khāmdān (= Khān "Emperor" + *fang* "court") the capital of the kingdom, Singanfu, which Ibn Wahb visited. In the *Relations*, Khānfū is the great centre of trade between the Arabs (the word is of course not to be taken literally, but means Muslims generally) and the Chinese; on account of the frequent fires and

shipwrecks, the goods exposed were not numerous, however; trade was also seriously hampered by piracy (ii. 12); Sulaimān is quoted as authority for the statement that a Muslim was appointed law-giver to the Muḥammadan colony by the King of China; this judge was also Imām and prayed for the Caliph. His decisions were universally respected (ii. 13). The voyage from the Gulf to Khānfū was made in fresh water (ii. 19); the Chinese governor of Khānfū bore the title *difū* (ii. 37); the revolt of the Ban-shua was a disastrous period in the history of Khānfū; he attacked the town which lay in the interior, a few days' journey from the coast, on a large river; this was in 264 = 878; after the capture of the town by the rebels over 120,000 souls perished from among the foreigners alone, Muslims, Christians, Jews and Magians (ii. 63 *et seq.*); it was possibly this blow to Khānfū which brought Ch'üan-chou, the nearest commercial town to the north, to the front. Lastly Abū Zaid tells of a native of Khorāsān who came with his wares to Khānfū and from there visited the capital Khamdān, more than two months journey distant (ii. 106 *et seq.*).

It is not till a later period that the seaport of Zaitūn appears in Arabic literature, probably for the first time in Ibn Sa'id whose statements Abu 'l-Fidā' (p. 365, Transl. ii. 124) has utilised along with those of one who had been there, probably a fellow countryman and subject. It is next described by Ibn Baṭūṭa (iv. 268 *et seq.*), who first stepped ashore on Chinese soil at Zaitūn and made it his centre for his journeys into the interior. The identity of Zaitūn with Ch'üan-chou-fu was suggested long ago by Martini and Deguignes and established in the learned note 2 to Chap. lxxxii. of the Yule-Cordier edition of Marco Polo (*Book of Ser Marco Polo*³, ii. 237 *et seq.*). We now have a record in stone from Ch'üan-chou, which proves the existence of a mosque there in 1010, if we may trust the inscription of 1310 which professes to be a renewal of an older one of 1010 (see van Berchem in *T'oung Pao*, xii. (1911) p. 704 *et seq.*). Abu 'l-Fidā's reference to Zaitūn as "identical with Shindjū" (note the *i*, which appears to be the *ü* of *ch'üan*) points to the fact that the town was known in the West in his time by its Chinese name (of which I suppose Zaitūn to be a corruption: *zai* or *zi* is a corruption of *ch'üan*, and *tūn* was added, thus making a word familiar to every Muslim from Korān, xcv. 1). I must point out here that Abu 'l-Fidā's other statements on China show some confusion; he mixes up Canton and Hang-chou-fu, as his "al-Khansā", identical with Khānkū (read Khānfū) shows (see above p. 842^a). He only mentions Khamdān and Khānbālīk in his "notes" and is not aware that his Khānkū (ii. 122 *et seq.*) confuses two quite different towns, *viz.*: Khānbālīk in the north (= Pekin; cf. Ibn Baṭūṭa's account on p. 845^a below) and Canton in the south, which should really be called Khānfū.

Lastly must be mentioned the description of the land route connecting Transoxania with China which is given in a work by Abū Sa'id 'Abd al-Haiy Ibn Duḥāk Gardīzī (Marquart, *Streifzüge*, writes Gardīzī, but see Rieu, *Cat. Pers. Brit. Mus.* 1071^a and Raverty, *Ṭabaḳāt-i Nāṣiri*, p. 901), the importance of which has been recognised by Barthold who has published a portion of this author's valuable *Zain al-Akhbār* (composed about

1050 A. D.) in *Ottet o počendkie v Srednjuju Asiju*, 1893-1894, St. Petersburg. 1897). Gardīzī's description of China occupies pp. 92, 17-94, 5. The most important part is the itinerary from Turfān to Khamdān, 92, 9-16: Čināndiket (i. e. Turfān-Kāra Khodjo) in the land of the Toghuḡghuz to Kumul, 8 days; at Bagh Shūrā (we may recognise in *bagh*, the Persian *bāgh* "garden"; the word *shūrā* is probably identical with the *šura* which frequently appears in Turkish names) the river has to be crossed by boat; thence it is 7 days' journey across the steppe, which has springs and pasture, to Shaṭau (Shachou, on maps usually Sa-tsheu, in Prjewalski, *Reise in Westchina*, ii. 159, note 5, "Scha-tschou (Sa-tschou)" with the remark that the town was called Dun-chuan (Tung-huan) down to the beginning of the viith century: at the present day the road goes by An hsi-fu, N.E. of Sha-tsheu); thence three days to a rocky desert (*senglak*); thence 7 days to Sukhchau (= Su-chou; the *sukh* is a corruption of an older pronunciation which we find in the form *sukdjū* ("4 days from Kāmdjū = Kan-chou") in Abu 'l-Fidā', p. 366, transl. ii. 125); thence 3 days to Khamchau (= Kan-chou, the modern capital of Western Kansu, *Kāmdjū* in Abu 'l-Fidā'); thence 8 days to Kučā (?); then in 15 days to a river, which is called Kiyān (= Hoang?) and has to be crossed by boat. From Baghshūrā to Khamdān, which is the capital of China, is a month's journey (this total does not agree with the preceding figures even if we suppose that the last river-crossing was at Khamdān i. e. Singanfu; for the total of days travelled is 43); there are good rest-houses at the stations on the road". There is still much that is not clear in this record; but some stations can be identified. This road was certainly always the main route by land from China to the west. It appears that the Mongol Emperors when setting out from their residence at Karakorum to the lands in the west, used to take the road to the north of the T'ien-shan via Bishbaliḡ (which can no longer be identified with Urumči but is to be located 6 miles north of Tsi-mu-sa, see Barthold in the article BISHBALIḡ, p. 728), Almaliḡ (Wjernyi), Talas, Sairam and Tashkend (see Bretschneider, *Mediaeval Researches*, part 4, cf. my *Islam. Orient*, i. 84). Although in the Mongol period we hear of a great deal of traffic on the great roads of Central Asia, it must not be assumed that this is evidence of great commercial activity. It is almost entirely military movements that are referred to; commerce certainly declined when anarchy and lawlessness became rampant everywhere in the states into which the Mongol Empire had been broken up.

The above analysis of the accounts of the land of China by Muḥammadan writers will facilitate the investigation of the history of Islām in China. For the older period our investigation must be undertaken in two quite separate fields. The two routes by which Islām came to China were quite different in character and object: the land route, which led into Northern China, brought Islām into the western parts of the northern kingdom only and did not send out colonies to the coast; the route by sea ran along the coast of China as far as Kānshū (i. e. Hang-chou-fu, cf. p. 842^a) founding colonies everywhere, which carefully avoided any attempt to advance into the interior. This is one of the features of the advance of Islām; when it came by water, it remained on the coast, and

when it came by land, it remained in the interior. Islām has as a rule been afraid of the sea; from the very beginning it was impressed with a sense of the supremacy of the unbelievers on the ocean and made practically no efforts to dispute their dominion. When we do find Muḥammadans undertaking naval expeditions, they were almost always disastrous: all attacks on Byzantium, for example, from the sea failed. It was not till the Mongol period that Islām began to advance through the interior of China, indeed one might almost say that but for the Yüan dynasty the conversion to Islām of large tracts of the interior of China would have been impossible, for it was the first to break away from the policy of splendid isolation.

The advance of Islām by sea was, one might say, an automatic process. As soon as the Muslims had conquered South Babylonia, and the principal towns on the Persian Gulf, they found themselves forced to carry on the seafaring traditions of these lands unless they wished to leave their newly won position unprotected. There was naturally no immediate change in the management and manning of the ships and as a rule they seem to have continued as before. If the experienced old sailors would not adopt the new religion, men to take their place were found from among their countrymen. It must not be imagined that the Arabs had taken up navigation; the *ʿArab* proper i.e. the inhabitants of the Ḥijāz and the Syrian steppe were quite useless as sailors. The crews of the ships must have been recruited from the peoples of the South Arabian coast and the Persian Gulf. (We may perhaps find evidence of the preponderance of the Persian element in the fact that in the older Arabic literature the word for "captain of a ship" is *nākhodā*, see Vullers, *Lex. Pers.* s. v. and Dozy, *Supplément*). There was nothing against seafaring in the teaching of Muḥammad; on the contrary, the almost reverent mention of the ships which God causes to sail upon the sea (Korʾān, x. 23) might rather have encouraged it. The advance of Islām by land was governed by other motives than its expansion by sea. The primary cause in this case was the divine command: "Fight the unbelievers till ye are victorious over them", in combination with the rapacity of the Beduin hordes and the commercial instincts of the townsmen of the Ḥijāz. There were practically no limits to the movement thus set up; as soon as one infidel people had been subjected, another was discovered beyond them which had also to be converted or conquered. This process continued till some insuperable obstacle stood in the way. The economic side of the movement was not systematically developed in the Arab period. Under the influence of the ideals of Arab nationalism, a system of Arab colonisation was pursued, which though not deliberate, proved highly effective from its earnest convictions and the necessity for expansion. But the lack of a sound system of political economy among the Arabs, and their ignorance of the organisation of capital, with the unbridled individualism of their character prevented them reaching a dominating position in the world's commerce. On the other hand, after the fall of the Arab kingdom and the union of all intellectual and economic forces in the Irāk, we may certainly speak of an Islāmic Capitalism, which took advantage of the conquests of the Muslim hosts with the greatest energy, deliberateness and pene-

tration, to secure a footing everywhere, at the same time facilitating the advance of the armies of Islām by assuring that Muslims would find co-religionists everywhere. Of course, when unusually difficult physical conditions made advance practically impossible or where a strong hostile power, conscious of the danger threatening it, sought to prevent systematically the entrance of any Muḥammadan elements whatever, even the keenest business man could do nothing. This was the case with China and her outlying provinces i. e., the lands of the Turks, which lay between Transoxania and the entrance to China in Western Kansu (Yü-men-hsien); long after Transoxania had been conquered, the towering mountain wall of the Tienshan in the east continued to form an obstacle to more lively commercial intercourse. The desire to exchange certain wares from the Far East for others from the lands of Islām, however, had always forced a few enterprising traders to surmount the obstacles; this was done even in ancient times and Islām merely took up the heritage on entering these lands. The hostile collisions of Islām with the great Power of the East and its vassals interrupted this traffic for a brief period only and in the long run they appear rather to have stimulated it. We saw above (p. 842^a) how the tremendous difficulties of the journey through these pathless mountains were overcome by the traders with the help of the Turks just as they are at the present day by bold and experienced travellers, but the second great obstacle was not so easily vanquished *viz.*, the resistance offered to everything foreign by the cautious Chinese government; for travellers were wholly dependent on the mediation of the people of that immense land which separated them from the gates of China proper. These Turks were half Chinese: they knew exactly how to deal with their Chinese masters; they alone understood the web of subterfuges and tricks, thousands of years old, with which the worthy Chinese bureaucrat evaded the regulations for the exclusion of foreigners. This was not however calculated to cheer the Muḥammadan traders as their Turkish friends were very unreliable allies and the stranger was not safe from attacks on his life or property while among them nor even when he had reached China, the goal of his journey; nowhere could he hope to get justice. A better state of affairs came about when the great Uigur kingdom arose, a clearer view of whose history we may now obtain from the German excavations in Kāra Khodjo (the ancient capital Kūshān) near Turfan. We now know that from about 900 A. D. to the Mongol invasion there was a powerful kingdom here which afforded protection to all civilisations and where Buddhist, Christian and Muḥammadan priests were allowed to expound their doctrines and propagate them in writing also. Confidence in the administration of justice, the rule of a strong arm from Pekin to the heart of Transoxania and of a powerful and intelligent government which understood the requirements of commerce had finally been established when Čingiz Khān with his body of Mongol and Turkish followers, which rapidly swelled into an avalanche, made his first decisive advances on east and west from his home Karakorum in the Northern Mongolia. It seems that at the beginning of the xiiith century, that is, just before the rise of Mongol power, the overland traffic had attained

special importance because the princes of Hurmūz and Kish at the entrance to the Persian Gulf were then fighting for supremacy at sea and severely harassing foreign trading-vessels. The sea-borne trade did not, however, become permanently affected thereby. The sea-route for imports to China offered this immense advantage, that the official supervision of commerce in the Chinese ports was in the hands of special officials, whose daily business it was and who possessed a regular routine. There was also the political situation to be considered: the rule of the Mongols (Yüan Dynasty 1206—1368) who were favourable to the influx of Muslims. It may be presumed that the participation of Muḥammadans in the sea-trade with China reached its zenith about the time when Vasco da Gama discovered the sea-route to India. About 150 years before this event, which was to effect such a great transference of trade, Ibn Baṭṭūṭa had visited many Chinese seaports, in all of which he found Muslim colonies (Yule, *Cathay*, ii. 477—510, has given a critical account on his journey to China; on his trustworthiness, *ibid.* ii. 433 *et seq.*; on the various places visited by him see Yule, *Marco Polo*³ *passim*); he landed in China at Zaitūn = Ch'üan-chou-fu, from there made an excursion to *Shin al-Shin* ("China of the Chinese", "Original-China") also called *Shini Kalān* ("great China") = Canton, and next went from Zaitūn by boat *viā* Qandjanfu (which is perhaps only Han-jen-fu "town of the Chinese"?), 10 days' journey, Baiwam (Pei-wang?), Kuṭlū, 4 days, al-Khansā = Hang-chou-fu, 17 days, to Khānbālīk (i. e. "King's town") also called Khāniqū = Pekin, 64 days, and back. The discovery of the sea-route to India by the Portuguese was a heavy blow to Muḥammadan trade with the Far East, and was all the more severe because the power which discovered the route was a very strong one both politically and commercially and was ready and able to take full advantage of its power at once. The coast of East Africa, the shores of the Persian Gulf and the west coast of India were occupied by the Portuguese, and these Franks were by no means willing to recognise the right to trade in these waters as a Muslim monopoly. It was rather their intention to secure the whole of the trade for Portuguese ships. No one of the Muḥammadan powers could offer effective resistance to this ambition. At this period a great shifting of the balance of power was going on in Western Asia; the Mamlūk kingdom was tottering to its fall; the 'Othmanli Turks, that vigorous, young race, which had made a stormy entrance into the world's history about a century before, had established its position and was able to risk an encounter with Egypt which was still a world-power and to make all its territory an Ottoman province. This did not directly affect Portuguese power at sea very much, as the Turco-Egyptian fleet in the Red sea was not strong enough. Even at a later period the Turks were unable to harm the Portuguese. They proved themselves incapable of pursuing an effective naval policy; an end was made at Lepanto of their feeble attempt to found a great navy. Islām's trade by sea with the Far East had been destroyed by the time Albuquerque's power in the Persian Gulf was at an end. The Dutch and, soon afterwards, the British gained control of the trade with the Far East.

In the preceding paragraphs the commercial

factors have been discussed but there still remain to be treated the purely political and general cultural movements which must be dealt with in connection with the history of the advance of Islām in China.

The earliest notices of the relations of Islām with China, that are worthy of mention, are connected with the political events which arose out of the expansion of Islam. The last Sāsānian king, Yezdegird III had fled to China after the decisive battle of Nihāwand in 642 and sought to persuade the Emperor to take action on his behalf. His prospects seemed on the whole not unfavourable, as an important revolution had just been accomplished in China at this time; the Sui Dynasty had been superseded by the T'ang (619 A. D.) whose first Emperors were pursuing an energetic career of conquest. Muḥammad and his successors were similarly engaged in the west. The fact that the huge mountain wall of the T'ien-shan formed a barrier between these two new powers and that on the Chinese side between it and China proper lay the inhospitable Tarim basin, did not prevent Muslim legend from supposing that the Prophet and his companions entered into relationships with the distant empire. According to an oft repeated tradition (see Goldziher, *Moh. Stud.*, i. 270 *et seq.*) Muḥammad issued a warning against provoking the Turks, whose name he possibly did not even know. Such stories are later inventions whose object it is to increase the prestige of the Apostle of God by crediting him with foreseeing later events. The Chinese were accustomed to hold aloof when under exceptional circumstances strangers entered their territories or when their armies would have to be sent beyond the natural frontier. They followed this policy in the case of Yezdegird. The Emperor T'ai Tsung (627—652) refused his request for help (this we may assume from Ṭabari, i. 2685 *et seq.* even if the report of the envoy is legendary; cf. i. 2876). The spirit of Islām, on the other hand, urged its adherents to unprovoked aggression as soon as it seemed possible to risk it and by 713 the great general Qutaiba b. Muslim had led an army out of the conquered Ferghāna across the mountains into the adjoining land of the Turks. His campaign was unsuccessful; the comparison of the original authorities in Ṭabari, i. 1275—1279, shows that his expedition did not result in the conquest of Kāshghar. The story of the sending of an ambassador to the Emperor of China (Hsüan-Tsung 712—756) which Ṭabari gives (ii. 1277 *et seq.*) in the traditional form adorned with well known motives, is probably historical; but we find no mention of a return embassy from the Chinese (at an earlier period Chinese ambassadors had appeared at the Sāsānian court in the time of Khusrāw Anōsharwān, see Ṭabari, i. 89 = Nöldeke, p. 167). The Muslims under the Omayyads had a good deal of indirect intercourse with China, in as much as the Khākān of the Turks and the Yabghu (in Ṭabari everywhere corrupted to Djighūya, cf. on this reading, the *hayātīla* of the manuscripts and printed editions, which F. W. K. Müller has ingeniously recognised as *habātīla* = Ephthalites), were vassals of the Emperor; the scene between Naizek and the Yabghū on the one hand and Shadd (the *shad* of the Orkhon inscriptions) and the *sebel* (probably to be compared with the Ζισβηλ of Theophanes, see Chavannes, *Tou-*

kiné Occidentaux, ii. 28) on the other, in which the Shadd made the Kow-tow before the Yabghū, has been described in a classical passage by Ṭabarī, ii. 1224, (year 91 = 710); the Yabghū was sent to Damascus and was probably the first Chinese, or rather Chinese Turk whom the Syrians had ever seen. It may be regarded as certain that Chinese policy supported the resistance of the Khākān of the Turks and the smaller states in Transoxania dependent on him or directly feudatory to China; the Muslims were thus forced to fight continually. The Khottal who are probably to be located in the Pamirs were not defeated before 750 (see Ṭabarī, iii. 74); al-Ikhrid (with this form cf. Ikhshid), the king of Kashsh, was killed in 751 and his treasures, valuable articles of Chinese manufacture, were sent to Samarkand to Abū Muslim (Ṭabarī, iii. 79 *et seq.*). When with the fall of the Arab Empire, the energy of Muḥammadan expansion began to abate and the central authorities devoted themselves to the defence of and establishment of order in the territories they had won, and contemporaneously, on the Chinese side under the later T'ang Emperors, the power of the central government began to weaken, powerful buffer states soon arose between the two kingdoms, first that of the Uigurs, later that of the Ilak-Khāns (Karākhānids). The situation thus produced was a most unfavourable one for the advance of Islām into China; for however weak the Chinese dynasties, that succeeded the T'ang, were, the country still held fast the motto: "No foreign religion in China". If Buddhism overcame the great resistance offered to its introduction, it was because it was in the first place to a certain extent similar to the philosophical Li-cult, hardly to be called a religion, which was the most widely professed, and secondly because it adopted elements congenial to the Chinese mind and thus fitted itself in with the prevailing tone of feeling. Islām with its rigid doctrine of the One God, which made no concessions and repelled by the overbearing, provocative attitude of those who professed it, which was above all, unlike Buddhism, essentially a political religion, could only find a footing in the land under the protection of a strong arm. It was not till under the rulers of the Mongol empire founded by Čingiz Khān that this opportunity arose. The Mongol princes were without a religion i. e. their religion was the worship of their own lucky star combined with an unusual energy in calling down this star from heaven. Čingiz Khān himself considered only the advantages of a general lack of homogeneity among his subjects and mingled sections of peoples with one another without regard to race or religion whenever it served his purposes. It was above all necessary for him as a Mongol to break up the Chinese elements and mix the population so that no strong alliance of various sections could be formed against him. Besides his own countrymen he found helpers in the carrying out of his operation in the various Muslim nations of the west, who were famous for their bravery. Among these the Turks were the most important as regards numbers, influence, skill in the use of weapons and discipline; we may presume that among these were Afghān mercenaries, for the Afghāns, the Pathāns of India, used to go abroad as mercenaries (cf. the Afghāns in the army of Ya'qūb Beg of Kāshghar), like the Swiss, though unlike the latter, they were notorious for their

treachery and brutality; bodies of his followers may also have come from the mountains of Persia, the fastnesses of the Kurds; these were not however Persians in the stricter sense of the word i. e. the inhabitants of the Persian plains, who were not particularly noted for their valour. It is scarcely possible to ascertain the exact details of the composition of the hosts of Čingiz Khān and his successors; for the great Mongol sovereigns were not given to clerical work; their main concern was the soldiers themselves and not that they should be neatly numbered in lists. We can only suppose that the adjoining lands supplied the greatest number of recruits and these were, besides the land of the Turks between the Great Wall and the T'ien-Shan (Chinese Turkestan), Transoxania and Khorāsān. This does not sufficiently explain the remarkable fact that from that time to the present day the Persian language has been regarded by the Muslims of China as the language of polite speech, and that the popular Chinese written by these Muslims is strongly mixed with Persian words. (A good example of this language is to be found in the small Chinese manuscript M. S. Sin. Hartmann, 1, in the Royal Library in Berlin which contains a Chinese text in Arabic script, published by Forke in *T'oung-Pao* Ser. ii. vol. viii. N^o. 1). It cannot be supposed that the greater part of these invaders were Persians, who lost their mother tongue after settling in China but retained a memory of it in the numerous relics that have survived. The admixture of Persian found in their language is rather due to the fact that all these barbarous and semi-barbarous peoples of Western Asia, who pressed to join the standards of the Mongol leaders, had a superstitious respect for the Persian language (it is well-known that Persian was the court and official language in the Central Asian and Indian kingdoms and it is a remarkable sign of the strength of the individuality of the Ottomans that they supplanted the polished Persian of their Saldjuik predecessors by their own uncouth Turkish tongue). Their introduction of Persian elements into Chinese, the language they had adopted, may be compared to the admixture of French, which would have been introduced by a Pole or Russian adopting German in the xviiith century because the former was to him the language of literature. There is also the following factor to be taken into account. As soon as Khubilāi Khān had established his throne in China, he appointed large numbers of Persians as officers of the court and state. Marco Polo and Ibn Baṭūṭa both treat at some length of these foreigners in Chinese service. One of them made himself very disagreeable: Achmath (Aḥmad) the Bailo, whose story is given not only in Chinese sources (see de Mailla, ix. 412 *et seq.*), which we might expect to be prejudiced, but also in the faithful narrative of the incomparable Venetian (see Yule, *Marco Polo*³, i. 415 *et seq.*). These Muslims must have been for the greater part Persians, and they contributed to preserve the prestige of the Persian language and to carry it into the interior of the country. It is impossible even to make a guess at the number of Muslims introduced into China by the Mongol rulers. We have one example attested by numerous documents of the combinations that were produced by the introduction of Muslim elements by the Mongol Emperors, and of how a great strengthening of

Islām in China might thus have been produced. Čingiz Khān took as one of his officers a man who was said to come from Bukhārā and claimed to be a descendant of the Prophet, namely Shams al-Dīn 'Omar, known as Saiyid-i Adjall. We have several biographies of this man; the principal is that in the *Yüan-shih*, the official history of the Mongol dynasty (Book cxxv. Biography 12) which Vissière has discussed in d'Ollone, p. 25 *et seq.*; there are others in the *T'ien-hsi* (ii. 1, p. 23 *et seq.*) with notices of his sons Nāṣir al-Dīn, the Nescradin of Marco Polo, and Husain, and in the great biography *Ta-ch'ing-yi-t'ung-che* (translated by Vissière in the *Rev. Monde Mus.*, February, 1908); of special importance is the biography by Fa-Hsiang, which has been critically discussed by Lepage in d'Ollone, p. 50 *et seq.*; lastly must be mentioned a passage in Rashid al-Dīn, which is given in Blochet's translation in d'Ollone, p. 26 *et seq.* According to Fa-Hsiang, Saiyid-i Adjall was the fifth descendant of a certain Su Fei-érh (Sufair?) and 26th in line from the Prophet (Vissière has discussed the ancestors and descendants of Saiyid-i Adjall in a separate essay in d'Ollone, pp. 176—183). He was called Shams al-Dīn 'Omar and was called to high office by Khubilāi (1260—1294). The Emperor gave him the name Sai Tien-ch'c, a transliteration of Saiyid-i Adjall "illustrious lord" and appointed him governor of Yünnan to restore order there. He was afterwards also given the honorary title "Prince of Hsien Yang". He left five sons and nineteen grandsons. Lepage rightly doubts the authenticity of the genealogical table in Fa-Hsiang. It is not improbable that it was invented by the later chroniclers, partly to give their hero more prestige and partly to conceal the connection of the rise of the family with the invasion of the hated Mongols. According to the usual statements Saiyid-i Adjall came originally from Bukhārā and governed Yünnan from 1273 till his death in 1279; he was buried in Wo-érh-to near his capital. His tomb here with its inscriptions was first discovered by the d'Ollone expedition and aroused great interest particularly as there was a second tomb, also with inscription, in Singan-fu. It has now been ascertained that the second grave in Shensi is a cenotaph which only contained the court-dress of the dead governor (see Vissière, *Études Sino-Mahometanes*, p. 41, note 1).

Although Saiyid-i Adjall certainly did much for the propagation of Islām in Yünnan, it is his son Nāṣir al-Dīn to whom is ascribed the main credit for its dissemination. He was a minister and at first governed the province of Shansi; he later became governor of Yünnan where he died in 1292 and was succeeded by his brother Husain. The other sons also held high offices of state and so did the grandsons. Among the further descendants may be mentioned Ma Chu (c. 1630—1710) (in the fourteenth generation) who was a learned scholar and published his famous work "The Magnetic Needle of Islām" in 1685; he supervised the renovation of the tomb and temple of his ancestor Saiyid-i Adjall; one of the inscriptions on the tomb is by him. The present head of the family is Na Wa-Ch'ing, Imām of a mosque in the province (d'Ollone, p. 182). Whether or not the systematic expansion of Islām took place under the Sai provincial dynasty, it may be regarded as certain that the predominance of Islām in Yünnan dates from that period. There have been scarcely any

appreciable influxes from outside since that period. It cannot be too strongly emphasised that the direction of this movement was from the interior, from the north. The Muhammadan colonies on the coast were hardly affected by it. On the other hand it may safely be assumed that the Muslims of Yünnan remained in constant communication with those of the northern provinces of Shensi and Kansu. The trade of *mafu*, i. e. hirer of animals for riding and transport purposes, still pursued at the present day by the Muslims of China, which brings them into contact with numerous foreigners, was no doubt followed by them quite early and they are particularly well adapted for it by their energy and endurance.

If these Muslims were left to themselves and received no additions through immigration from other Muslim countries, the fact that there are so many of them is remarkable. The number of Muslims in China used to be very much over-estimated, however. There are certainly not 20—30 millions of them ($\frac{1}{20}$ — $\frac{1}{13}$ of the whole population). The d'Ollone expedition found them much below this figure in the districts it visited and these were those which had been most subject to Muhammadan influence. D'Ollone estimates the Muslims at 1% of the population on the route followed by him, but gives a higher figure for Yünnan and Kansu. Davies, *Yunnan*, 1908, estimates 3% for Yünnan, i. e. 300,000 in 10 millions, but gives a much lower figure for Sse-Ch'uan which has four times the population of the other two provinces together. We thus arrive at an estimate of 4,000,000 for the whole of China (d'Ollone, p. 429 *et seq.*).

The estimates in Broomhall are only approximations which are quite unreliable, and give no clue to the proportion of Muslims to the rest of the population; for we have no reliable statistics for the total population. Broomhall sent forms of inquiry to over 800 people in China and received 200 replies from various parts of the empire. As a result we have the following figures for the individual provinces.

Kansu: minimum 2,000,000, maximum 3,500,000; the Muslims are irregularly distributed; they are more numerous in the west and they increase more rapidly than the Chinese. Many districts have been depopulated as a result of the revolts. In the important town of Liang-chou-fu, the seat of the government, there are only 70 Muhammadans, who are allowed to live there. In Hsi-ning-fu, including the administrative district, there are said to be 250,000 Muslims while there are 25,000 in Ianchou-fu, the capital. There are several mosques in most of the larger towns; in some places Muhammadans are not allowed to live within the town so that the mosques are in the outskirts; this is the case in Ning-hsia and Ping-liang.

Shensi: Before the risings there were said to be 1,000,000; but after these a great migration to Kansu took place. Official figures give 9480 for Singanfu and 26,000 for the whole province. There are certainly not more than 500,000. Singanfu has 7 mosques and Han-chung-fu 3.

Shansi: From the statistics for individual districts the total may be estimated at 25,000.

Chihli: The figures differ considerably and the total varies from 250,000 to 1,000,000. Peking, with 30—40 mosques (the Chief Mosque is Ninchieh, in which the Turk 'Ali Rizā teaches), and

over 10,000 Muslims; there are large colonies north and south of Peking; north of the Great Wall there are Muslims in the district on the Mongolian frontier and they form dreaded robber bands.

Shantung: between 100,000 and 200,000; there are few in the east, but in the centre and west, the Muslims are numerous. We have detailed statistics given by a Mullah for Chi-nan, Chi-ning, Yen-chou-fu, Ta-yan-fu, Tsa-chou-fu, Sin-ching-chou, Sai-chou and Ching-chou-fu, which have in part been proved fairly accurate.

Honan: probably rather more than 200,000; there are 40,000 Muslims in Huai-ching-fu and the surrounding villages are all Muhammadans; Cheng-chou has 10,000 (prolific families); the whole population of Huai-tien-chi is Muhammadan; mosques are numerous, almost every Hsien town has one.

Kiangsu: the estimate is very uncertain, perhaps 250,000; in Nan-king there are 10,000 with 25 mosques; almost every town of any size has one; we have no statistics for Su-chao.

Sse-chuan: the districts for which we have figures, give a total of about 50,000; as the province is a very large one, we may assume the total to be 250,000; the great Muhammadan centre is in the northwest (Sung-pan-ting etc.) and Islām is making remarkable progress on the Tibetan frontier. In Cheng-tu the Lao (Kiu)-chiaio appears to be represented (with 12 Imāms and 100 Ahongs) as well as the Hsin-chiao (with 15 Ahongs).

Kuei-chou: hardly more than 10,000; there are only 4 mosques in the whole province.

Yünnan: the estimates vary from 100,000 to 1,000,000; the rebellion made great gaps; the Muslims probably had to give low estimates in order not to arouse the suspicions of the Chinese. Muslims form scarcely more than 3% of the whole population (cf. the note in Davies's work, p. 847^b above); the Muhammadans of Yünnan are said not to be distinguishable by dress or mentality from the Chinese. According to Davies they are ten times as numerous in the plains as in the highlands; he estimates the total population at 10 millions, so that if we take the proportion at 3% the Muhammadans number about 300,000 which is a striking contrast to Thiersant's 4,000,000. Soulié however (*Rev. du Monde Mus.*, Oct. 1909) estimated the number at 800,000 to 1,000,000 and the missionary Rhodes at 1,000,000. Mosques have not been allowed since the risings, though previously the Muhammadans had important places of worship (a temple in Ta-li-fu was used as a mosque).

Hupei: scarcely more than 10,000; there are 3 mosques in Wu-chang and 2 in Han-kou.

Kiangsi: not more than 2,500.

Anhui: estimated at 40,000; they are most numerous in the north; there are 6000 and 2 mosques in Anking and the neighbourhood.

Chekiang: about 7500; Hang-chou-fu, which is mentioned by all the older Arab geographers and where there was a large and prosperous Muhammadan colony in Ibn Baṭṭa's time, has now only 120—1000 families (including the surrounding country) and 3 (4) mosques.

Hunan: about 20,000; the largest colony appears to be in Chang-te where there are 3000 with 3 mosques.

Kuang-tung (with Hainan); about 25,000; the great city of Canton, the *Khānfū* of the geo-

graphers, the *ṣini kalān* of Ibn Baṭṭa has at the present day (including the district around) 7000—10,000 with 5 mosques. Hainan has two places with mosques.

Kuangsi: 15,000—20,000 of whom 8000 are in the capital Kuei-lin, who have probably immigrated from the north; there are 6 mosques in Kuei-lin and in Wu-chou.

Fukien: probably only 1000; there are mosques in Amoy, Fu-chou and Chang-chou-fu; the 40 or 50 Muslims in Amoy belong to the official class.

Manchuria: about 200,000; Mukden 17,000, Kai-yuan 2000, Hsin-min-fu 2500, Chin-chou-fu 3500, Fa-ku-men 2000, Liao-yang 2500, Kuang-ning 7500.

Mongolia: there are Muslims in the south only; no figures are available.

Although Turkestan does not fall within the scope of this article [see above, p. 839^b], it may be mentioned that the estimate varies from 1,000,000 to 2,400,000.

These figures give, exclusive of Turkestan, a minimum of 3,700,000 and a maximum of 7,400,000. It is remarkable that the missionaries living in the country give very discrepant figures; some evidently found centres of Islām and quite important schools where others saw nothing.

II. SOCIOLOGY.

If we regard the Muhammadan population of China as a social unit, the five phases of life under which any society may be dealt with are as follows.

I. Relations of the Sexes (marriage, family, kinship). The relations of the sexes are governed by the *Sharī'a* law binding on the whole Islāmic world, in the scholastic form developed by the Hanafī school, but the details of the code are not well known to the great mass of the Muhammadans of China nor are they observed as far as they are known. How far alterations have been produced by the influence of the surrounding Chinese cannot be ascertained from the meagre details at our disposal; it would be in any case impossible to generalise from these as the influences at work differ in the different localities. Thiersant's (ii. 266 note 1) remark on the well known law that the Muslim may have not more than four wives and have slaves as concubines, "in China Muhammadans are forced to observe the laws of the Empire in regard to marriage" is certainly incorrect, if it implies that the Chinese government would interfere in this domain of private law, although the Chinese marriage laws may lay claim to be universally observed (these have been digested in P. Hoang, *Le Mariage Chinois au point de vue légal: Var. Sino-log.*, N^o. 14. Shanghai, 1899. I have been unable to find in this work a definite statement that Muhammadans occupy a special position). The general position of woman, too, is not uniform but differs according to rank and locality. According to d'Ollone, the prescribed wearing of a veil is not followed and the women go about unveiled; this was previously noted by Grenard, who, however, made an exception for the wives of rich men; it was only in Ho-chou that d'Ollone found another custom prevailing, where the women wear a veil of black silk below the eyes (this appears to me to be connected with adherence to the teachings of

Ma-Hua-lung); they also appear in the streets on horseback instead of in carriages (p. 247). As to binding the feet d'Ollone found no distinction between Muslim and Chinese women; particularly in Kansu, this custom was very prevalent among Muhammadans. The fact that the woman is not a Muhammadan, is not an obstacle to marriage; it is even thought to be meritorious to bring women of other faiths over to the true religion by marrying them. On the other hand Muslim women are strictly forbidden to marry a man of another faith, and such a union is looked upon as a most heinous sin (see for example the short catechism in Wassiljew-Stübe p. 108, § 6, also in Thiersant, II. 266 note 1); even here compromises are made with heaven: for example, the Emperor Chi'en-Lung received a Turkish princess into his harem and when I was passing through Minjol (a day's journey west of Kāshghar) in 1902, I saw a Chinamar with his Turki wife. Illicit intercourse of the sexes no more receives the punishment prescribed by law (40 lashes with a whip, or stoning) than in other Muhammadan countries. It must not be supposed however that morality is particularly lax, nor are the unnatural vices, common among the Chinese (thereon see the instructive chapter in Maignon, *Superstition, Crime et Misère en Chine*, Lyons 1902, p. 185 *et seq.*), so widespread among the Muslims. Special attention is not paid to the bringing up of children. A striking feature of family life is the honour paid to the parents and the reverence in which the ancestors are held. These virtues are extolled, for example, in the Chinese Arabic Ms. Sin. Hartmann I, published by Forke, and find expression in forms of prayer for parents and ancestors; ancestral tablets in Chinese fashion are also used. Social distinctions are not defined by pedigree except in the case of descendants of the Prophet. The mischief which has been produced in other Muhammadan lands by the exaggerated respect for this nobility of birth and the obtaining entry to it by false means, is not found among the Chinese Muslims nor is the Saiyid system developed here. This is explained by the fact that the people know they have for the most part been converted to Islām or are descended from converts (*tungan*). Any traces of the Saiyid system that exist in China seem to date from the *hsin chiao* when the sectarian Ma-hualung declared himself a Saiyid (see p. 852^b). Whether the Muslims of China may be distinguished by the common possession of inherited physical characteristics (by race) is a question which cannot yet be satisfactorily answered. The usual supposition is that there are ethnic peculiarities and it is even said that the Muslim shows a special type, which may be recognised at once (this is the substance of Broomhall's remarks pp. 221 *et seq.*; cf. also the Muslims of Singanfu, who differ considerably in appearance and regard themselves as brothers by race of the Europeans, Berthelot, *Comptes-Rendus de l'Ac. des Inscr. et Belles-Lettres* 1905, p. 188). We must however take into account the opposite view adopted by d'Ollone; it is true that he gives pictures of Chinese Muslims whose faces have something of the Arab or Turk, but he lays stress on the fact that it is only the exceptions he is showing to his readers and emphasises (p. 430) that the great mass of Muhammadans are quite like other Chi-

nese; it may however be noted that it is impossible to speak of a general Chinese type; there are numerous different types in China and this diversity is naturally seen among Muhammadans also. An Arab and a Turkish type are due to immigration and natural increase without any connection with the Chinese stock; as a matter of fact, however, most of the Muslims belong to the latter. There can be no question of the preservation of the type of the immigrants, because since the first great immigrations of Muslims, many fearful devastations of the districts in which the population is mixed have taken place. We have already spoken of the marriage of Muslim men with Chinese women; the children are of course Muslim and repeat the process so that after several generations there is but little foreign blood left in the individual. In the great majority of cases there is not one drop. Generally the Muslim is a Chinese who has been adopted or purchased as a child by a believer and brought up to Islām (on the purchase of children see also my *Isl. Orient.* i. 45). Conversions of adults are also frequent (cf. p. 851^a).

II. Language and Ethnic Relations. If the possession of a common speech be a sign of the same nationality, then the Muhammadans of China are undoubtedly Chinese, for Chinese is the language, which they write and speak; although they are said to possess dialectic peculiarities (according to Broomhall, p. 223 *et seq.* the Muslim is frequently recognisable by his speech), that their language is essentially the same as that of their Chinese neighbours is not to be denied. But religion forms so sharp a dividing line between Muslims and the other Chinese, that each of these groups feels itself to be a separate people (cf. the Ottomans of Turkish descent and the Turkish-speaking Armenians, who are sometimes scarcely distinguishable from real Turks and in whose language also there is practically no perceptible difference). In this respect the Muslims feel themselves far superior to their Chinese compatriots and the Chinese will hardly grant the Muslims the name *han-jen*. They are more usually called *Hui-hui* or *Hui-tzu*, though they do not tolerate this name themselves but call themselves *pei-chan* "white-band" i. e. wearers of white turbans. Whether there is a connection between *huitzu* and the name for the Uigurs, written very variously in Chinese, is doubtful (cf. Chavannes, *Les Tou-kiue Occidentaux*, p. 87—94). Only one group of Muslims in China are distinguished by their language, viz. the Salar who live in Hsün-hua-t'ing (Playfair, 31, 10) on the right bank of the Hoang-ho and in the surrounding villages and are also to be found on one portion of the road from Hsinning-fu to Ho-chou. They differ considerably from the average type of Chinese Muslim: the figure is lank and tall, the nose large and not flat, the eyes black and level, the cheekbones not prominent, the face long, the eyebrows thick, the beard full and black, the forehead retreating, the skull flattened behind, the skin brown but never yellow; they are therefore very like the Turks of Chinese Turkestan. Their most remarkable characteristic is their language which might be called a corrupt Turki (cf. the specimens in Grenard and Potanin). In religion they are strict Hanafis and show great respect to their clergy (*achons*), but for the rest they are rather given to the drinking of

spirits. Even the lowest classes are acquainted with the Arabic alphabet. They do not burn incense nor allow the Imperial tablet to be exhibited in their mosques. They are said to have received their present form of religion from a reformer named Ma-Ming-hsin (Muḥammad Amīn) who preached about 1750: he laid special stress on praying aloud (cf. p. 853^a) and much confusion was thereby brought about. The Salars are bold robbers and consort with the riffraff on the upper Hoang-ho, to whom they are bound by a common hatred of the Chinese. The above account is from Grenard in *Mission*, ii. 457 *et seq.* D'Ollone's account, p. 245, is different. According to him they dwell only in twelve villages in the district of Hsün-hoa-t'ing on the right bank of the Hoang-ho, but have most intercourse with the left bank, particularly with Hsi-ning-fu; there are only five Salar families in Hsi-ning-fu, they do not shave the head entirely but wear the pigtail; they do not wear the four-cornered cap but the Chinese turbanlike headgear; they have frequently played a part in revolutions and claim to have originally come from Samarkand. D'Ollone, p. 307 *et seq.* has collected historical notices of them from Chinese sources. The Tungans are not to be considered as a separate linguistic group. According to most travellers the name is limited to the Chinese Muslims of the provinces of Kansu and Shensi. According to my own observations, the name is applied to all Chinese Muslims by the Turks of Chinese Turkestan. This is really quite natural; for *tungan* means "returned" i. e. to the true faith (according to the common Muḥammadan idea, every man is born a Muslim and his conversion from another religion in which he has been brought up by his parents, is really only a return to his original faith); it corresponds exactly to *dönme*, the name given by the Ottomans to the Jews in Smyrna and Salonica, who became converts to Islām in 1650. The term *tungan* is regarded as an insult by the Chinese Muslims, just as *dönme* is among the Muslims of Salonica; the explanation of the word as from *turkan* (d'Ollone, p. 250 and 317) is to be utterly rejected.

III. Trades and Occupations. The stronger physique and greater energy of many of the Muslims of China explains their fondness for entering the Chinese army in which there actually are a fair number of Muslim officers. The civil service is less sought after as the examinations require a familiarity with the religious and social views of the government. With the breaking away from the old tradition which set in at the end of 1911, the Muḥammadan elements will probably play a greater part in the development of the country by taking an active part in the government service; they must however give up any thought of the supremacy of Islām and look upon religion as a private affair entirely, the practice of which must always be placed second to the requirements of the state.

There are, however, certain trades at the present day which are entirely in the hands of Muslims and assure them a comfortable livelihood so that it is only under exceptional circumstances that a great movement into the civil service may be anticipated. The occupation most commonly followed by Muslims is that of *ma-fu*, i. e. horse-keeper; he may have a large number of transport animals and a number of servants to attend to them or

he may have only a couple of animals and execute his commissions himself. The business requires prudence and energy and the Muslim *ma-fu*s have the reputation of sticking at nothing, not even violence, to extricate themselves from difficulties. (See Broomhall, p. 225, for an account of the thrashing of weakly Chinese by a Muḥammadan driver). On the Tibetan frontier (Sung-p'an-t'ing) the tea trade is in the hands of Chinese. Agriculture is only followed by the Muslims of Kansu, Shensi and Yunnan; they are said to be inferior to the Chinese in this pursuit but to surpass them in cattle-rearing. Inn-keeping must also be mentioned; this is usually followed with the observation of the prescriptions of Islām. The sign of the Muslim inn-keeper therefore bears a waterjar as a sign of religious purity; one missionary however tells of a Muslim inn, in Chin-chiang, where pork was served. (Broomhall, p. 226).

IV. Religious Life. Religion, with the Muslims of China as in other parts of the world, dominates their whole view of life. From his earliest childhood the child of Muslim parents has it impressed upon him that he is a Muslim and as such better than the infidel Chinese. It cannot be denied that the consciousness of belonging to the great Islāmic community gives the Muslims of China a feeling of pride which makes their gait nobler, their eyes brighter and their bearing more dignified. On this point all observers are agreed. These haughty men are, however, very shrewd and have always been ready to make concessions to the ruling class and the religious and political system under which they live, in order to obtain security for their lives and property. Those who enter the government service take part in the ritual formalities, a procedure which Mickie, in his *Missionaries in China* recommends for imitation to Chinese Christians. At the same time there is a great gulf between the Chinese and Muslims, who are suspected of wishing to form a state within the state. Where their fanaticism has not yet been aroused, the Muslims are favourably disposed to Europeans and frequently regard them as of the same race as themselves in opposition to the Chinese or "blackheads". Though individual Muslim officials of high rank have been conspicuous for their hatred of foreigners, this is, as in the case of non-Muslim Chinese, due, not to religious motives, but to resentment at the strong arm with which foreigners are interfering in the internal affairs of China. The attitude of Muslim generals is frequently simply due to a quite mean desire for rank and wealth. For example Tung Fu-Hsiang was not a "fanatical Muslim" at all but an adventurer, who gathered adherents around him during the anarchy of the rebellion of 1861—1874 and in return for the rank of Mandarin became a tool of the Viceroy Tso-Tsung-Tang and the General Lu-Song-shan. He beheaded the instigator of the rebellion, Ma Hua-Lung, the prophet of the "new religion", who fell into his hands in a sortie from his town of Kin-ki-pu. Tung on this occasion gained huge estates. In 1895 again, it was Tung, who put down the rising in Hsi-ning-fu and Ho-Chou, and enriched himself in the usual way with the plunder which he took as victor from his co-religionists. He received the title of generalissimo (*ta jue*) and was practically king of the land. When in 1900 the Boxer rising broke out in Peking, he hastened

thither, with his minions, among whom was the notorious Ma An-liang, Tongling of Ho-Chou, and distinguished himself by his fanatical and malignant attitude to foreigners: the latter only saw in him a Muslim with a body of Muslim followers and knew nothing of his real relationship to Islām. He was officially "banished" as a punishment to Kansu where he lived the life of a *grand seigneur*: he had two strong castles at Kin-ki-pu and a bodyguard of 500 old soldiers, while around he had tenants on the estates which he had taken from the Muslims. The governors of Kin-ki-pu and Lin-chou dared do nothing without his consent. When he died in February 1908, all the titles, which had been taken from him under European pressure, were restored to him and his body was interred with the highest honours in Kon-yuen, his birthplace. Another Muslim who held high military rank in recent times was Ma Ti-kai, a native of Yünnan, nephew of the sectarian Ma Hua-lung, and general commanding the army in Sze-Chuan.

Taught cunning by oppression, the Muslims of China have been working from the earliest times, and particularly keenly during the last 250 years, to increase their numbers by other means than natural reproduction. Their main instrument has been conversion. To obtain children to convert to Islām, they adopted the simple plan of buying them from their Chinese parents when the latter were in great penury (on this and parallels from the practice of Christian missions see "*China und der Islam*" in my *Islam. Orient*, i. p. 45 and note 1.). Many hundreds of thousands of Chinese children have thus become members of the Islāmic community. We have already mentioned the marriage and conversion of Chinese women by Muslims (see above, p. 849^a). With adults it is not the preaching of the true faith, which the Muslims would, as a matter of fact, hardly dare practise, that is effective, but dependence on some influential Muḥammadan; thus, for example, soldiers are often converted by Muslim officers; Muḥammadan mandarins are less often able to make converts, owing to their frequent change of residence. D'Ollone met several Muslims, who were recent converts, others could trace their faith to some ancestor who had been converted and were even able to say who he was. The number of converts has varied in different periods according to the power of the Muḥammadan officials. At the present day conversions are rare, because the court is suspicious of Muslims since the great rising, and they have fallen into discredit (d'Ollone, p. 431). What will be the effect of the new régime cannot yet be stated but it will certainly keep a sharper eye on any separatist movements. When in the middle of January 1912 the demand of the Chinese revolutionaries was published, viz. that "Manchus, Mongols, Muhammadans, Tibetans and Chinese should be treated with perfect equality" it was the Turks of Chinese Turkestan who were meant by "Muḥammadans"; they were to lose a few petty privileges in the process of equalisation. The Muslims of China proper are not affected by it. It may safely be said that Islām is by no means uncongenial to the Chinese temperament in spite of its many inconveniences (the prohibition of pork, alcohol, opium and ancestor-worship). One must be cautious, however, in accepting the far reaching possibilities suggested by d'Ollone

(p. 432) and it is very questionable if even a Muslim Emperor of China could bring about the conversion of the greater part of the Empire to Islām. For the history of the country shows us that China assimilates foreign elements and rejects what it cannot perfectly assimilate; it would thus be an Islām which was no longer Islāmic that we would have to deal with; this is, however, improbable, for throughout the whole Muḥammadan world there are signs of a distinct movement towards ecclesiastical reform in the sense of a stricter observation of the precepts of Islām; an Islām, transformed by the Chinese temperament, would certainly no longer be felt to be Islām by the whole community. The question of founding a new mixed religion would more probably arise. Some of the works, which have been collected by Vissière in his *Ouvrages chinois mahométans* in d'Ollone, p. 393 *et seq.*, are distinctly characterized by an endeavour to reconcile Islām with the teaching of Confucius through a kind of philosophy of religion (cf. particularly nos. 7 and 9; a similar work belonging to Pfarer Hackmann is at present in my keeping). Conversions from Islām to the religion of the country are not to be thought of, for although throughout the whole population of China we find an inclination to form unions and societies, this happens also to be in a particular degree a Muḥammadan characteristic. The Muslims in China form a great friendly society, in which every one helps the other (the *ta'awun* which is recommended in the *Qur'ān*). Community in Islām offers so many advantages to its members, that they have no cause to leave it even if their beliefs did not keep them faithful to it. The present state of affairs has naturally a good deal of light thrown upon it by its historical development, which has already been discussed above. D'Ollone rightly remarks the striking silence of the Chinese historians with regard to the Muslims while they mention Buddhist and Chinese missionaries; he also recognises the worthlessness of the epigraphic tradition. He is also right in pointing out, that there has never been any expansion of Islām inland from the coast, but rather that the Muslims of the colonies in the seaports were content with the privilege afforded them of practising their religion and kept apart from the rest of the population. D'Ollone draws conclusions from the mention of the *ta-shi* "Arabs" = Muslims under the T'ang and of the *Hui-ho* under the Liao and Chin dynasties (cf. also the mention of the Hui-hui under the Liao in Bretschneider, *Mediaeval Researches*, i. 267, and under the Chin in Thiersant, i. 6, though problematic); but this only points to a knowledge of the Muslims of the west and is no proof of Muslim immigration. The Sofair in d'Ollone who came from Bukhārā with several thousand Muslims and settled on the borders of Mongolia and China is a fictitious character. As a matter of fact (cf. above, p. 847^a) there is no reason to believe there was any appreciable immigration of Muḥammadans before Saiyid-i Adjall 'Omar. Marco Polo only once mentions the presence of Muslims in the province of Yünnan through which he travelled a year after the death of the Saiyid while everywhere else he speaks of idolators (cf. p. 846^b above). The Saiyid built the two first mosques in Yünnan (d'Ollone, p. 35) and the Muslims of Yünnan trace their origin to him and his son Nāṣir al-Dīn. Khubilāi also was

surrounded by Muslims in his court; the history of the notorious Ahmad has already been mentioned (p. 846^b). In 1335 a grandson of Saiyid-i Adjall obtained a decree from the Emperor that Islām should be recognised as *ch'ing-chen-chiao* "the true and pure religion", as it is still called at the present day; in 1420 another grandson of the Saiyid was commissioned by the Emperor to build mosques in the provincial capitals Singanfu and Nanking. A later descendant of the Saiyid, the Ma-chu already mentioned, presented a petition to the Emperor in 1683-1684 asking to rank equally with the descendants of Confucius. This brings us within the period of the Manchu dynasty. One can hardly be wrong in supposing that with the end of the Ming dynasty (1644) and beginning of the Manchu there was a great increase in the activity of Islām and a corresponding reaction on the part of the Imperial government. This is undoubtedly connected with the activity and desire of the early Manchu Emperors for expansion. The risings that took place in the province of Kansu in 1648 and 1783 were reactions against the action of the governing authorities. It was also natural that the Muslims of Kāshghar, who had been practically independent under the Kalmucks (Kalmak) of Ili, repeatedly tried to throw off Chinese rule, under which they had fallen on the destruction of the Kalmuck kingdom (about 1750) (cf. *"Ein Heiligenstaat im Islam"* in my *Islamischer Orient*, i.); of the later risings the following ought to be mentioned: 1820—1828 in Kansu and in Turkestan (the connection between these two movements is, however, uncertain; the Muslims of Kansu, who are called *Tungan* by the Turks, have on several occasions taken the field against the Muslims of Turkestan); 1855—1873 in Yünnan; 1862—1877 in Kansu, Shensi and Turkestan; 1895 in Kansu. I leave it an open question whether the conclusion is correct, that there have only been risings of Muslims since about 1644, because they did not feel their number large enough before. It appears to be correct, however, that it has only been under the Manchus that a deliberate policy in regard to religion has been followed by the Muslims, with the systematic increase of their numbers by the purchase of children and bringing a mild pressure to bear on possible converts; this policy was, however, very soon met by an equally deliberate policy of suppression on the part of the wily Chinese. The placing of a greater development of Islām in this period receives important corroboration from the fact that to all appearances, the literature of the Muslims in China does not begin till the end of the Ming dynasty; at least the *cheng chiao chen ch'üan* "Veracious Exposition of the True Religion", the preface of which is dated 1643, appears to be the oldest monument of this literature (No. 1 in Vissière's list in d'Ollone, p. 393 *et seq.*). Since that time the production of books of instruction in religion has never ceased. It was not till 1783, however, that the attention of the Imperial government was attracted to the literary activity of the Muslims, and the Emperor Ch'ien Lung ordered the Marshall A-Kui to investigate the books of the Muslims, on which the latter was able to make a favourable report. That no one has troubled about this literature, shows what little importance was attached to the Muslims.

If we may suppose that with the change of

dynasty in 1644, a new stratum appeared in the Islām of China, this perhaps explains the gradual emergence of a separate religious movement, which has still to reckon with the ancient Islām of the country, but which may be defined with some degree of certainty by the researches and observations of the d'Ollone expedition. The Muslims of the three chief Muslim provinces of China, Kansu, Sze-chuan and Yünnan are actually divided into two great sections, who are hostile to one another; the followers of the *lao chiao* "the old religion" and the followers of the *hsin chiao* or "the new religion". However grateful one may be for the extensive materials collected by d'Ollone on these two movements, though he gives them with all reserve, it will only be possible to come to a final conclusion as to the essential difference between them when further material has been collected by specialists. D'Ollone's view that the new religion is characterised by the cult of saints and their tombs and the recognition of heads of the community, to whom God has given special grace is supported by parallels from other Muhammadan lands. It is an axiom that the supremacy of the democratic principle in the life of the community is the earlier, the strong organisation under leaders, who appear as supermen, the later development. The older view seems to be still the predominant one among the Muslims of China. Travellers are all agreed (for D'Ollone's notice see p. 438 *et seq.*) that the total lack of organisation is one of the most remarkable features of Chinese Islām. The various communities are quite independent of one another; they recognise no authority, neither in their province nor in the Empire, nor anywhere at all; they know nothing of a Caliph; the Sharif of Mecca is, they grant, a worthy servant of religion but they do not recognise his authority. In brief, there is no spiritual hierarchy and none of the Imāms (*Ahongs*) of China takes precedence of the others except through learning or renown. Those who officiate among the communities are dependent on the believers, who elect, support and dismiss them without the slightest interference from any one (d'Ollone, p. 439).

Of the details of the division into *hsin chiao* and *lao chiao*, I can only mention here that the "new religion" was founded by the Ma Hua-lung who was slain during the rising in Kansu. His adherents in Kansu where they are numerous, and in Sze-chuan, where they are as yet few in number, regard him as the true successor of Muhammad. His descendants or disciples possess supernatural powers. The essence of the "new doctrine" is not yet properly known. One is inclined to find Shi'ism represented in it or at least a very strong vein of Süfism. The notices in d'Ollone make it clear that the teaching of Ma Hua-lung is orthodox Sunni and that any special variety of mystic contemplation, such as is found over all Central Asia, is not present in it. Ma Hua-lung apparently belonged to the class of fanatical impostors who are typically represented in Chinese Turkestan by the Khōdjās, i. e. the descendants of Makhdūm-i A'zam, whose religious and secular conception of the state I have fully discussed in *Ein Heiligenstaat im Islam in my Islam. Orient*, i. 195 *et seq.* Whether Ma Hua-lung was influenced by the doctrine of Mahdism is not certain; there is no definite reference to this in d'Ollone. In

any case Ma Hua-lung was regarded as an incarnation of the Spirit, as a *sheng jen* "holy man" or "Prophet", equal to the Prophet Muhammad or superior. It is greatly to the credit of the Muslims of Kansu that only the lower classes allowed themselves to be deceived by this impostor, who, though he had never had the least education, appeared to know everything and had an answer for every question. As the founder of a new sect, Ma Hua-lung had to prescribe some external distinctions so that his adherents might be readily recognised; he chose that they should pray with aloud voice and hold the hands flat and horizontal in the *ḥiyyām* attitude of prayer in opposition to the low voice and the hollowed hands usual elsewhere; from their custom of praying aloud, is derived the usual name for the followers of Ma Hua-lung: *Djahriye* (corrupted to *Chaiherinye*) "one who prays in public" in opposition to *Khafiye* (popularly *Hufeye*) "one who prays in secret". In these external distinctions, Ma Hua-lung appears to have associated himself with a movement in the West, which had entered China at an earlier period; 150 years previously, a certain Muhammad Amīn from Turkestan, known in China as Ma Ming-hsin had appeared as a reformer among the Salars (see above p. 850^a), and introduced praying aloud which led to a good deal of strife (see Grenard, *Note sur l'Ethnographie du Kansu* in Dutreuil de Rhins, *Mission Scientifique dans la Haute Asie*, ii. 458). Ma Hua-lung did not definitely forbid attendance at mosques but he allowed prayers to be offered up in private houses in the common hall without the observation of any particular formalities of dress. Three or four houses usually have a common place of prayer, a room specially reserved for this purpose; this arrangement was instituted with a view to accustoming his followers to pray more. In Sung-p'an-t'ing the followers of the new religion go to the same mosques as those of the old, but in Shensu the schism is complete. The d'Ollone mission had a very bad reception in the mosque of Ch'eng-tu; the followers of the new doctrine have the reputation everywhere of being hostile to Franks while Muslims, as a rule, are friendly to them. After Ma Hua-lung's death (in 1871) a schism arose; his son-in-law, Ma Ta-hsi, and his grandson Ma Eurh-hsi, disputed the sacred heritage; Ma Ta-hsi, who was 55 years old in 1898, had the majority on his side and his home Cha-kou near Ku-yuen is a religious centre of importance and also has a Madrasa. Ma Hua-lung's teaching was introduced into Yünnan by Talasan (Talamasan) his younger brother or nephew, who subsequently fell in battle against Ma Yu-lung. The number of adherents in Yünnan seems to be less than in Szechuan, where d'Ollone found people of the *hsin chiao* from the frontiers of Yünnan to the borders of Kansu. In addition to the two sects: *Hufeye* and *Chaiherinye* there are two others: *Kuberinye* and *Katerinye*; the meaning of *Kuberinye* cannot be ascertained (for *kubāri*?); *Katerinye* is certainly = *Qādiriye*, adherents of 'Abd al-Qādir Gilāni. According to one *Ahong* the four sects are connected with the four caliphs and each of the four is said to have instituted one form of worship; Abū Bakr the *Hufeye*, 'Othmān the *Chaiherinye*, 'Omār the *Kuberinye* and 'Alī the *Katerinye*. The name *Katerinye* is also said to be applied to those who pay reverence to tombs. As in most Muhammadan

countries, here also the tombs of famous holy men, who are represented as saints, are revered; for example, about a mile north of Sung-p'an-t'ing is the tomb of an *Ahong* from Medina, who came thither in 1668, lived for a time in Shensi, released the land from a drought by his prayers in 1673 and died in 1680. An *Ahong* attends to this tomb. There is also another smaller tomb within the Mausoleum. The orthodox Mullas preach violently against the reverence of tombs. It is supposed by d'Ollone that the reverence of tombs is one of the characteristics of the new teaching. We cannot agree to this, however; besides it is in contradiction to other statements of the same writer. It is rather the case that the reverencing of tombs is wide spread in these areas and the fact that Ho-chou, the centre of the new teaching, is rich in tombs, is an accident. It must also be investigated whether the name *kumbe-chiao* of the new doctrine which d'Ollone mentions and on which he bases his conclusions in part is to be understood as emphasising this "teaching regarding graves" as a distinguishing feature. On the religious position of the Salars, who are ethnically distinct, see above p. 849^b. The Muslims of China as a whole are quite ignorant of the control of the whole Islāmic world by a Caliph. But the efforts of Stambul at the end of last century had some result: Ya'kūb Beg recognised 'Abd al-'Azīz as "commander of the faithful", and Sulaimān, the Muhammadan king of Yünnan, sought the help of the Caliph, though vainly as it happened. On the intrigues of 'Abd al-Hamid, see below p. 854^a.

As the intellectual life of the Muslim is closely bound up with his religion, the object of elementary education is to instil the elements of religious knowledge into the children by the reading of the *Qur'ān* and by short catechisms. Two languages are used in this process: the language of the country and that of the *Qur'ān*, or rather a mixture of Arabic and Persian. There are numerous books of selections from the *Qur'ān* with or without Chinese translations in use in the country, and little volumes, in which the main principles of Islām are given in one or two languages (I have fully discussed a book of selections from the *Qur'ān* and a Persian handbook on prayer in *Zwei Islamische Kantondrucke* in my *Islam. Orient*, i. 69 *et seq.*; a small bilingual catechism (in Arabic and Chinese with scraps of Persian) is in my possession). Of works of a didactic nature in Chinese, the d'Ollone expedition brought back 36 examples (block-prints), which Vissière (in d'Ollone, p. 393 *et seq.*) has described, with the inclusion of all other available material. In the list given by Broomhall, p. 301 *et seq.* there are only three works with which Vissière was not acquainted. According to Vissière in d'Ollone, p. 379 *et seq.*, there is a Muhammadan newspaper published in Peking entitled *cheng tung ai kuo pao* "Patriotic Gazette". Arabic and Turkish publications find their way among the Muslims of China in fair numbers (d'Ollone, p. 380 *et seq.*). Art has no place in the life of Chinese Muslims. In one field only is there any attempt at decorative work viz. in Arabic calligraphy; the letters are elaborated into many elegant forms, influenced by the Chinese style of writing: angles and loops are made as in the Chinese way of writing (particularly the 'grass' or rapid hand). These Muslims are fond of producing beautifully written

Arabic tablets which frequently differ so much from the ordinary hand that they can only be read with great difficulty (even so experienced a scholar as Blochet read an *r* wrongly for a *y* in one of these tablets, see *Rev. Monde Mus.*, v. p. 291).

V. Political Life. The Muslims in China proper have never formed an independent state and even in Turkestan since the annexation of the land about 1750 there has only once been an Islāmic state and that an ephemeral one (under Ya'kūb Beg, see above p. 853^b). The rising in Kansu and Shensi 1863—1874, which was a condition of Ya'kūb Beg's successes, had the same object. It failed and indeed was doomed to failure from the first; for a permanent state can only be founded on a national basis. This foundation is not possible among the Muslims of China. The possibility has been suggested that the Muslim Chinese might force their religion upon their non-Muslim fellow-countrymen and thus a great Muḥammadan Chinese Empire might be formed. It is true that the Muslims are not lacking in inclination to realise some such scheme and that in certain Muḥammadan circles this ambition will always lead to risings against the government of the country. Unfortunately this feeling has been abused for purposes of political intrigue. 'Abd al-Ḥamid conceived the fantastic notion of bringing the Muslims of China under his authority. His first step in this direction was to send his Adjutant Enwer Pasha to China (at the end of 1900), at the time of the European coalition against China to carry on propaganda with a view to his recognition as Caliph. This failed utterly: Enwer compromised himself from the beginning and besides he was not sufficiently supplied with money (*Rev. Monde Musul.*, i. 394). Afterwards 'Abd al-Ḥamid was induced by the visit to Stambul of an important Ahong, Wang Hao-Shan also called Wang Kuan, alias 'Abd al-Raḥmān, from Pekin, to send two 'Ulamās, 'Alī Rizā and Ḥasan Ḥāfiẓ to Pekin where they established a school in 1907 (*Rev. Monde Musul.*, iii. 613 *et seq.*; vi. 698 *et seq.*). They also travelled about the country but did not, however, visit Kansu and Shensi, the two great Muslim centres. The Chinese government has apparently foiled the Turkish intrigue most cleverly. The incident of the "few Osmanlis in China" who sought German protection at the German Embassy in Pekin, how the German Embassy in Constantinople promised Turkey to afford this protection and how the Chinese government suddenly declared they knew nothing of it and had no wish to know of it, is within recent memory. These two emissaries, however, of whom it has been proved that they were Ottoman officials with a monthly allowance of 200 taels = £ 25, applied, when 'Abd al-Ḥamid left them in the lurch, to the French embassy and are said to have been successful there. They returned to Stambul at the end of 1908. Even in the new constitutional Turkey the question has been raised of sending an Ottoman Embassy to Pekin, a vain dream which has not the slightest prospect of being realised.

Although the future of Islām in China cannot be precisely defined at present, it is abundantly clear that its victory over the other religions of the country and ultimate supremacy of the Muslims over the other peoples of the Empire is a mere dream, to follow which will bring only misfortune and destruction upon the Muslims. Even if through

some unforeseen chain of circumstances, their hope should be realised even for a brief period, this would be a grave disaster to the whole Chinese Empire. Islām is not a religion compatible with civilisation; it is emphatically the bitter enemy of Frankish culture and it is this which China is about to adopt. If the Muslims should attach themselves to some extent to the party of reform, two results are possible; they will either adopt entirely the new ideas and work in unity with the Han for a strong regenerated China on an ethnic basis in which case they will do no harm, or they will secretly cherish schemes for the supremacy of Islām, in which case they will be crushed without mercy as soon as they are discovered; for Muslims will always form an infinitely small proportion of the leaders of the reform movement. Nevertheless the Chinese nation will be well advised to keep a watch on the Islāmic elements in their midst and particularly to prevent their increase by the purchase of Chinese children.

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(MARTIN HARTMANN.)

CHOCIM (CHOTIN, Turk. *Khōtīn*), the capital of a district in Bessarabia, famous in history for the fierce but unsuccessful attack by Sultān 'Othmān II on the strong encampment of the Poles there in September 1621 (1030). In 1084 (1673) there was further fighting around Chocim, in which the Turks were again unsuccessful, but finally in the beginning of 1674 it had to surrender to the Ottoman troops. In 1182-1183 = 1769, the town was besieged by the Russians and captured but afterwards given back to the Turks. This was repeated in 1788. It was not till after their capture of it in 1806 that Chocim was definitely ceded to Russia in 1812.

CIFT, a Turkish word (from the Persian *ajust*, Avestan *yukhtā*), meaning "pair", "couple" and in particular, the "pair of oxen yoked to the plough", whence it comes to mean "cultivated fields", "ploughing", and "the amount of ground

that can be tilled by a pair of oxen in a day". As an abbreviation for *çift akçesi* it means a definite tax on certain tributary land.

Bibliography: M. d'Ohsson, *Tableau de l'Empire Ottoman*, vol. vii. p. 234; Belin, *Etude sur la Propriété Foncière*, in the *Journ. As.*, vth Ser. Vol. xix. 1862, p. 206. (CL. HUART.)

ÇİFTLIK, cultivated land, hence country farm. i. e. the dwelling-house of the farmer and the lands attached to it; the farms on the Imperial estates are known in the official language as *çiftlikât-i humâyûn*. In Bosnia, a *çiftlik* of land of the first quality contained from 60 to 80 *donûm* (a *donûm* being 40 paces square), of the second quality from 90 to 100 and of the third from 130 to 150. (CL. HUART.)

ÇİGHALEZÂDE SİNÂN PASHA, an Italian renegade, who was brought as a prisoner to Constantinople with his father. They belonged either to Messina or Genoa, where a prominent family of the name Cicala is known to have existed. According to Gerlach, *Türkisches Tagebuch*, p. 17 and 244, the father was "Visconti Zicala of Genoa a powerful Corsair and holding high rank in the service of the King of Spain". The *Hadîkât al-Wuzerâ* calls him a captain of the republic of Genoa. Gerlach relates that he was taken prisoner off Majorca on the journey from Naples to Spain — by Piale Pasha, according to the *Hadîkât*. The father died soon afterwards in the prison of Yedikule. His son, whose Christian name according to the *Hadîkât* was Scipio, became a convert to Islâm, took the name Sinân and was brought up among the pages. In 1575 when 28 years of age he became an Agha of Janissaries having previously married a daughter of Ahmad Pasha, a grand-daughter of Rustam and an Ottoman princess. He had played a prominent part in campaigns in various parts of the Turkish empire: Moldavia, Hungary, Erzerûm, Baghdâd and Van. In 1589, he became Kapudan Pasha, and in 1596 after the battle of Kerecztes, Grand-Vizier which office he only held for four weeks however. He made himself intolerable by ill advised measures, particularly his great strictness with the Janissaries and was banished to Aşkşehir. He again became Kapudan Pasha and held this rank for four years. After a rather unsuccessful campaign on the Persian frontier he died in Diyarbêkr in 1605. He was the type of unscrupulous renegade who without any personal ability used to succeed in attaining high rank by his connections at court and his wealth.

Bibliography: Jorga, *Geschichte des Osmanischen Reiches* (Gotha, 1910), iii. 183 et seq.; Hammer, *Geschichte des Osman. Reiches* (Pesth 1841), ii. numerous references; Gerlach, *Türkisches Tagebuch* (Frankfurt, 1674); Sâmi, *Kâmûs al-âlâm* (Constantinople 1306); 'Othmânzâde, *Hadîkât al-Wuzerâ* (Constantinople 1271). (F. GIESE.)

ÇİLLA, a fast lasting forty days (*quadragesima*) which pious ascetics and derwîshes spend in seclusion, prayer, and fasting. Cf. Jacob, *Die Bektaşijje*, p. 36.

ÇİM, the name of a variant of the letter Djîm [q. v.] which the Persians have invented to express the fricative *t* + *š* (cf. the article, ARABIA (ARABIC WRITING, p. 391^a). This derivative of the letter *djîm* is noteworthy for the pronunciation of *ç* in the time and district in which it was

made. Other peoples, who use the Arabic alphabet, have borrowed *çim* from the Persians.

ÇIMKENT, the capital of a district in Russian Turkestan, Lat. 42° 10' N. and Long. 69° 30' E. (Greenw.), 1550 feet above sea-level, on the right bank of the Badam which flows into the Aris, a tributary of the Sir-Daryâ. At the time of the Russian conquest (1281 = 1864) the town had a circumference of about 4 miles and was surrounded by a low wall of clay; the citadel was on a high mound in the south east. According to the most recent census the number of houses in the old town is 1886, while there are 105 in the Russian quarter. The present population is 12,500 of whom 800 are Russians and 150 Jews. The town which is pleasantly situated, is distinguished by its temperate climate and excellent water from most of the other towns of Central Asia and is visited by many Russian families from Tashkent as a summer resort. The post and military routes to Tashkent from European Russia (*viâ* Orenburg, Kazalinsk and Turkestan) and from Siberia (*viâ* Wjernij and Awliyâ-Âtâ) meet at Çimkent so that the town used to be of some importance as a trading-centre; Çimkent was not touched by the Orenburg-Tashkent railway, opened in 1905. Trade is, as usual in Turkestan, mainly in the hands of Tatars (Nogai).

Since the last decade of the sixteenth century there have been 17 Russian villages in the district of Çimkent, which are almost all fairly prosperous. The most important of the native villages is Sairâm, the Asbidjâb or Asfidjâb of the Arab geographers (now pronounced Isfidjâb, in Persian manuscripts frequently Sindjâb) with many tombs of an earlier period, now chiefly noted for its horse-market.

Of cereals, wheat is the most cultivated, the best quality being produced in Sairâm and the Russian villages. Since 1897, cotton has been grown particularly in the immediate neighbourhood of Çimkent; formerly it used to be thought that cotton could not be grown in this part of Turkestan on account of its northerly situation; in the first year 320,000 kg. was produced which has now risen to 800,000 kg. The district of Çimkent is now the only area in the world where the medicinal plant *Artemisia cinæ*, from which santonin is prepared, survives; the whole annual yield goes to Hamburg; there and not in Russia are the prices fixed for the whole world.

Çimikent (sic) is mentioned in the *Zafar-Nâma* of Sharaf al-Dîn Yazdî (Ind. ed. i. 166) as "a village near Sairâm", in later sources also, at least down to the first half of the xviiith century (in 1723 Sairâm was taken by the Kalmucks) it is always Sairâm and not Çimkent which appears as the "town" of this district; the changes, by which Çimkent became a town and Sairâm sunk to a village, can only have come about in the last two centuries. In 1864, Sairâm was sacked as a punishment for a treacherous attack on a small body of Russians.

Bibliography: On the conditions in the period immediately after the conquest see P. I. Pashino, *Turkestanskij kraj v 1866 godu* (Petersburg, 1868), p. 76 et seq. On the present state of the town cf. J. Geier, *Putevoditel' po Turkestanu* (Tashkent, 1901), p. 185 et seq., 202 et seq., 214 et seq. On the cotton plantations, *Mitteilungen des Seminars für Orientalische Sprache* I, Westas. Studien, p. 170. On

Sairām and its neighbourhood see W. Barthold in *Zapiski vost. otd. arkh. obsch.*, viii. 339, et seq. (W. BARTHOLD.)

ČINGĀNE, one of the names applied to the Gypsies in the East, which has passed into various European languages in more or less modified forms. The origin of the name is still disputed. It is supposed that the Sāsānian Bahrām V Gōr (420—438) first brought the gypsies from India to Persia and that they spread thence over the world. In the passages referring to this in Firdawsī and Ḥamza Ispahāni these Indians are called Lūri or Zottī. Other names commonly used are Nawar in Syria, Ghurbat or Kurbat in Aleppo, Persia, Egypt and elsewhere. In Egypt the name Ghadjar is also in use, while the gypsies of Egypt are fond of calling themselves Barāmika (descendants of the Barmakides). Other less known names may be found in the works of P. Anastase and de Goeje cited below.

As in other countries, the Gypsies of the East are farriers, coppersmiths, tinkers, pedlars, jugglers and musicians; some are sedentary while others lead a wandering life. There are no reliable statistics on their numbers but they are certainly fairly numerous in Persia and Turkey. Some are nominally Muḥammadans, others Christians, but in reality they have their own religion and political organisation, which need not be discussed here as they are outside the scope of this work.

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ČINGIZ-KHĀN, frequently written ČINKKIZ-KHĀN, Mongol conqueror and founder of the Mongol world-empire, was born in 1155 A. D. (according to the Turco-Mongol animal cycle in the year of the pig, 549-550 A. H.), on the right bank of the Onon in the district of Dūlūn-Boldak (now in Russian territory, about 115° E. of Greenwich). He is said to have received his original name of Temūčīn from the name of a prince who was conquered by his father Visūkai-Bahādūr about the time of his birth. What else is related of his ancestors and his early youth was not written till afterwards and is influenced by his later career; even the oldest form of the Mongol tradition contains the story that the future conqueror of the earth came into the world with a piece of clotted blood in his hand.

The people, who in the first half of the xiiith century shook the foundations of every kingdom from China to the Adriatic Sea in their campaigns, are called Tatars in all contemporary sources, whether Chinese and Muḥammadan or Russian and Western European. It seems to be the case that the Mongols before Čingiz-Khān's time called themselves by this name (the word Tatar appears as early as in the Orkhon inscriptions of the viiith century A. D. as the name of a people). The Chinese distinguish three divisions of the Tatar people viz., the white, black and "wild" Tatars. This classification is obviously based neither on their origin nor their political divisions but on the respective degrees of civili-

sation attained by the three groups thus formed. The white Tatars who lived near the Great Wall of China were under the influence of Chinese culture; the black Tatars led a nomadic life in the district north of the Gobi desert; and the "wild" Tatars, the "peoples of the forest" of Mongol tradition dwelled in the most northern parts of the present Mongolia and in Transbaikalia, which is now under Russian rule; the life of the cattle-rearer was quite as distasteful to these hunter tribes as that of the peasant bound down to till the soil is to the nomad. According to the Chinese view Temūčīn belonged to the "black Tatars"; Mongol tradition numbers his fellow tribesmen, the Tāidjiyūt among the "tribes of the forest"; in any case it is certain that their abode (on the Onon and Kerulen) was on the frontier between the lands of these two divisions; they were certainly on a lower level than many other tribes of the black Tatars, such as the Kerāyit, who were converts to Christianity (on the upper course of these rivers and on the Tola) but were more civilised than their neighbours in the north.

The name Mongol (in the Muḥammadan sources Moghol or Moghūl) first came into use as the name of a dynasty and kingdom under Čingiz-Khān and later came also to be used as the name of a people, being attached, as it seems, to a small principality of the xiiith century, the ruler of which had risen against the Kin dynasty then ruling in North China. In the *Annals of the Kin Dynasty* (*Kin-Shi*) a treaty of peace concluded with these Mongols in 1147 is mentioned, and in 1161 a campaign against the Meng-ku-ta-ta (Mongol Tatars). It is apparently to the same principality that the notices in Mongol tradition refer, of the princes who were defeated in battle against the Kin and the Tatars on the Lake of Buyir-Nor and whom Čingiz-Khān is said to have afterwards avenged and gained renown thereby. Kutula-Kaān (this form was used by the Mongols for the Turki *kaghan*) is mentioned as the last of these princes; his son Altān is mentioned among the followers of Temūčīn (he afterwards, like many others attached himself to the opponents of this upstart and fell in the ensuing conflict).

According to the Mongol tradition, Visūkai (of the family of Kiyāt) was also connected with this house; whether the relationship actually existed or is a later invention, is a moot point. It is equally uncertain whether Visūkai himself, as the tradition would have us believe, was during the latter years of his life the leader of a large confederacy of tribes. He died in 1167, when his eldest son Temūčīn was only 12 years old; immediately after his death the confederacy led by him is said to have broken up. Temūčīn, his mother and brothers and sisters, forsaken by all, had to live by hunting and fishing. Čingiz-Khān therefore must have laid the foundations for his later sovereignty alone without having inherited anything from his father. He therefore did not enter on his real career till he was at a much more advanced age than all other conquerors; up to his fiftieth year his name could hardly have been known to any one outside Mongolia.

The founder of the greatest empire, that the world has ever seen, first appears as the leader of a body of adventurers, some of noble birth who had elected him their "Khān". The accounts of this part of his life are scanty and very un-

reliable; yet the manner in which the "Khān" and his "subjects" are said to have worded their pledges to one another is characteristic. His subjects are related to have said to the Khān on his coronation: "If thou wilt be our ruler, we will fight in the forefront in every battle against countless enemies; should we gain beautiful women and girls and noble steeds as booty, we will surrender them to thee. In the chase we will outstrip all others and hand over to thee the animals we take". In the days of his misfortune the Khān, deserted by his faithless followers, spoke in a similar strain; he said he had fulfilled his promises to them: "I have won many herds of horses and sheep, women and children and given them to you; when we were hunting in the steppe, I organised drives for you and drove the game from the mountains down towards you". Even in the days of his greatness, Čingiz-Khān had advanced but little from these primitive views; it was always his greatest delight to ride the steeds of his conquered enemies and to kiss their wives (cf. the Persian text of Rashīd al-Dīn, ed. Berezin, *Trudi vost. old. arkh. obsč.*, xv. 194). He nowhere claims, like the Turkish Khān in the Orkhon inscriptions of the viiith century, to have undertaken his campaigns of conquest for the good of his people as a whole, to have made the people, that was few in number, numerous, the poor rich, and to have clothed the naked.

The events in Mongolia in the second half of the xith century, were, apart from local causes, provoked by the policy of the Chinese government. Like many other Chinese dynasties, the Kin practised the principle of putting down one insubordinate nomad prince with the help of other branches of the same people. The Tatars on the Buyir-Nor, with whose help the Mongol princes were slain, had just at this time become too powerful for the Chinese; in the war against this enemy we find Temüčīn, who was afterwards to wage war against the Kin dynasty to avenge the Mongol princes, with whom he claimed relationship, with the prince of the Christian Kerāyits, figuring as the faithful ally of the Chinese government. In the year 1194 (the year of the tiger) the war was decided in favour of the allies; as a reward, the Kerāyit prince received the title of king (Chin. *wang*; *ung* or *ong* among the Mongols as among the Turks of the viiith century) from the Chinese general (*čing-siang*), while his son received the military rank of *tsiang-kün* (Mong. *sengün*). The original names of these two princes seem to have been quite supplanted by these Chinese titles; Temüčīn also was given a similar title of honour, which however never attained the same popularity.

The following decade was a period of domestic strife in Mongolia. Apart from the countless feuds between individual princes and tribes, in which Temüčīn always fought as a faithful ally by the side of the Kerāyit prince (he is said to have called him "father"), a more serious quarrel is mentioned; in 1201 (the year of the cock) a considerable number of tribes attached themselves to Temüčīn's former blood-brother (*anda*) Djāmuka, who was elected ruler by his followers with the title *Gürkhān*. This movement is evidently to be explained as a war of the masses against the aristocracy; unlike Temüčīn and his allies, Djāmuka did not espouse the cause of the aristocratic

"horseherds", but of the poor and despised "shepherds". The army collected by Djāmuka was soon defeated and scattered; but he afterwards succeeded in winning the confidence of the Sengün and his father and estranging them from their former ally. This breach had the gravest consequences for Temüčīn; abandoned by almost all his followers, he had to retire with a small body of faithful retainers to the small lake of Baldjiyūna and drink its bad water. Nevertheless he succeeded in cunningly baffling his opponents and surprising them by an unexpected attack. Ung-Khān and his son Sengün had to save themselves by flight and afterwards perished in distant lands, the father in the west of Mongolia and the son in the district between Kāshghar and Khotan. All the tribes in the eastern half of Mongolia had to acknowledge Temüčīn as their lord (1203: year of the pig).

The faithful few, who had remained true to Temüčīn even in the dark days at Baldjiyūna, afterwards enjoyed great privileges as "Baldjiyūntū" in the empire founded by Čingiz-Khān. It is important to note that three Muḥammadans are mentioned among them: *Dja'far-Khodja*, *Ḥasan* and *Dānišmand-Hādžib*; the two latter accompanied their sovereign many years later on his campaign against the kingdom of the Khwārizmshāh and rendered great service to him by carrying on the negotiations between him and the inhabitants of these lands; Dānišmand must have been much younger than Temüčīn, for he survived him by 25 years and is mentioned as tutor to his grandson Melik (one of Ügedei's sons). These Muḥammadans could only have come to this part of the world as traders; indeed we are expressly told by a contemporary Chinese writer (Meng-hung), that the trade between Mongolia and China was in the hands of Muḥammadan merchants from the west. These merchants, called by the Mongols by the Turkish word *ortak* (lit. 'middleman') enjoyed the favour of Čingiz-Khān at a later period also; in the sayings ascribed to him he advises his captains to have their sons instructed in all the arts of war so that they may enter on their campaigns with the same confidence as a merchant, sure of the value of his goods, on a trading journey. It may almost be assumed that the counsels of these men, obviously much superior in education and experience to the Mongols, had some influence on Čingiz-Khān's policy and on the institutions of his empire; but we have no certain information on this point.

The subjection of the western half of Mongolia was only completed in 1206 (year of the tiger) after the conquest of the powerful tribe of the Naimān (likewise Christians); in the same year according to Chinese authorities, Temüčīn adopted the "title of Emperor". As a matter of fact, however, neither he nor his immediate successors, ever regarded themselves as Emperors of China, even after the destruction of the Kin dynasty, but always as the rulers of a kingdom of nomads only. Like many nomad princes before him (his successors did not follow the custom however) Temüčīn also adopted a new name when he became sovereign. Mongol tradition gives us no reliable details as to when he first took the name "Čingiz-Khān" and what "Čingiz" really means. According to some, Temüčīn already bore this name as "Khān" of a band of adventurers, according to

others it was only taken by him after his victory over the Kerāyit in 1203 and according to others again not till 1206 when he overcame the Nāimān. His Chinese contemporary Meng-hung considered the word "Čingiz" to be a corruption of the Chinese T'ien-tze ("Son of heaven"); another Chinese etymology (Ching-sze, i.e. perfect warrior) is given by R. K. Douglas (*The Life of Ţenghis Khan*, London 1877, p. 54). According to the Mongol etymology given by Rashīd al-Dīn (cf. the text in the edition by Berezin, *Trudi vost. otd. arkh. obšč.*, xv, p. 12), Čingiz is explained as a plural formation from the adjective čink "strong". As Temučin is said to have received his title as sovereign from a shaman, the word "Čingiz" is probably taken from the domain of the religious ideas of the Mongols (which has as yet not been properly investigated).

All authorities agree in stating that it was not till 1206, after he had united the whole of Mongolia under his sway, that Čingiz-Khān summoned his first parliament (*kurultai*) and that it was on this occasion that the insignia of his sovereignty and the institutions of his Empire were first definitely established. As a symbol of the power of the Khān, a banner with nine white horsetails was erected in his camp; according to Chinese authors, there was a black moon represented on this banner.

Čingiz-Khān is credited with saying: "He, who is able to keep his own house in order, is also able to create order in an empire; he, who is able to command ten men in a proper fashion, may also be entrusted with the command over 1000 and 10,000 men". In his own life, Čingiz-Khān exemplified this saying (which is of course not always applicable) possibly as no one else ever did. Just as he did when leader of a marauding band, when Emperor, he was able to surround himself with a narrower circle of men from among his vassals, on whom he could rely as upon himself and who continued his work with the same success after his death (unlike the history of all other conquests which were not connected with migrations of peoples). Of especial importance for the military successes of the Mongols was the creation of a numerous bodyguard, which attained its final form in 1206. The duties of these guards (10,000 strong) in the Khān's camp were defined to the smallest details; discipline was maintained with the greatest strictness; in the empire these troops were a privileged aristocracy; a private in the bodyguard was higher in rank than the commander of 1000 men of other troops. No officer dared inflict capital punishment on those under him without the sentence receiving confirmation from the Khān. Out of these guards was chosen a special regiment of 1000 men who were in immediate attendance on the Khān and only went to war when the Khān himself took the field with the army. A valuable means of maintaining discipline, and of training and testing the soldiers, were the hunting expeditions organised on a great scale, in which all the prescriptions of military discipline were observed with the same exactness as in actual warfare. How strongly developed the spirit of discipline among the Mongol troops was, is best evidenced by the work on Mongol history composed about 1240 from Mongol tradition. The unknown author shows the greatest independence of the princes of the ruling house and freely

reproaches them with their faults and crimes; he shows little interest in the conquest of distant lands and gives the meagrest details about these wars of conquest; yet a trifling offence against military discipline committed in Khorāsān (also mentioned in Muḥammadan sources; a body of troops had against the Khān's orders, stayed behind to plunder a field) seems to him of sufficient importance to be specially mentioned.

It is characteristic of the whole home policy of Čingiz-Khān (if this expression may be used here), that he, unlike the Khān of the Orkhon inscriptions, the helper of the "poor and naked", in the utterances ascribed to him, only emphasises his services to the establishment of order and discipline among his people and in the army. Before his time, the son had not obeyed the father, the younger brother the elder, the daughter-in-law the mother-in-law nor the subjects their ruler, nor on the other hand had the rulers fulfilled their obligations to those under them; under Čingiz-Khān order was created everywhere and his position allotted to each.

It was in the land of the Nāimān that Čingiz-Khān first became acquainted with the use of seals and the art of writing. His Muḥammadan merchants were apparently unable to write, as is the case at the present day with most merchants in the east even though their trading enterprises cover much wider areas. There was a Ūighūr secretary in the service of the Khān of the Nāimān; Čingiz-Khān took him into his service, introduced the use of the Ūighūr alphabet into his kingdom and had his sons and other young Mongols of high rank taught it. The Mongol Empire does not appear to have been at this period directly influenced by the Chinese civil service system. That the Chinese Empire enjoyed great prestige among the nomads is quite natural. The princess of the house of Kin, who had been given to Čingiz-Khān as a wife shortly before the taking of Peking and who survived her husband by over 30 years, was not fair of face nor did she present any children to her husband; nevertheless, as the "daughter of a great Emperor", she was treated with great respect throughout her life, even after the fall of her fatherland (cf. the text of Rashīd al-Dīn, *Trudi vost. otd. arkh. obšč.*, xiii. 131). Even long after the foundation of his sovereignty, Čingiz-Khān had no representative of Chinese culture at his court. As Meng-hung tells us, it was only after 1219 that the Chinese alphabet, even in negotiations with China, began to be used by the Mongols; hitherto any political documents sent to China had been written exclusively in Ūighūr. Nor does Čingiz-Khān appear to have had Persian officials in his service before the conquest of Mā warā' al-Nahr (cf. the anecdote given by d'Ohsson, *Histoire des Mongols*, i. 413 et seq., from Rashīd al-Dīn). Even in Čingiz-Khān's lifetime, there were young Mongols who had, to all appearance at least perfectly adopted the culture of their conquered foes and were able to speak several languages; the civilisation of the nations he subjected always remained foreign to the Khān himself; he never learned a language other than his Mongol mother-tongue.

It cannot be positively proved that Čingiz-Khān had ever cherished any great schemes of conquest during his early career in Mongolia. His first campaigns against the adjoining settled lands were

raids whose only object was plunder; it was only at a much later period that Mongol rule was permanently established in these lands. The campaigns to the west were, in the first place, undertaken in pursuit of enemies who had fled thither; it was only through the course of events that these campaigns gradually developed into a deliberate war of conquest.

In 1205, Čingiz-Khān undertook his first campaign against a settled country, viz. Tangut, the kingdom of Hsia or Hsi-hsia of the Chinese, and returned with rich booty. The war with Tangut was afterwards repeatedly renewed; in 1210 the king of Hsia had to give Čingiz-Khān his daughter to wife. Hostilities did not cease till a much later period and it was only in the last year of the conqueror's life that an end was made of the kingdom of Hsia.

The war which was begun in 1211 with the powerful Kin dynasty in North China lasted equally long. Almost all the forces available were employed from the beginning on this war; only 2000 men remained in Mongolia; the Khān himself and his four sons took the field with the army. After several successes the several divisions of the Mongol army united before Pekin in 1213 (according to Rashid al-Dīn) or 1214 (according to the Chinese dynastic annals); a treaty of peace was concluded and a matrimonial alliance arranged between Čingiz-Khān and a Chinese princess; the war was renewed again, however, after five months; in 1215 Pekin had to surrender to the victorious Khān after a long siege. In 1216 he returned to Mongolia; and immediately after his departure the Kin succeeded in regaining a great part of their kingdom. The continuation of the war was then entrusted to the general Mukūli; but in spite of all its reverses the kingdom of the Kin survived and was only finally destroyed by Čingiz-Khān's successor.

During the years 1211—1216, when all the Mongol forces were required in China, the pursuit of the enemies who had fled to the west had to be suspended. All successes of the Mongol arms in the west were therefore attained either before 1211 or after 1216.

On the immediate west, Mongolia and China were bounded by the great kingdom of the Gürkhan of the Karā-Khitāi, which comprised all the lands from the Uighūr territory (see BISHBALIK, p. 729) to the Sea of Aral. This kingdom was first invaded by the hordes who fled from Mongolia and by their pursuers; the power of the Gürkhan, which had already been considerably weakened by the secession of several Muḥammadan rulers, notably Muḥammad Khwārizmshāh, was finally destroyed by these invaders. The prince (*Idikut*) of the Uighūr submitted to Čingiz-Khān in 1209 as did Arslān-Khān, prince of the Karluk in the northern part of the modern Semirčeye (the first Muḥammadan ruler to pay homage to the Mongols) in 1211 and later (after 1216) the prince of Almālik in the Ili valley also. Mā warā' al-Nahr was conquered by the Khwārizmshāh Muḥammad; the remaining parts of the kingdom of the Karā-Khitāi were occupied by Küclük, prince of the Naimān. During the years following, Küclük was able to consolidate his power in these lands without hindrance. Like most of his tribe, he had originally been a Christian; in the kingdom of the Karā-Khitāi, he became a convert to "idolatry"

(probably Buddhism). He persecuted severely the Muḥammadans of the modern Chinese Turkestan, who had only submitted to him after a long resistance; public worship was entirely suppressed and the population forced to adopt the Khitai dress; rebellious or suspected people, had, like the Protestants under Louis XIV., military billeted upon them.

It was not till 1216 that Čingiz-Khān again found himself free to turn his attention to the west. He entrusted his eldest son Djūči with the task of following up his enemies who had taken refuge there; the latter's first campaign was not, however, directed against the Naimān but against their former allies the Merkit; this people had been driven by the Mongols out of the land to the east of Baikal and had found an asylum in the modern Kirghiz steppe. Fighting first took place in the western part of this steppe, the present Turgai territory, and the Merkit were there almost exterminated; immediately afterwards, however, the Mongol army was attacked by a great army of the Khwārizmshāh which had undertaken a campaign from the lower course of the Sir-Daryā against the Kipčak the predominant people in this neighbourhood. Nasāwī, the only historian, who seems well acquainted with the place of the battle and the physical conditions of the site, expressly says that this battle took place in 612 = 1215-1216, not, as the other authorities say, after the massacre of Otrār. The battle was undecided; in the following night, the Mongols vacated the camp, leaving their camp fires burning to deceive the enemy, thereby gained a start and could not be overtaken by their enemies. That Djūči did not seek this battle we are expressly told; the Khwārizmshāh is said to have declared that he considered all unbelievers his enemies; still it is very probable that this attack was not premeditated by him. Whether, how, or when Čingiz-Khān received news of this attack, is not known; in any case it did not affect the relations between the two countries; this encounter was probably regarded by both sides as due to a regrettable misunderstanding. It was not till some years later and quite independent of this event, that Čingiz-Khān undertook his great campaign against the kingdom of the Khwārizmshāh, which was to prove so fateful to the Muḥammadan world.

The causes of this campaign have been often previously discussed, but usually without a sufficient knowledge of the original authorities. Even in the most recent scholarly works, the embassy said to have been sent by the Caliph Nāsir lidīn Allāh to summon the Mongols against his enemy, the Khwārizmshāh, is represented to be a historical fact, although we only have a full but certainly legendary account of it in Mirkhond (*Vie de Djenghiz Khan*, ed. Jaubert, p. 102 *et seq.*); in the original sources, the story of some such action by the Caliph is only mentioned as a vague rumour, which had become current in the Muḥammadan world, just as two centuries later the same charge was laid in Europe by the adherents of the Pope against Frederick II, and by those of the emperor against the Pope (cf. the quotations in L. Cahun, *Introduction à l'histoire de l'Asie*, Paris 1896, p. 356 *et seq.*). Čingiz-Khān actually did receive a Muḥammadan embassy in Pekin, in the year 1215 or 1216; but it was not sent by the Caliph but by the Khwārizmshāh himself. The

news of the Mongol successes in China had penetrated to Central Asia; the Kh^wärizmshāh also had heard of them and through this embassy hoped to ascertain more accurate details of the power of the new conqueror. The only historian who gives an account of this embassy (Djūzdjānī, *Ṭabaqāt-i Nāsiri*, transl. by Raverty, p. 270 *et seq.*, 963 *et seq.*), received his information from the ambassador himself (Bahā al-Dīn Rāzi).

The caravan of merchants mentioned by Djūwainī (cf. the text in Schefer, *Chrestomathie Persane*, ii. 106 *et seq.*) must have arrived about the same time; whether these merchants had met the Khān in Mongolia or previously in China, is not related. The first steps towards the establishment of commercial relations between the two kingdoms were therefore made from the land of the Kh^wärizmshāh; the despatch of an embassy and of a caravan from Mongolia to Central Asia can only be regarded as an answer to these overtures. The fact, that even before 1203 Muḥammadan merchants had found their way to Çingiz-Khān, is sufficient proof that these commercial relations were of much greater importance on both sides than has generally been supposed.

In the year 1218, there appeared in Mā warā' al-Nahr, as envoys from the Mongol Khān, three Muḥammadans of whom one had been born in Kh^wärizm, the second in Bukhārā and the third in Otrār. They were commissioned to bear rich presents to the Kh^wärizmshāh in the name of their sovereign and to announce to him that the Khān regarded him "as the dearest of his sons". Muḥammad must have felt insulted by this comparison as the word "son" in intercourse between princes in East Asia as well as in the Muḥammadan world denoted the relation of vassal to suzerain; but it is at least very doubtful if Çingiz-Khān, as has been stated, deliberately intended thereby to irritate the Kh^wärizmshāh and to make war inevitable. In any case the breach between the two sovereigns was not brought about by this incident. Muḥammad is said not to have displayed his indignation during the interview but only in the following night in conversation with one of the envoys, from whom he received a reassuring explanation and dismissed the envoys with a favourable answer.

The caravan consisted of 450 men, all Muḥammadans; at their head were four merchants, 'Omar Khōdjā of Otrār, Ḥammāl of Marāgha (in Ādhar-baidjān), Fakhr al-Dīn Dizakī of Bukhārā and Amin al-Dīn of Herāt. All these merchants were massacred in the frontier town of Otrār and their goods seized. Whether this massacre was caused by the cupidity of the governor or ordered by the Sultān himself, is not certain; at any rate, it is nowhere stated that these traders had in any way merited such treatment, either by espionage or any other conduct requiring punishment. Çingiz-Khān is said to have sent another embassy to demand satisfaction; Muḥammad had this embassy also or at least one of its members put to death.

War against the Kh^wärizmshāh was thus rendered inevitable. According to the Muḥammadan historians, Çingiz-Khān took the field with a host of 600,000 or 700,000 men; these figures are, of course, much exaggerated though the Mongols naturally brought as great an army as possible against their formidable opponent; this is evident from the fact that, as in 1211, the Khān himself

and his four sons were with the army; but the eastern parts of his empire could not be entirely denuded of troops, as the war in China was still being continued. Almost half (62,000) of the Mongol army of 129,000 men was at the disposal of the general Mūkulī; of this army, it is probable that few or no divisions were sent out of China, otherwise the Kin would have made better use of this period. The number of the Mongol standing army which took part in the campaign against the Kh^wärizmshāh, must there have been not much more than 70,000 men; the levies of subjected peoples were probably rather more numerous; two Muḥammadan princes, Arslān Khān prince of Karluḡ and Sughnāk-Tegin, prince of Almālik, were forced by the Mongols to fight with their armies against their co-religionists. What we can ascertain regarding the composition of the Mongol army during the wars in Mā warā' al-Nahr and other lands, makes it probable that the Mongols and their allies together can hardly have numbered more than 200,000 men. The army of the Kh^wärizmshāh was undoubtedly superior to that the Mongols; but the individual sections were at variance with their ruler and with one another and thus were unable to resist the troops led by Çingiz-Khān and his generals.

The victorious advance of the Mongol host through the lands of Islām, in which Çingiz-Khān himself went westwards as far as Bukhārā and southwards to the banks of the Indus near Peshāwar, while bodies of his troops even reached the Sea of Azov, has already been several times fully discussed; there is little to be added to what has been done by d'Ohsson (*Histoire des Mongols*, i. 216 *et seq.*). The destruction of the kingdom of Küclük by Çingiz-Khān's general Djebe in the autumn of 1218 cannot have failed to influence the course of future events. In Kāshghar and other towns the inhabitants rose against their oppressors and welcomed the Mongols as liberators; in contrast to the religious persecutions which the Mongols had suffered in Küclük's reign, the Mongol general announced that every one would be free to follow his father's faith. The news of these happenings must have penetrated to Mā warā' al-Nahr; as only Muḥammadans had fallen victims to the massacre at Otrār, the Kh^wärizmshāh, who had in any case no easy task to persuade his subjects that war against the Mongols was a meritorious war in defence of their faith, found his task now made much more difficult.

The manner of warfare employed by the Mongols in all settled lands (China, Western Asia and afterwards in Russia) was always the same; everywhere the defenceless inhabitants of the villages were driven in large numbers to assist the Mongols in besieging the fortified towns; in storming fortifications the Mongols used to drive those unfortunate wretches in front of them so that they received the brunt of the hail of arrows and prepared the way for the army following them. Sometimes banners were distributed amongst them to give the enemy the idea of a numerous army. At the siege of Khōdjand the number of Mongols present is said to have been only 20,000 while the number of prisoners made to accompany them was 50,000.

Mongol supremacy in Mā warā' al-Nahr and Kh^wärizm was firmly established in Çingiz-Khān's

time; the other lands of the *Kh̄wārizm-Shāh* had to be again subjugated at a later period. Muḥammad himself practically never came in contact with the hostile army: the accounts of his death and flight are probably to be interpreted as meaning that his pursuers lost track of him, otherwise their troops would easily have found their way to the island in the Caspian Sea which was quite near the mainland. The work of the anonymous Mongol writer of the year 1240 shows that the Mongols regarded Muḥammad's successor *Djalāl al-Dīn* as the king by whom the Mongol envoys had been slain: Ibn Baṭūṭa heard similar stories in Central Asia a century later (ed. Defrémery and Sanguinetti, iii. 23 *et seq.*). Čingiz-Khān himself and those immediately around him must have been better informed.

The army which Čingiz-Khān himself commanded, suffered not a single reverse during the whole of the war; it was only against the smaller divisions of the invading host that the Muḥammadan generals had any ephemeral successes. We have well authenticated accounts of the general progress of the war; on individual points it is not always easy to settle the relation of the chronicles to the facts, as most of them are based on one source, the *Ta'rikh-i Dīhān-Kushāi* of *Djuwainī* which was not written till 865 = 1260; this interval of 40 years was more than sufficient for many legends to arise, particularly concerning the deeds and sayings of the Khān himself. The story has been frequently been repeated even in the most recent scholarly works, of how Čingiz-Khān (who was only able to speak his native Mongol tongue!) addressed the people from the *minbar* of the place of prayer (*muṣallā*) at the taking of *Bukhārā* and described himself as the scourge of God sent to men as a punishment for their sins (in Schefer, *Chrest. Persane*, ii. 124). It is sufficient to point out that we possess accounts of the capture of *Bukhārā*, by three historians whose works are earlier than that of *Djuwainī* and that this striking picture is not to be found in any of them.

Some information on the condition of the devastated lands, on the enactments made by the Khān himself and his sons, and on the date of the Khān's return from the neighbourhood of the *Hindū-Kush* to *Mā warā' al-Nahr* is given by the Chinese hermit Čang-čun, a follower of Taoism, who at the Khān's request had to undertake the journey from China to the *Hindū-Kush*. Čingiz-Khān seems to have interpreted the teaching of this sect regarding the means to obtain immortality literally; when he received from Čang-čun, in answer to his queries, the reply "There is a way of preserving life; but there is no way of obtaining immortality", it must have been a great disappointment to him; it is evidence of great self-control that he nevertheless treated the hermit with favour, praised his uprightness and even continued to receive his teaching and advice with the greatest reverence, even if he did not always follow it. In March 1223, Čingiz-Khān had been in peril of his life while hunting (he had fallen from his horse and was attacked by an infuriated wild boar); the hermit tried to persuade him to give up this sport on account of his advanced years; the Khān promised him to do so but was only able to keep his promise for two months.

Čingiz-Khān spent the summer of 1223 in the *Kulān-Bāshī* steppe (in the eastern part of the

modern *Sir Daryā* territory north of the Alexander Mountains), and the summer of 1224 on the *Irtish*: it was not till the year 1225 that he returned home, only to set out again in the same year on his last campaign against the kingdom of *Hsia*. There, in the modern Chinese province of *Kan-su* not far from the town of *Tsin-tou*, a few days before the final surrender of the capital of the kingdom of *Hsia*, death overtook Čingiz-Khān in the first half of *Ramaḍān* 624 = August 1227 (the date is variously given). His body was brought to Mongolia and interred in the mountain of *Burkhān-Khaldun*, in the area in which the *Onon* and *Kerulen* rise; the place of burial was, according to Mongol custom, kept secret. Some of his successors were afterwards buried in the same neighbourhood and effigies of them erected. Much farther to the south in *Ordos* (between the Great Wall and the *Hoang-ho*) on the river *Djam-khak* there stand at the present day two hide *yurts* in which the bones of the conqueror (according to some in a copper, to others in a silver box), his saddle, his cup and his pipe (!) are preserved and sacrifices are made on certain days to his *manes*. That this cult and these relics are of late origin, is not of course to be doubted: to what period the first mention of them belongs has not yet been ascertained.

Of the physical appearance of the conqueror we possess accounts, for the last decade of his life only, the preservation of which we owe to the Chinese historian *Meng-hung* and the Persian *Djuzdjānī*. He was distinguished from his countrymen by his great stature, his broad forehead and his long beard. *Djuzdjānī* also mentions his strong physique and his "cat's eyes"; only a few grey hairs remained on his head.

Even in his lifetime Čingiz-Khān had appointed his third son *Ügedei* as his successor. In the empire founded by him, as in all nomad states, the principle remained in force that the empire belonged not to the ruler, but to the ruling family, and that each member of this family had a right to an *ulus* (a number of tribes), a *yurt* (an estate) and an *indju* (an income suitable to the requirements of his court and his troops). This principle was also followed by Čingiz-Khān himself; with the exception of the youngest son who, according to Mongol custom, was to inherit his father's "house", i. e. his original estates (the eastern part of Mongolia), each of his sons was allotted definite lands in their father's lifetime. As long as Čingiz-Khān lived and his will remained law, the unity of the state seems to have suffered little from these dispositions of territory; his sons appear, not as rulers of separate areas, but as retainers and faithful followers of their father, who was able to entrust each of them with a special branch of administration. *Djüči* was supreme in the hunting-field, Čaghatāi in the administration of the Mongol tribal law (*yāsā*) and *Tūti* on the battlefield. Just shortly before his death a breach arose between Čingiz-Khān and his son *Djüči*, the only one who had not returned to Mongolia after the conquest of the lands of the west. Whether *Djüči* had actually rebelled against his father and disobeyed his orders, or whether, as Mongol tradition states, the estrangement was brought about by slanderous tongues is not clear; certain it is that Čingiz-Khān was preparing to go to war against his son when the news of the prince's death

reached Mongolia. According to later authorities he died only six months before his father.

Bibliography: In addition to the works quoted and used by d'Ohsson, *Histoire des Mongols*, Vol. i. the following are particularly worthy of mention: Djûzdjâni, *Tabakât-i Nâsirî*, text in the *Bibliotheca Indica* (Calcutta 1864) and translation by Raverty (London 1881); the account by the Chinese writer Meng-hung has been translated by W. Wasi'iew in the *Trudi vost. otd. Arkh. obshċ.*, Vol. iv.; the Chinese hermit Čang-čun's account of his journey is translated by Palladius, *Trudi rossijskoi dukhovnoi missii v Pekinie*, Vol. iv. and by E. Bretschneider *Mediaeval Researches from Eastern Asiatic Sources*, i. 35 *et seq.*; the work, by an unknown Mongol author, entitled *Yüan-tao-mi-shi* (*A Secret History of the Yüan Dynasty*) exists in a Chinese transcription and translation and has been translated into Russian by Palladius, *Trudi rossijskoi dukhovnoi missii*, Vol. iv. W. Barthold, utilising all these sources has attempted to draw a clear picture of the personality and activities of the conqueror, cf. *Zapiski vost. otd. Arkh. obshċ.*, x. 105 *et seq.*; *Turkestan v epokhu mongol'skago nashestviya*, ii. 409 *et seq.*, and the author's notices in the *Mitteilungen des Seminars für orientalische Sprachen*, Vol. i. *Ostas. Stud.*, p. 196 *et seq.*; Vol. iv. *Westas. Stud.*, p. 179 and the review by M. Hartmann, *Orientalistische Literaturzeitung*, vi. 246 *et seq.*; cf. also Skrine and Ross, *The Heart of Asia* (London 1899), p. 149 *et seq.* and R. Stübe, *Tschinghiz-Chan, seine Staatsbildung und seine Persönlichkeit* (*Neue Jahrbücher für das klassische Altertum etc.*, 1908, p. 532 *et seq.*). On the cult in Ordos, cf. G. N. Potanin, *Pominki po Čingis-khanie* (*Zw. Imp. Russk. Geogr. Obshċ.*, Vol. xxi.). (W. BARTHOLD.)

ČIRĀGH DIHLĪ, with his real name NAŠĪR AL-DĪN MAḤMŪD B. YAḤYĀ, was born in Oudh in India and when he was nine years old, his father died. His mother sent him to Mawlānā 'Abd al-Karīm Shīrwānī to acquire learning. After the death of his teacher, he sat at the feet of Iftikhār al-Dīn Gilānī. At the age of forty he came to Dihlī and became the disciple of Nizām al-Dīn Awliyā who esteemed him very highly and called him Čirāgh Dihlī (the light of Dihlī) by which title he is known in India. His many discourses have been collected in A. H. 756 = A. D. 1355 by his disciple Ḥamid under the title of *Khair al-Madjalis*. He died in A. H. 757 = A. D. 1356.

Bibliography: 'Abd al-Ḥaḡḡ, *Akhbār al-Akhbār*, p. 80; Dārā Shikūh, *Safinat al-Awliyā*, p. 100; Imām al-Dīn Muḥammad, *Ta'rikh al-Awliyā*, p. 200. (M. HIDAYET HOSAIN.)

ČIRĀGHĀN (Plur. from the Persian *čirāgh*, "torch, lamp or light"), "illumination of gardens and kiosks"; the name of a palace built by Dāmād Ibrāhīm Pasha, Grand Vizier of Sultān Aḥmad III, on the European shore of the Bosphorus, between the villages of Beshik-tāsh and Ortaköi, into which Sultān Maḥmūd II moved from Top-kaḡū and which was rebuilt by 'Abd al-'Aziz. The name is derived from the festivities which used to be celebrated there nightly. The 'feast of tulips' was particularly famous; it was the most brilliant of all the illuminations which Dāmād Ibrāhīm used to prepare for his sovereign (von Hammer, *Geschichte des Osman. Reiches*,

vii. 281, French transl., xiv. 64). The palace is built entirely of marble and consist of several blocks of buildings, surrounded by gardens and high walls. The façade facing the Bosphorus is over 300 yards long. The interior was magnificently decorated in the Indian-Moslem style. It was in this palace that the Sultān 'Abd al-Aziz was assassinated in 1876 and the deposed Murād V. was kept there for 27 years. It was used as a Parliament House for the Senate and the Chamber of Deputies but was completely destroyed by fire three months later on Wednesday, 7th Muḥarram 1328 = 19th January 1910.

For other meanings see Vullers, *Dict. Pers. Lat.*, s. v.

Bibliography: [Léon Rousset], *De Paris à Constantinople* (*Guides Joanne*), p. 311; the *Šabāh* newspaper' issues of the 8th, 10th and 11th Muḥarram 1328. (CL. HUART)

CIRCASSIANS. [See ČERKESES, p. 834.]

ČISHTĪ, MU'IN AL-DĪN MUḤAMMAD, founder of a Šūfī brotherhood, widely disseminated throughout India and one of the greatest of the saints of India, as the name Aftāb-i Mulk-i Hind (Sun of the kingdom of Hind), which is given him, shows. Mu'in al-Din belonged to Sistān and was born in 537 (1142); when he was fifteen years of age, his father Ghiyāth al-Dīn Ḥasan died; he then lived in various towns in Khorāsān and finally came to Baghdād. During this period he made the acquaintance of the most famous Šūfis of the time, including Naḡm al-Dīn Kubrā Shihāb al-Dīn al-Suhrawardī, and Awhād al-Dīn Karmānī. In 589 (1193) he came to Dihlī but almost immediately moved to Adjmīr where he died in 633 (1236); his tomb there became a very popular place of pilgrimage; the great Emperor Akbar made a pilgrimage to it on foot. A splendid mausoleum (*dargāh*) was erected which is much visited to this day.

He is not, however, the only Indian saint, who bears the name Čishti; we need only mention Salim Čishti, the contemporary of Akbar, whose *dargāh* at Fatḡpūr Sikri is likewise held in great reverence. Other individuals who bore the *nisba* Čishti are cited under their names.

Bibliography: Abu 'l-Fazl, *Akbarnāmah*, ed. Calcutta, ii. 154 *et seq.*; *Ā'in-i Akbari*, transl. Jarrett, iii. 361; *Ta'rikh-i Firishṭa*, ii. 711 *et seq.*

ČİTAL, the name, no longer in use, of a small Indian copper coin, worth $\frac{1}{25}$ of a *dām* [q. v.]; cf. Yule and Burnell, *Hobson-Jobson*, s. v. Jeetul, p. 457.

ČİTRĀL = ČHİTRĀL in its usual acceptation denotes the upper valley of the Kunār River, from the Bārōghil Pass (Lat. 36° 50' N.) to Arnawai at the confluence of the Bashgōl River with the Kunār. (Lat. 35° 10' N.). This valley, formerly called Kāshkār, has received the name Čitrāl by extension from the group of villages in its most fertile part. In its widest extension the name also includes Yāsīn as far east as the boundary of Punyāl, which was politically united with Čitrāl for a time. Including this territory its east and west extension was from Long. 71° 10' E. to 73° 50' E. The Shandur Range crossed by a pass 12,250 feet in height bounds Čitrāl on the East. On the N. W. the boundary is the main Hindū-Kush range, culminating in Tirač-mēr (24 428 ft.) south of which the Dūrāh pass at the

head of the Lutkhō valley leads into Kāfiristān and Badakhshān. In the South the principal approach from the plains of India is by Swāt, the Pandjkōra River, Dir and the Lawarai Pass (10350 ft.) The most accessible side is by the lower Kunār valley and Asmār to Djalālābād on the Kābul River. The whole of this route is, by the boundary laid down in 1895, included in Afghānistān. This secluded valley has of recent years been included within the British Empire of India, though still under its own Mihtars or princes.

Races and languages. The principal race is known as *Khō*, which occupies the whole of Kāshkār and spreads southwards over the Lawarai nearly to Dir and E. over the Shandur to Ghizr. The Khō are the cultivators and herdsman, and above them in rank is a privileged race, the Āshimādak or 'food-giver' so-called from their duty of supplying the Prince and his followers with food. Above them again are the Zundri or Rōnōs, perhaps of Arab descent, who generally supplied a Wazir to the Prince. The ruling tribe is the Shāh-Sangali to which belong the Katōr family of Čitrāl, and the Khushwaqtī, who long ruled in Upper Kāshkār and Yāsīn. They are related families, both claiming descent from Shāh Sangali who first established the power of the family and himself was descended from Bābā Aiyūb, an adventurer from Khorāsān, who first assumed the title of Mihtar.

The mass of the people are of Aryan race, slender, with well formed features and abundant hair, pleasant and attractive in their manners but treacherous and given to crimes of violence and passion. The women are good looking, and till recently were frequently sold as slaves. The upper classes are perhaps of Iranian descent, but all are assimilated to the common type and speak the same language, the Khōwār. In Yāsīn this language follows the race as far as Ghizr. The rest of the people are Shins except in the North or Warshigūm country, where the Burushaskī, a language of Mongolian type, is spoken. The Khōwār and Shīnā languages belong to the family described by Grierson as Pishācha, and he (agreeing with Kuhn) considers that they are Aryan languages neither Indian nor Iranian, but representing a stage before the differentiation of these branches. Konow however maintains that they are mainly Eranian.

A purely Eranian language, the Yūdghā (akin to the Munjani of the Ghālča group), is spoken by a small number of persons in the Lutkho valley, while in the extreme south a number of Kāfirs speaking the Kalāshā language are found.

Čitrāl was a Buddhist country before the extension of Islām, and traces of Buddhism are still found. The population is now purely Musalman, even the so-called Kalāshā Kāfirs having been converted. The Mawlāi Sect, identical with the widely-spread Isma'ili heresy, is very powerful.

History. The name Katōr as applied to the ruling family seems to have been originally a title, perhaps existing before the rise of the present family. Cunningham and others have identified it with ancient names such as Kidāra and Kitolo used by the later Kushāns. Vague traditions also exist as to descent from Alexander, due probably to the undoubted fact that Alexander used the route by the Kunār valley and thence to Swāt in his invasion of India.

In modern times the family has been divided into two branches, the Katōr of Čitrāl and the Khushwaqtī of Yāsīn and Upper Kāshkār. The two branches were frequently at war all through the xixth cent., and Yāsīn was often invaded by the Katōrs. The Yāsīn chiefs were exposed also to attacks from Kashmīr through Gilgit on their eastern side. The murder of the English traveller Hayward at Darkōt by Mir Wali in 1870 led to his expulsion by his brother Pahlwān, who finally fell in 1880, being attacked at once by Kashmīr and by Amān al-Mulk Katōr. The latter had come into power in 1857 and gradually extended his dominions. In 1877 he began to enter into relations with the British Government through Major Biddulph, agent at Gilgit, and further agreements were made through Capt. Durand who visited Čitrāl in 1889.

After Amān al-Mulk's death in 1892 a series of intrigues and assassinations, in which the late Mihtar's brother (Shēr Afḍal) and his sons were involved, led to the deputation of G. (now Sir G.) Robertson to Čitrāl. Afḍal al-Mulk who first succeeded, was killed by Shēr Afḍal, who was shortly driven out by Nizām al-Mulk the eldest son of Amān al-Mulk, and took refuge in Kābul. At his instigation a third brother Amir al-Mulk murdered Nizām al-Mulk, and made himself Mihtar. Shēr Afḍal again appeared on the scene and Umra Khān the powerful Afghān Chief of Djandōl who had seized Dir, now crossed the Lawarai Pass into Čitrāl.

At this time Robertson was in Gilgit and Lieut. Gurdon with a small escort was in Čitrāl. There were small detachments at Ghizr and Mastūdji in the upper valley. Robertson hastened to Čitrāl and arrived in time to be besieged there with his small force. Some small detachments on the way from Gilgit were destroyed and others besieged. The old fort built of stone and wood, was defended with great difficulty and gallantry by its small garrison from March 3rd to April 20th 1895, when a body of about 400 Sikhs under Col. Kelly arrived from Gilgit having crossed the snow bound Shandur Pass after great suffering and fought actions near Mastūdji and in the Nisā Gōl defile. A larger force was on its way from India via the Malakand Pass, Swāt, the Pandjkōra river and the Lawarai Pass, and was opposed by Umra Khān, who was defeated and fled into Afghānistān, where he was interned by the Amir. Shēr Afḍal also fled but was captured by the Khān of Dir and interned in British India.

The young Mihtar Amir al-Mulk, who had taken refuge with Robertson in the fort of Čitrāl during the siege, abdicated and his younger brother Shudjā al-Mulk took his place. He was afterwards formally installed in Sept. 1895 by order of the Indian Government under the suzerainty of Kashmīr, and has since ruled successfully. The road made over the Lawarai is kept up by the Indian Government and relations with Čitrāl are managed by the Pol. Agent for Dir, Swāt and Čitrāl under the orders of the Chief Commissioner of the Northwest Frontier Province. The Yāsīn Country however is under the management of the Agent at Gilgit. The road was closed for a time during the Swāt rising of 1897 but Čitrāl itself was not troubled.

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dich, *The Indian Borderland*, Chaps. xi. xiii. (London, 1901); Sir G. Robertson, *Chitral* (London, 1898); Capt. W. R. Robertson, *The Chitral Expedition* (Calcutta, 1898); G. A. Grierson, *The Pīśāca Languages* (R. A. S. Monograph Series, 1906), Capt. D. J. T. O'Brien, *Grammar and Vocabulary of the Khowār Dialect*; *Linguistic Survey of India*, Specimen translations in the Languages of the North Western Frontier (Calcutta, 1899); E. Kuhn, *Verwandtschaftsverhältnisse der Hindukush Dialekte in Album Kern*, p. 29 *et seq.*

(M. LONGWORTH DAMES.)

ÇİTTAGONG or ÇATTAGRAM, a town and district of India, in Eastern Bengal, at the head of the Bay of Bengal, extending south along the coast towards Arakan. Area of district, 2,429 sq. m.; pop. (1901), 1,353,250, of whom 72% are Muhammadans. The town, on the right bank of the Karnaphuli river, 12 m. from the sea, is the second seaport in Bengal after Calcutta, and its importance has been increased by the opening of railway communication with Assam. In 1905 it was created the subordinate capital of the new province of Eastern Bengal and Assam. Pop. (1901), 22,140. Lying on the borderland between Bengal and Arakan, Çittagong was not permanently conquered by the Muhammadans until 1666, when Shāyista Khān was victorious over both the Arakanese or Maghs and their Portuguese allies or Firinghis. He changed the name of the town to Islāmābād, and his son built the Djamī Masdjid. There are three other old mosques.

Bibliography: *Chittagong Gazetteer* (Calcutta, 1908.) (J. S. COTTON.)

ÇİWİZADE, the name of two Ottoman 'Ulamā — father and son — each of whom rose to be Shaikh al-Islām. Çiwi was müderris in Menteshe (Asia Minor). His son Muhyī al-Dīn Çiwizāde had acted as müderris and Kaḍī in various towns throughout the Turkish Empire before he became Kaḍī-Askar of Anatolia in 944 and Shaikh al-Islām in 945. After holding this office for three years and nine months, he was deposed because he had placed himself at variance with the whole body of 'Ulamā, over a *fatwā*. He then undertook the *hadj*, became Kaḍī-Askar of Rumili in 952 and died in 954.

His son Muḥammad Çiwizāde, born in 937, received his education from his father and made the pilgrimage to Mecca with him; he passed through the various grades of 'Ulamā and ultimately became Shaikh al-Islām in 989. He died in 995.

Hadjjī Khalfā, iv. 429, mentions only one Shaikh Muḥammad b. Ilyās Çiwizāde and seems to have confused the two. Except a few *fatwās*, which are preserved in collections of *fatwās*, no products of their scholarship have survived.

Bibliography: Sāmi, *Ḳāmūs al-ʿAlām* (Constantinople 1306.) (F. GIESE.)

COIL. [See ALIGARH, p. 299.]

ÇOKA-ADASI "cloth Island", the Turkish name of the island of Cerigo (Cythera).

COMORAS, a group of four islands (Great Kōmōra or Angazidja, Mōheli, Anzhuān, and Māyōra) now under French protection, north-west of Madagascar, included by the Arabs with the latter (see Ferrand, *op. cit.*, i. 44 *et seq.*) under the name *djazīrat* or *djāzāʾir al-Ḳumr* (frequently explained as *ḵamar* "Moon" Island). They

were possibly first brought into contact with Islām by merchants or emigrants from South Arabia in the early centuries of the Hidjra. It is not known when Islām was completely adopted in these islands but it was certainly brought from the African mainland or the islands lying off it. In the beginning of the xviith century the Comora islands are said to have come under the sway of the so-called Shirāzī princes, who had settled at an earlier period in East Africa (see C. H. Becker in *Islam*, ii. 9). The inhabitants of the islands are — in spite of temporary Ibādī influence — like the Suaheli whose language is allied to theirs, followers of the Shāfiʿī sect. Cf. G. Ferrand, *Les Musulmans de Madagascar et aux îles Comores*, i.—iii. (Paris, 1891—1902), particularly iii. 130 *et seq.*

CONSTANTINE (Arabic *Ḳusṭantīna*, with numerous variants) a town in Algeria, the capital of the *département* of Constantine, 330 miles east of Algiers and 50 miles southeast of Philippeville, which is the port of Constantine and is connected with it by railway; it lies in 36° 22' N. Lat. and 18° 56' E. Long. (Greenwich). In 1906 the population was 52,247, of whom 15,779 were Europeans, 8,427 Jews and 28,041 natives.

The situation of Constantine makes the town a natural fortress. It is built on a rocky plateau in the form of a trapezoid, bounded on the S. E., N. E. and N. W., by deep ravines and connected with the surrounding country on the S. E. only by a narrow isthmus. The plateau itself declines rapidly from north to south. The *Ḳaşba* on its highest point is 2500 feet above sea-level while the Marabut of Sidī Raḡhīd not a mile away is only 2170 feet high. Of the ravines which represent the moats of this natural fortress the most remarkable is that which runs along the southeast and northeast faces of the plateau, at the bottom of which the Rummel flows. This river runs along a narrow gully, a real 'cañon', the walls of which rise sheer upright to a height of 500 to 600 feet, disappears for 1½ miles under three subterranean passages which the water has hollowed out, makes its exit in waterfalls and descends to the verdant plain of al-Ḥamma. Across this gorge above which on the right bank rises the plateau of Maṇṣūra (2340 feet), the Romans threw a bridge which existed for several centuries after the Arab conquest. Al-Bakrī (*Description de l'Afrique*, transl. de Slane, p. 150) mentions it and al-Idrīsī (ed. de Goeje, p. 111) describes it as one of the most remarkable works which it had ever been granted him to see. Consisting of two rows of arches, one above the other, 217 feet high, a road and an aqueduct bringing the water necessary for the town ran across it. It collapsed in the xiiith century, was rebuilt in the xviiith by order of Ṣālah-bey under the supervision of a Spanish engineer and on finally breaking down in 1847 it was replaced by an iron bridge 423 feet long crossing the Rummel at a height of 528 feet. Another bridge is at present being constructed, farther up the river, to connect the plateau of Maṇṣūra where the station and the European quarter are built, with the quarters previously in existence to the S. W. of the town on the flanks and flat summit of Kūdiat-Aty, a height which commands the entrance to Constantine from this side.

Although these works have sensibly modified the general appearance of the town, it nevertheless

preserves an originality of aspect which is in striking contrast to that of other Algerian towns. It resembles a great Kabyl village rather than an Oriental city. It is an agglomeration of houses with clay roofs, penetrated by an irregular system of narrow tortuous streets, which sometimes descend like stairways to the edge of the ravine, the heights of which are crowned by houses. A noisy throng of Kabyls, Jews and Mzābitēs fill the streets and markets. A few monuments of no artistic interest recall the past history of Constantine. The great mosque dates from the time of the first Ḥafṣid sovereigns (xiiith century A. D.). The mosques of Sūḵ al-Ḡhazāl, now a cathedral, of Sidi Lakhḍar and of Sidi al-Kattānī, all of which were built in the xviiith century, belong to the Turkish period as does the palace built by Aḥmad, the last Turkish Bey, just before the French conquest.

The origins of Constantine are obscure. But in all probability, the site must have been occupied at a very early period by the natives. The classics mention the existence of a town named Cirta at this place. The Semitic origin of the name (*kirt* = town) would lead one to suppose that the Carthaginians had established a colony there. In any case Cirta appears in the period of the Punic wars as the capital of the kings of Numidia; Syphax had a palace there. Masinissa and his successors erected important buildings in it and invited Greek and Roman merchants thither. During the civil wars of the 1st century B. C., P. Sittius Nucerianus, an adventurer, seized Cirta on Caesar's behalf and on the latter's ultimate triumph received the town and territory. Cirta then became a Roman colony under the name of Colonia Cirta Julia or Cirta Sittianorum. Juba II made it his capital after the restoration of the kingdom of Numidia by Augustus and lived there for seven years (24–17 B. C.), till he was forced to exchange Numidia for Mauretania. Cirta still remained the capital of the republic of the 'four colonies', then in the third century A. D. it became that of the province of Numidia Civilis or Numidia Cirtensis established by Maximianus Hercules in 297 A. D. In the course of the civil wars which followed the abdication of Diocletian, the inhabitants recognised the authority of the usurper Alexander and gave him asylum after he had been driven from Carthage and thus brought upon their heads the wrath of Maxentius. The latter took Cirta and razed the town to the ground in 311 A. D. It was rebuilt in 313 by Constantine, the conqueror of Maxentius, and received the name of Constantine which it has retained to the present day. At the Vandal invasion, Constantine was occupied by the Barbarians but given back in 442 by Geiserich to the Emperor. After the destruction of the Western Empire, Constantine remained independent, till the Byzantines, victorious over the Vandals, brought Northern Africa under their sway in 533. It remained subject to them till the invasion of North Africa by the Arabs.

The chroniclers are silent as to the date at which it fell into the hands of the Muḥammadans. It is probable, however, that it was not affected by the first Arab incursions but was only occupied at the end of the viiith century at the same time as Carthage and the other Byzantine strongholds which were the last to surrender. Included in the province of Ifrikiya, Constantine owned the rule

successively of the governors of Kairawān, the Aghlabids, the Fātimids, then, when al-Mu'izz had transferred the seat of the Caliphate to Egypt, of the Zirids. The latter retained it even after the Ḥammādids had deprived them of a portion of the eastern Maghrib. They lost it entirely at the Hilālī invasion. The Ḥammādīd al-Mu'izz took advantage of their troubles to seize the town and include it among his own possessions. The successors of al-Mu'izz retained the town for a century in spite of a revolt instigated by Bel Bar, uncle of the Emir al-Nāṣir. After the capture of Bougie by the Almohads, Yahyā, the last king of Bougie, sought refuge in Constantine, then giving up any idea of further resistance, surrendered to 'Abd al-Mu'min whose troops took possession of the town. Attacked unsuccessfully by 'Alī b. Ḡhāniya in 1185 A. D., Constantine remained faithful to the Almohads till the final collapse of the empire founded by 'Abd al-Mu'min.

At this period, Constantine was a very prosperous city: "Kōstantīna" says al-Bakrī, "is a large and ancient town with a numerous population; . . . it is inhabited by various families who were originally part of the Berber tribes established at Mila, in the land of Nefzāwa and in that of Kaṣṭiliyā, but it belongs to certain Ketāmian tribes. It has rich bazaars and a prosperous trade" (*op. cit.*, p. 150). Al-Idrisi describes Constantine as a populous and commercial town. "The inhabitants" he continues "are rich; they have agreements with the Arabs and co-operate with them for the cultivation of the soil and the preservation of the harvests. Their subterranean storehouses are so good that corn may be kept in them for a century without suffering any deterioration. They collect large quantities of honey and butter, which they export to foreign countries . . ." (*op. cit.*, p. 111).

When the Almohad Empire was broken up, Constantine recognised the authority of the Ḥafṣid Abū Zakariyā who was proclaimed at Tunīs in 1230 A. D. (cf. the article ḤAFṢIDS). The history of the town under the Ḥafṣids (xiiith–xviith centuries) is very confused and disjointed. The rulers of Tunīs attached great importance to the possession of Constantine; they frequently lived there and delighted in improving it; they usually entrusted its government to princes of their own family. Nevertheless in spite of their precautions and trouble they lost it on several occasions; in 1282 A. D. for example, in the reign of Abū Ishāḡ, the governor Ibn al-Wazīr rose against the sovereign of Tunīs, who had to send his son, Abū Fāris, to retake the town by force. In 1284, its inhabitants opened their gates to the pretender Abū Zakariyā of Bougie; in 1305 at the suggestion of the governor Ibn al-Amīr, they submitted to the Ḥafṣid sovereign of Tunīs, whom they cast off almost immediately afterwards, however, to place themselves again under the authority of the King of Bougie, Abū 'l-Baḡā. The latter succeeded in restoring to his own advantage the unity of the Ḥafṣid kingdom in 1309 A. D. and for some years maintained peace in the Eastern Maghrib. But new troubles were not long in arising. From 1312 to 1319, Constantine was almost independent under the authority of the vizier Ibn Ḡhamr, who succeeded in placing on the throne of Tunīs a prince of his own choosing, Abū Yahyā. In 1325, the revolt of another vizier, Ibn al-Ḳālūn, exposed the inhabitants to an attack,

which proved unsuccessful, from the 'Abd al-Wādites. The wars which then broke out in the Eastern Maghrib between the Marinids and the 'Abd al-Wādites as well as the good government of the governors Abū 'Abd Allāh and Abū Zaid, son and grandson of Abū Yaḥyā, king of Tunis, gained Constantine a few years of respite. But peace, which had only been established with difficulty, was again broken in the middle of the xivth century by Marinid expeditions. Abū 'l-Ḥasan entered Constantine without striking a blow and supplanted Ḥafṣid authority by his own in 1347. The defeat of Abū 'l-Ḥasan at Kairawān brought about a revival in favour of the Ḥafṣids and one of them, al-Faḍl, took advantage of the occasion to seize the town. He held it for only a short time. The former Ḥafṣid governor, Abū Zaid, set at liberty by Abū 'Inān, retook Constantine, then abandoning his protector, proclaimed Sulṭān a son of al-Ḥasan named Tāshfin. Soon afterwards, Abū Zaid's brother, Abū 'l-'Abbās, overthrew him and dethroned Tāshfin. He in his turn took the title of Sulṭān, repulsed the Dawāwida and Sad-wikash Arabs, who had laid siege to Constantine in 1355, but could not prevent the town being taken by Abū 'Inān, who came in person against it. He regained it from the Marinids in 1360. Becoming Sulṭān of Tunis in 1370, Abū 'l-'Abbās maintained peace in the province of Constantine till his death. His successor Abū Fāris had on the other hand twice to reconquer Constantine from his brother Abū Bakr, who had seized it with the help of the Arab tribes.

We have no exact details on the history of Constantine in the xvth century. Rebellions against Ḥafṣid rule were, it seems, less frequent than in the preceding century but its authority was more nominal than real. During this period the real masters of Constantine were the chiefs of the Awlād Sawla, a section of the Arab tribe of Dawāwida. In the town itself the exercise of authority was in the hands of a few families, clients of the Awlād Sawla. Such, for example, were the family of 'Abd al-Mu'min of Marabut origin, whose chiefs exercised by hereditary right the functions of *Shaiḫ* al-Islām and Amīr al-Rakab, (leader of the caravan of pilgrims to Mecca); the family of Ben Bādīs, whose members had arrogated to themselves the duties of Qaḍī, that of the Ben al-Faggūn (or Lafgūn), famous as legal authorities.

The arrival of the Turks in Northern Africa reopened an era of troubles for Constantine. There were two parties in the field. The one, led by the 'Abd al-Mu'min, was favourable to the maintenance of Ḥafṣid suzerainty; the other, led by the Lafgūn, invited the Turks thither. According to M. Vayssettes, a first attempt by the Turks to occupy the town was made as early as 1517. According to M. Mercier, Ḥasan, one of Khair al-Dīn's lieutenants, forced the people of Constantine to recognise his master's authority in 1519 or 1520. The submission of the town was only an ephemeral one, however, for in 1526 a representative of the Ḥafṣid sovereign of Tunis was residing in the town. It is not till 1534 that the establishment of a garrison definitely marks the occupation of Constantine by the Turks. Their authority was not firmly established without difficulty. The partisans of the Ḥafṣids did not bow at once to the Turkish yoke but sought to rid themselves of their new masters. At the end of

1567 or in the early months of 1568 they massacred the Turkish garrison and expelled their supporters. To restore order, the Pasha Muḥammad had to lead an expedition against Constantine, the inhabitants of which did not dare resist but opened the gates without showing fight. Another rebellion broke out in 1572 and was suppressed with the greatest rigour. The 'Abd al-Mu'min who had instigated it, were deprived of their privileges, and from that date ceased to play a predominant part in the affairs of the town. They resigned themselves to their fall with a very bad grace. We find them again in 1642, taking advantages of the difficulties caused to the Turks by the revolt of the Kabyls and the insubordination of the great Arab chiefs to stir up risings again which were, however, speedily put down. After being selected as the capital of the Beylik of the East in the xviith century, Constantine enjoyed complete tranquillity for the half century following the period of government of the Bey Farhat (1637). But the intervention of the Algerians in the affairs of Tunisia ended in exposing Constantine to the reprisals of its neighbours. In 1700, Murād Bey of Tunis, victorious in two battles against 'Alī Khōdjā Bey of Constantine, laid siege to the town and blockaded it for three months. The Dey of Algiers at length received warning of the precarious situation of the town by a messenger, who had succeeded in escaping from Constantine after being let down the cliff by a rope, and sent an army to its help, the arrival of which the Tunisian general did not dare await.

The xviiith century marks the zenith of Turkish domination at Constantine. The beylik was held during this period by men of energy and intellect, ruling like independent sovereigns rather than as docile representatives of the Dey of Algiers. Such were Kalīān Ḥasan Bey, called Bū-Kamia, (1713—1736), Ḥasan b. Ḥusain called Bū-Ḥanak (1736—1754), Aḥmad al-Kolli (1756—1771) and above all Šalah Bey (1771—1792). Constantine owes to them many public works and buildings of general interest. Bū-Kamia built the mosque of Sūḫ al-Ghazāl; Bū-Ḥanak made new streets and built the Mosque of Sidi Lakhḍar. Šalah Bey rebuilt the bridge over the Rummel and the Roman aqueduct bringing the waters of the Djebel Wash to the city; he also built the mosque and madrasa of Sidi al-Kattānī and commissioned Italian artificers to build him a palace adorned with faïences and marble columns purchased in Italy.

A period of anarchy and disorder succeeded this brilliant epoch. Šalah Bey himself, deposed by the Dey of Algiers, to whom he had given offence, tried to stir up a rebellion but perished miserably. Seventeen Beys ruled Constantine in the period 1792—1826. Some of them only held office a few months or even a few days; almost all were distinguished by their cruelty and rapine. Constantine suffered much from this state of affairs; public works were abandoned; commerce was ruined; the lives and property of the inhabitants were continually endangered. To the internal disorder were soon added attacks by the surrounding peoples. The Kabyl hordes of the Marabut Bal Arash (Ibn al-A'rash) rose against the Turks and advanced up to the walls of Constantine in 1804. A Tunisian army commanded by Slimān Kiakhya besieged the town three years later. It was blockaded

for two months (April—May 1807) and was once bombarded. The approach of a relieving army from Algiers caused the Tunisians to raise the siege and in their retreat they lost 1167 prisoners and all their artillery.

Aḥmad, the last Bey of Constantine, possessed those qualities which were lacking in his predecessors. Intellectual, active, ambitious and energetic, he unfortunately made himself hated by his acts of cruelty and by the exactions levied by him to raise funds to build a palace in Constantine to replace the old Dār al-Bey. After the French occupation of Algiers, he sought to profit by the disappearance of the *Odjaḳ* to create an independent principality in the east of the Regency and had the title of Paṣha given him by the Ottoman Porte. Deposed by a decree from General Clauzel on the 15th December 1830, he nevertheless retained possession of Constantine. The hesitation on the part of the French government, which tried to come to terms with him for his voluntary submission and after the failure of these negotiations did not wish to enter on a dangerous campaign, delayed his fall. But in 1836, Marshall Clauzel, then governor-general of Algeria, obtained permission to undertake an expedition against Constantine. Leaving Bone on the 2nd November the French troops arrived without difficulty in sight of the town and took up a position on the heights of Maṣṣūra and Kūdiat. Two sorties by the besieged led by Bin Aṭṣsa (ʿIsā), Kḫalifa of the Bey, were repulsed; on the other hand, two attacks by the French in the night of the 22nd-23rd December also failed. Clauzel decided to raise the siege and returned to Bone after a retreat which was rendered very difficult by bad weather. This check was made good the following year. An army under General Damrémont laid siege to Constantine on the 6th October 1837. Batteries were planted on Kūdiat Ati, so as to make a breach in the south-east front of the town. Damrémont was killed on the 12th October; but his successor, General Valée, ordered an assault on the 13th. The town was taken after fierce fighting by columns led by Colonels Combe and Lamoricière. Aḥmad Bey who had left Constantine on the approach of the French troops, retired to the south where he held the country against the French for eleven years longer. It is said that the siege of 1837 was the ninetieth that Constantine had to endure.

After the French occupation, Constantine, the administration of which had been entrusted to a *Ḥakim* under the supervision of the military authorities, became the headquarters of a *commandement supérieur* and the base of French operations in the eastern province. At first under military law, it was not given a municipal government till 1848 and became the capital of the *département* in 1849. Since then the town has developed considerably, but in spite of the growth of the European population, the natives still hold a more important position in it than in other townships of Algeria with the exception of Tlemcen. Constantine has in fact remained a market and centre of supplies for the tribes of the east; its native industries have survived and supply the population of the surrounding country with cotton stuffs and articles of leather.

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CONSTANTINOPLE.

CONSTANTINOPLE TO THE OTTOMAN CONQUEST (1453).

The Name. The city, which Constantine the Great on the 11th May 330 raised to be the capital of the Eastern Empire and which was called after him, was known to the Arabs as *Koṣṭāntīniya* (in poetry also *Koṣṭāntīna*, with or without the article); the older name *Byzantion* (*buzantīa*, in various spellings) was also known to them as well as the fact that the later Greeks, as at the present day, used to call Constantinople simply ἡ πόλις as "the city" par excellence (Masʿūdī, ix. 337; Ibn al-Aṭṭir, i. 235; Abu 'l-Fidā, ii. 1. 39; Dimishḳī, p. 241, 259; Ibn Baṭūṭa, ii. 431). From εἰς τὴν πόλιν arose the Turkish *İstanbul* (*İstanbūl* in Ibn al-Aṭṭir and in *Kāwūs*; *İştānbūl* in Abu 'l-Fidā, Dimishḳī, Yāqūt, Ibn Baṭūṭa; Clavijo, p. 22, ed. Bruun: *Escamboli*; Schiltberger, p. 45, ed. Langmantel: "Constantinopel hayssen die Chrichen *İstimboli* und die Thürcken hayssends *Stambol*"). In the xvth century we find the form *İstāmbol* "İslām-full" appearing. *Koṣṭāntīniya*, with the variant *Koṣṭāntīniya*, has remained the official designation to the present day on coins and firmans; the form *İstāmbol* appeared on coins from Aḥmad III to Selim III; in the written language and in more refined conversation the form *dar-i-saʿādāt*, less frequently *āsītāna-i-saʿādāt*, "the Gate of Bliss" is used. *Stambul* has survived in everyday speech and in the narrower sense is applied to Constantinople proper, in opposition to the suburbs, viz. Galata and Pera, as was the usage even in Ibn Baṭūṭa's times.

The Campaigns of the Arabs against Constantinople. It is said that the Prophet himself had foretold the conquest of Constantinople by the faithful. The Ottoman historians adduce the following *ḥadīth* "Ye shall conquer Constantinople; peace be upon the prince and the army to whom this shall be granted!" ('Āli, *Kūnh al-akhbār*, v. 252 et seq.; Solakzāde, p. 194; Ewliyā, i. 32 et seq., 73; 'Āli Sāti', *Ḥadīqat al-djēwāmī*, i. 2 et seq.); Suyūṭī's *al-Djāmī al-saḡhīr* is given as authority; older references are wanting. As a matter of fact, the Umayyads set about this enterprise with the energy and valour, that inspired the early warriors of Islām. In the year of the world 6146 (beginning 1st Sept. 653), according to Theophanes, p. 345, a fleet was equipped in Tripolis "against Constantinople" which under the leadership of Ἀβουλαβάρ (i. e. Busr Ibn Abī Arṭāt) defeated the Greek fleet at Phoenix (Finika) on the Lycian coast; but it did not reach Constantinople; at the same time Muʿāwiya had invaded Byzantine territory.

In the year 44 A. H. or 6156 of the world (664 A. D.) took place the campaign of 'Abd al-Raḥmān b. Kḫalīd who advanced as far as Pergamon; the admiral Busr Ibn Abī Arṭāt, ac-

ording to Arabic sources, is said to have reached Constantinople (Tabarī, ii. 86).

In the course of the next years, Faḍāla b. 'Ubad advanced as far as Chalcedon, and Yazīd, son of Mu'āwiya was sent after him (according to Theophanes in the year 6159 of the world, beginning 1st Sept. 666; according to Elias of Nisibis Yazīd appeared before Constantinople in 51 A. H., which began on the 18th January 672); a fleet commanded by Busr Ibn Abī Artāt supported this enterprise. In 672 a strong fleet cast anchor off the European coast of the Sea of Marmora under the walls of the city. The Arabs attacked the town from April to September; they spent the winter in Cyzicus and renewed their attacks in the following spring until they finally retired "after seven years' fighting". A great part of the fleet was destroyed by Greek fire; many ships were wrecked on the return journey (Theoph., p. 353 *et seq.*). There are difficulties in the chronological arrangement in Theophanes of the various phases of this seven years' blockade. The land army seems to have appeared before Constantinople in 667 and the fleet to have finally retired in 673. The Arab historians vary between the years 48, 49, 50 and 52 A. H. and place the death of Abū Aiyūb in the year 50, 51, 52 or even 55 A. H. As the fighting around Constantinople was spread over several years, the difference in the estimates is not so unaccountable.

This siege has acquired particular renown in the Arab world as the Anṣārī Abū Aiyūb Khālīd b. Zaid fell in it and was buried before the walls of Constantinople; the finding of his tomb during the final siege by Meḥammed II was an event only comparable to the discovery of the holy lance by the early Crusaders at the siege of Antioch. (The grave of Abū Aiyūb is first mentioned by Ibn Kūtaiba, p. 140; according to Tabarī, III, 2324, Ibn al-Aṭhīr, III, 381, Ibn al-Djawzī and Kazwīnī, p. 408, the Byzantines respected it and made pilgrimages to it in times of drought to pray there for rain (*istisḳā*); the Turkish legend is given very fully in Leunclavius, *Hist. Mus.*, p. 41 *et seq.* and in the painstaking monograph by Hādīdjī 'Abd Allāh, *al-Aṭhār al-maḍīdiyya fi 'l-Manāḳib al-Khālīdiyya*, Stambul 1257 A. H.).

There was a truce for over 40 years between Byzantines and Arabs until in 97 A. H. (beginning 5th October 715) Sulaimān b. 'Abd al-Malik came to the throne. A *ḥadīth* was at this time current, according to which a Khālīfa who should bear the name of a Prophet was to conquer Constantinople. Sulaimān took the prophecy to refer to himself and equipped a great expedition against Constantinople. His brother Maslama led the army which was equipped with siege artillery through Asia Minor, crossed the Dardanelles at Abydos and surrounded Constantinople. The Arab armada anchored partly near the walls on the coast of the Sea of Marmora and partly in the Bosphorus; the Golden Horn was barred by a chain. The siege began on the 25th August 716 and lasted a whole year; Maslama then found himself forced to retire owing to the attacks of the Bulgars and the scarcity of provisions (Theophanes, p. 386—399; full details in Ibn Miskawaihi, ed. de Goeje, p. 24—33; cf. also Tabarī, ii. 1314 *et seq.*; Ibn al-Aṭhīr, iv. 17 *et seq.*; cf. the vivid account in Gelzer, *Pergamon unter Byzantinern und Osmanen*, p. 49—64). There are

many references to Maslama's hazardous march among the later Arabs. Even several centuries later they knew of "Maslama's Well" at Abydos where he had encamped (Mas'ūdī, ii. 317, Ibn Khurdādhbih, 104), and the mosque built by him there (Yāqūt, i. 374). 'Abd Allāh b. Taiyib, the first Muslim to lead an attack on the "Gate of Kōstantīniya" was one of Maslama's comrades (Ibn Kūtaiba, p. 275). Maslama is said to have made the building of a house near the Imperial palace for the Arab prisoners of war one of the conditions of the treaty of peace and to have built the first mosque in Stambul (Mukaddasī, p. 147, Ibn al-Aṭhīr, x. 18, Dimishkī, p. 227); finally he is credited with building the Tower of Galata (Dimishkī, p. 228) and the 'Arab Djamī' in Galata (Hādīdjī Khalfā, *Taḳwīm al-Tawārikh*, year 97 A. H.). Ewliyā and his authority have made two sieges out of Maslama's campaign and embellished their narrative with incredible stories. Nerkesī (died 1044 A. H. = 1634) discusses Maslama's campaigns in the fourth section of his *Pentās*, following Muḥyī 'l-Dīn al-'Arabī's *Musāmārāt*.

Only on one other occasion did an Arab host appear within sight of Constantinople, namely in 782 A. H. Hārūn, the son of the Caliph al-Mahdī, had marched through Asia Minor unopposed and encamped at Chrysopolis (Scutari). The Empress Irene who was acting as Regent for her son Constantine, hastened to make peace and agreed to pay tribute (Theophanes, p. 455 *et seq.* under the year 6274 of the world (781-782); Balādhori, p. 168; Tabarī, iii. 504 *et seq.*; Ibn al-Aṭhīr, vi. 44: A. H. 165, beginning 26th August 781). Ewliyā and his authority (Muḥyī 'l-Dīn Djamālī, died 957 = 1550 according to Rieu, *Catalogue* etc., p. 46 *et seq.*) have made no less than four regular sieges of Constantinople out of the campaigns of the Arabs under al-Mahdī and Hārūn against the Greeks. After the second, Hārūn gained a quarter in Stambul by a trick similar to that by which Dido gained the site of Carthage (Leunclavius l. c. 54; Ewliyā, i. 81 = *Travels* etc., i. 1, 25); the same story is given by Clavijo, p. 23 of the settlement of the Genoese in Galata, and Ewliyā, *Travels* etc., i. 2, 66 of the building of Rumeli Hışar by Meḥammed II.

The Arab accounts of Constantinople date from the xth century. They considered the Dardanelles, the Sea of Marmora and the Bosphorus as a single 'Canal' (*khālīdī*), connecting the Mediterranean with the Black Sea. Iṣṭakhrī and others mention the great chain which prevented the entrance of Arab ships; this is probably the chain, which was stretched between Galata and Stambul in time of war that is referred to (see below). The high double walls of the city with their towers and gateways, including the Golden Gate, the Aya Sofia, the Hippodrome with its monuments (notably the Egyptian Obelisk), the four brazen horses at the entrance to the palace, and the great equestrian statue in bronze of "Constantine" (really of Justinian, the so-called Augusteus) are described by them in greater or less detail. Ibn Ḥawḳal and Mukaddasī devote particular attention to the Praetorium where their countrymen, prisoners of war, were kept under a mild custody and the Mosque attributed to Maslama (cf. Yāqūt, i. 709, s. v. *Balāḥ* and Constantinos Porphyrogenitus, *de Cerim.*, i. 592 and 767). The most detailed account is that of Ibn al-Wardī (xivth century): he men-

tions the bronze Obelisk of Porphyrogenitus, the Pillar of Arcadius and the Aqueduct of Valens and also knew that the Golden Gate was closed. Ibn Baṭṭūṭa (ii. 431—444) described from his own observation the monastic life of his time; the latest notices are given by Firūzābādī (died 817 A. H.) in his dictionary.

Apart from prisoners of war, numerous Muḥammadan merchants and envoys from the Caliphs and other Muḥammadan rulers sojourned in Byzantium; the Mamlūk Sultāns occasionally banished thither troublesome persons with their families; Saldjūk Sultāns and pretenders (Kilidj Arslān II, Kaikhusraw I, Kaikawus II) repeatedly spent long periods in Constantinople; remarkable details of their life in the capital are given by Byzantine writers and in the Saldjūk historians.

No definite traces have as yet been discovered of the two sieges by the Arabs and the residence of Arabs and other Muḥammadans in Constantinople; in particular the Mosque of Maslama has not come to light; it is first mentioned by Const. Porphyry, *de Adm.*, ch. xxii. (Bonn *Corpus*, p. 101, 22); it was destroyed in a popular rising in 1200 and pillaged by the Crusaders in 1203 (Nicetas Chon., p. 696 and 731, ed. Bonn). According to Ibn al-Athīr, ix. 381, cf. x. 18 (whence Abu 'l-Fidā derives his information) it was restored in 441 A. H. (1049-1050) by Constantine Monomachos at the request of the Saldjūk Toghrul-Beg. According to Maḳrīzī (i. 177, ed. Quatremère) Michael VIII Palaeologus built a mosque about 660 (1261-1262) which the Mamlūk Sultān Baibars equipped in splendid style. The accounts of the 'Arabdjāmi' and other buildings by the Arabs in Stambul belong to the domain of fable.

CONSTANTINOPLE AND THE OTTOMANS.

The Conquest. More than 600 years had passed since the Arabs under Hārūn had encamped on the Bosphorus, when the Ottomans made their first attempt to take Constantinople, which with its immediate neighbourhood formed all that was left of the great Eastern Empire.

Bāyazid I. besieged the town in 1396 for several months but raised the siege on hearing of the approach of a relieving army of French and Hungarians under Sigismund I. After the defeat of this army at Nikopolis (25th September 1396) the siege became a close blockade, which lasted several years till the Emperor submitted to Bāyazid's demands (about 1400); among other concessions the Turks were allowed to have a quarter of their own, to be under the separate jurisdiction of their Kādī and to build a mosque. Byzantium was relieved of its tormentors by the appearance of Timurlang and the capture of Bāyazid in the battle of Angora (20th July 1402). (The only certain date is that of the siege in 1396; the accounts in the original authorities of the events after the battle of Nikopolis are incoherent and the proper chronological order cannot be determined).

Murād II was the first to lay siege to the city again but he attacked it from June to the beginning of September 1422 in vain. A peace was made which lasted till the death of the Sultān.

It was reserved for Meḥammed II, the son of Murād II, to conquer Constantinople and overthrow the Byzantine Empire.

To cut off supplies and possible relief by sea,

in the year 1452 he built the castle of Rumeli-Hişār (then called *boghaz-kesen* "the barrier of the strait") on the European shore of the Bosphorus. The siege began on the 9th April 1453 and ended on Thursday the 29th May. The main attack was directed against the land-walls between Topkapu, the "Gate of the Cannon", and the Gate of Adrianople, where the heavy artillery of the besiegers had made a great breach. Two episodes of the siege have become particularly renowned: the entry of the Turkish fleet into the Golden Horn, which was closed by a great chain, by being dragged overland (from the Bay of Dolma-Bağçe over the ridge of Pera into the valley of Kāsim-Pasha) on the night of the 21st-22nd April and the discovery of the grave of the Anşārī Abū Aiyūb by Shaikh Aḳ-Shams al-Dīn.

The conquered city was given over to plunder and devastation for three days; the Sultān then made his entry, offered up the Friday prayer in the Aya Sofia and returned to Adrianople after appointing a *subashi* (governor of the city).

The Genoese suburb of Galata which had remained neutral during the siege capitulated a few days after the fall of Constantinople.

On only two occasions since it passed under Ottoman sway has a hostile foreign force appeared before the capital: on the 20th February 1807, the English Admiral Duckworth, who however retired 10 days later without making a serious attack, and in 1877 the Russian army which did not occupy the city but encamped in the suburb of San Stefano.

Constantinople under Ottoman Rule. The Serai and the Government Buildings. In the years immediately following the conquest, Meḥammed II. employed himself in repeopling the deserted town and making it the royal residence. From the inhabitants who were transplanted from Karaman, arose the names Karaman and Aḳserai of two quarters in Stambul; the Conqueror also brought the inhabitants of Kaffa, Mytilene and other islands to the capital; there was also a great influx of Armenians, Persians and other races to the city. In the period following, large numbers of Jews and Arabs, who had been driven from Spain, settled there (cf. the very fantastic statements in Ewliyā, *Travels* etc., i. 48 *et seq.*). The Greeks, who had left the city before and after the last siege, gradually returned. The imperial Byzantine palaces were allowed to fall into ruins; in their place Meḥammed built a Serai in the centre of the city on the third hill (Critobulus, ii. ch. 1, § 2; Ducas, p. 317; according to Ewliyā, *Travels* etc., i. 1, 50: from 858—862 = 1454—1458); at a later period after the completion of the new Serai it was called the *Eski* (old) Serai and was used for several centuries — till the reign of Maḥmūd II. — to provide apartments for the hārms of dead or dethroned Sultāns; it then became the residence of the Serasker and was taken down early in 1870; on its site was built the Seraskerat, but the ancient name — Eski Serai — is still popularly applied to the latter.

Comparatively early — in 872 A. H. = 1467-1468 it is said — Meḥammed began to build a second Serai in the midst of extensive gardens on the promontory between the Sea of Marmora, the entrance to the Bosphorus and the Golden Horn and cut off the whole on the landside by

a strong, high wall (completed in Ramaḍān 883 A. H., which began on the 26th Nov. 1478); on the side next the sea, the sea walls marked the limits of the Serai. Of the buildings of the Conqueror only the Çinili (i.e. faience)-Kiosk, finished in September 1472, has survived; it is now attached to the Imperial Museums. On the site of the New Serai and its individual buildings, cf. the authoritative essay by 'Abdurrahman Sherif in Vols. I and II of the *Revue Historique de l'Institut d'Histoire Ottomane* (with a Map).

Within this area the Serai proper, situated on the top of the pre-Byzantine Acropolis, formed a separate complex of buildings with three great courts, which were entered by as many gates (*Bāb-i Humāyūn*, *Orta-Kapusi*, also called *Bāb-i Salām*, and *Bāb-i Sa'ādat*). Around the third court were the private apartments of the Sultān with the Harem, the treasury, the chambers containing the sacred relics of Islām (*Khirkā-i Sharīf Odasi*) and in the court itself was the hall of audience (*'Arş odasi*); the hall of the Diwān was built on the second court with the "outer treasury" (*Taş-rahavinesi*); the first court contained amongst other buildings the armoury of the Serai (*Djeb-khāna*, formerly the church of Irene, now a museum of arms) and after 1623 the mint (*Zarbkhāna*). The later Sultāns laid out a whole series of palaces and kiosks, partly on the heights, partly in the lower lying parts of the Serai, and close to the sea at the "Gate of the Cannon" (Topkapu); the best known are the Baghdād Kiosk outside the third court of the Serai, built by Murād IV, the Indjuli Kiosk on the Sea of Marmora and the Yali Kiosk on the Golden Horn, the two latter now being destroyed. The palace of Topkapu which was used as the Sultān's winter residence till the beginning of the 19th century, perished in flames in 1862. Maḥmūd II was the first to reside in Beshiktash; his successor, 'Abd al-Madjid, built the splendid palace of Dolmabahçe there, and his successor 'Abd al-'Aziz the palace of Çirāghān which was destroyed by fire in 1910; 'Abd al-Hamid II (dethroned in 1909) returned to the Yildiz Kiosk on the heights above Beshiktash. Since then Meḥammed V has occupied the palace of Dolmabahçe. To distinguish it from these modern palaces, the area, which has just been described, with its buildings is called Old Serai by Europeans; the Turks give it the name Topkapu Serai, formerly Yeni Serai.

Down to the year 1654, the Grand Viziers had no special official buildings allotted to them; the business of state, which did not come before the Diwān, was transacted in the Grand Vizier's private house. In 1654, Meḥammed IV presented the Grand Vizier Derwīsh Meḥammed Pasha with a large building opposite the Alāi Kiosk near the Serai; this became the office of the Grand Vizier under the name "Sublime Porte" (*Bāb-i 'Āli*, in popular language, *Babali* or *Pasha Kapusi*; *Fulgida Porta*, *Hohe Pforte*). In the course of centuries it has been repeatedly destroyed wholly or in part by fires, the last occasion being on the 6th February 1911.

Besides the Grand Vizier the Agha of the Janissaries had also his separate Porte, the *Agha Kapusi* near the Janissary barracks and the Sulaimāniya-Mosque; built by Sulaimān I, it was burned in 1750 along with the "Fire Kiosk" (*yanğın kiöşki*) and rebuilt by Maḥmūd I. After the

disbandment of the corps of Janissaries the building was given to the Shaikh al-Islām in 1825 as an official residence (*Shaikh al-Islām Kapusi*, *Bāb-i Fatwāpanāhi*) and the famous Fire Kiosk was taken down, the Serasker Tower being built on the site.

The government offices which were instituted in the 19th century on a European model are now housed in various buildings, mostly quite modern of no historic interest; only the Defter-Khāna (land-registry office) on the Atmaidān with the registers compiled by Sulaimān I, the so-called

کونکات, for the whole kingdom, deserves mention.

The Mosques. 1. The Aya Sofia, see the separate article, p. 524.

2. The Meḥmeddiyye, built by the Conqueror on the site of the Church of the Apostles and the Mausoleum of the Byzantine Emperors on the fourth hill in the years 867—875 (1462—1470), famous for the various endowments attached to it, including the "Eight Medreses". At the Mosque there is also the türbe of the Conqueror; a second türbe contains the tombs of Gülbahār Sultān, mother of Bāyazid II, of two *Seraili* (odalisks) and of a daughter of Meḥammed II. According to a tradition, which is not corroborated elsewhere, the architect was a Greek, named Christodoulos; for various legends according to which the Sultān had the architect slain or mutilated, see Kantemir, *Gesch. des Osm. Reiches*, p. 158 and Ewliyā, *Travels* etc., i. 68. — The step-mother of the Conqueror, the Servian princess Maria, daughter of George Brancović, who remained a Christian even after entering the Sultān's harem, is said to be interred in the first türbe.

The earthquake of the 22rd May 1766 caused the cupola of the Mosque to collapse and the türbe of the Conqueror was severely injured; the Mosque was then subjected to a thorough renovation which occupied almost five years (1767—1771).

3. The Mosque of Bāyazid II on the Great Bāzār with the türbes of the builder and his daughter Saldjūk Sultān, built from 1501—1506, famous for the market, which is held in the outer court during Ramaḍān and for the pigeons which nest in it.

4. The Selimiye, on the fifth hill, above the Fanar quarter, with the türbe of Selim I, completed by Sulaimān I in 1522; in it is also the tomb of Sultān 'Abd al-Madjid.

5. The Mosque of the Prince, (*Shāhāde Djāmi'*), on the third hill, built for Sulaimān I by the architect Sinān [q. v.] in 955 (1548—1549) in memory of Prince Meḥammed who died in 949 A. H., with the türbe of this prince and his brother Djahāngir (died 960 A. H.) and the tombs of numerous Viziers.

6. The Sulaimāniye, whose commanding situation on one of the highest hills of the city and great size give it an imposing appearance, built for Sulaimān by Sinān in the years 1550—1557 with four medreses, an 'imāret and other buildings; the four Minarets have 10 spiral stairways (*sherefe*), presumably because the builder was the tenth Ottoman Sultān. The türbe of Sulaimān I is in the court of the Mosque and Sulaimān II, Aḥmed II and various Sultānesses are also buried in it.

7. The Aḥmediye, on the Atmaidān, famous for the number of its minarets (six), completed

by Ahmed I in 1617; it encloses the türbe of its builder who died in the same year, in which his sons Osman II, Murad IV and their mother the famous Kösem Walide (Mâhepeker) as well as several other princes also lie. This Mosque was in days gone by "the State Mosque, the cathedral, the scene of the great festivals of the church and ceremonious processions of the court" (von Hammer, *Const. u. Bosp.* I, 421).

8. The Yeni (New) Djâmi', on the shore of the Golden Horn at the 'Jews' Gate' (*Çifut Kapısı*) which has now disappeared, was begun by Kösem Walide and afterwards completed by Terkhân Khadidja Sultân, the mother of Mehemmed IV, in 1074 (1663-1664). Amongst other tombs in it are those of the Sultâns Mehemmed IV, Muştafâ II, Ahmed III and Osman III.

9. The Nûr-i Osmâniye, on the second hill near the Great Bâzâr, begun by Maḥmûd I in 1748 and finished by Osman III in 1755.

10. The Lâleli Mosque, the smallest of the imperial Mosques, built in the interior of the city towards the Sea of Marmora near the Lâleli Çeshme ("Tulip Fountain") in the years 1761-1764, on the plan of the Selimiye, with two türbes in which the builder, his children (including Selim III) and wives are buried.

The Mosques just mentioned are the "Great Imperial Mosques" within the walls of Stambul; of the others — over 500 in all — the following are worthy of special mention:

1. Küçük Aya Sofia ("the little Aya Sofia") on the Sea of Marmora, formerly the church of SS. Sergius and Bacchus, but transformed into a Mosque in the reign of the Conqueror.

2. Zeirek Djâmi' on the Golden Horn, above Unkapan, formerly the famous monastery of Pantokrator, was used for a period after the conquest as a tannery, and was then made a Mosque by the Conqueror; it is called after the neighbouring cell (Zâwiya) of Zeirek Mullâ Mehemmed.

3. Maḥmûd Pasha Djâmi', near the Nûr-i Osmâniye, occupying the site of a church which was taken down in 868 (1463-1464), and completed by the famous Grand Vizier whose name it bears and whose türbe it contains.

4. Murâd Pasha Djâmi', in the Akserai quarter, built in 870 A.H. (1465-1466); the founder was one of the Conqueror's viziers.

5. Wefâ Djâmi', on the Golden Horn, built by Bâyezid II in 881 A.H. (1476-1477) for the Zainiye Shaikh Muştafâ Wefâ.

6. Dâ'ud Pasha Djâmi', on the Sea of Marmora, finished in 890 (1485-1486).

7. Kodja Muştafâ Pasha Djâmi', in the Psamatia quarter, changed in 895 (1489-1490) from a Byzantine church into a Mosque; its founder, whose name it bears, originally a Christian, is said to have been the same man as poisoned Prince Djem. The Mosque is noted for the legends attached to the cypress with the chain and to the wells in the outer court.

8. Eski (or 'Atik) 'Alî Pasha Djâmi', at the Çemberli Tash, built in 902 (1496-1497), with the tombs of numerous Grand Viziers.

9. The Mosque of Mihrimâh Sultân daughter of Sulaimân I, who died in 965 (1557-1558) on the highest point in the city near the Adrianople Gate, whence it is also called Edirne Kapusi Djâmi'; it is one of Sinân's works.

10. The Mosque of Rustam Pasha in the

Takhtakâl'a quarter on the Golden Horn is famous for its faience work; the founder, who was for long Grand Vizier to Sulaimân I and husband of Mihrimâhsultân, is well known from Busbek's account of him; he died in 1561; the Mosque was built by Sinân.

11. The Mosque of the Grand Vizier Sokolli Mehemmed Pasha, southwest of the Hippodrome, formerly a Byzantine church, was finished in 979 (1571-1572).

12. The Fethiye Djâmi', on the fifth hill, formerly a church of the *Pammakaristos* and, after the conquest, the residence of the Greek Patriarch, was transformed into a Mosque by Murâd III in 1587, whence it bore the name Murâdiye for a time.

13. The Mosque of Djerrâh Mehemmed Pasha, on the seventh hill near the 'Awretbâzâr, built in 1002 A.H. (1593-1594).

Of the Byzantine churches, about 400 in number, which are traditionally said to have existed, only about 50 can still be identified; of these only one (the so-called "Muchliôtissa", of the xiiith century) has remained in the possession of the Greeks; one was occupied by the Armenians in the xvith century (*Sulu Monastir*), the others all became Mosques in the first two centuries after the conquest, while one — the church of Irene in the Serai — is now used for secular purposes.

Among the churches which are now Mosques the following may be mentioned here: the Kilise Djâmi', formerly S. Theodor which has been a Mosque since the end of the xvth century, the Kahriye Djâmi', renowned for its mosaics, formerly the monastery *της Χώρας*, at the Adrianople Gate, made a Mosque in the reign of Bâyezid II, as was the Mirakhôr Djâmi', formerly the monastery of the Studios near Yedi-kule; lastly the Güldjâmi' ("Mosque of Roses") on the Golden Horn near the Aya Kapusi, which became a Mosque in the xvith century in the reign of Selim II.

Before the Aiwânserei Gate, in the suburb of Aiyûb on the Golden Horn, stands the particularly sacred Mosque of Abû Aiyûb Anşâri with his türbe on the place where tradition says Shaikh Ak Shams al-Dîn found his grave during the siege by Mehemmed II. In 863 (1458-1459) the Conqueror built a Mosque on the spot, which was replaced in 1213-1215 (1798-1800) by an entirely new building on the same plan as the original edifice; the türbe of the saint was last repaired by Maḥmûd II in 1235 (1819-1820). Among other relics preserved in the Mosque are an impression of the Prophet's foot (*kadam-i sharif*), and in the türbe, the flagstaff of the holy banner *sandjak-i sharif* is preserved. In it the ceremony of binding on the sword (*taḥlîd-i Saif*) is celebrated at coronations.

The cemetery of Aiyûb is famous, with its numerous tombs of Sultânesses, scholars, poets, viziers etc.

The türbes of most of the Sultâns are in the Imperial Mosques; exceptions are the beautiful mausoleum of Sultân 'Abd al-Hamid I (at Baghçe Kapusi) who died in 1789, in which Muştafâ IV (died 1807) is also interred, and the splendid mausoleum of Maḥmûd II (1839) on the Diwân-yolu; 'Abd al-Azîz (died 1877) is also buried in the latter.

The Dervish monasteries, some large, some

small, are very numerous (*khānkhāh, teke, zāwiye*); in 1885 there were 260 such monasteries in Stambul and the suburbs, including the villages on the Bosphorus, which belong to the most different orders. The most important are the Mewlewī monastery on the Yenikapı (built in 1006 = 1597-1598), the Sünbülī monastery of Merkez Efendi in the same place, founded by *Shaiikh* Muṣliḥ al-Dīn Merkez Mūsā who died in 959 (1552), and the Mewlewīkhāna of Pera, which will be mentioned later.

Medreses (Colleges): von Hammer, *Gesch. d. Osm. R.*, ix. 145 *et seq.*, gave the names of 275 Medreses; in 1885 there were 168 in Stambul and Aiyūb, one each in Bekhiktaşh, Top-khāne and Scutari, or only 171 in all with 7,148 occupants. The most largely attended were: Aya Sofia (148), S. Aḥmad (200), the Medreses of the Sulaimāniye (644 in all), and those attached to the Mehmeddiyye (902 in all).

The Hospitals and Asylums, (*Shifā-khāne, Tābkhāne, Timārkhāne*) which used to be attached to the Mosques, have now been replaced by modern institutions on the European model (the hospitals of Güłkhāne, Haidar Paşa etc.; cf. Rieder Paşa, *Für die Türkei*, Jena 1904); the best known were the hospital of the Mehmeddiyye and the Asylum of the Aḥmediye. — The *imārets* (public-kitchens) which used to be attached to the Mosques have also lost their importance; Parliament has just (1911) decided to reduce the number to three.

Libraries. In 1882 there were in Stambul, Aiyūb and Top-khāne, 45 public libraries with 64,162 volumes in all — almost exclusively Islāmic manuscripts —; most of these belonged to Mosques, or rather to the Medreses attached to them. The richest were the Aya Sofia (4864), the Mehmeddiyye (4885), Nūr-i Osmāniye (4382), Es'ad Efendi (3853), Köprülü (2777) and Rāghib Paşa (1733) volumes; these figures do not include the collections in the Old (Topkapı) Serai and "public" Library (*umūmī*, containing many printed books) founded since that date; catalogues of these libraries (with the exception of the Serai libraries) have since been published in Stambul. The first fairly accurate list was given by von Hammer in his *Gesch. d. Osm. Reiches*, ix. 169 *et seq.*; the older catalogues, manuscript as well as printed, (cf. Flügel's edition of Ḥadīdjī Khālfā, vol. vii), have not lost their value in spite of the modern catalogues. — The two most important collections of the Serai are in the Baghdād Kiosk (ca. 1500 volumes) and in the library built by Aḥmed III in 1719 (*Enderūni humāyūn kütübhānesi*, ca. 3000 volumes). The Serai İbrāry has been famous in Europe since the xviith century for its wealth in Greek and Latin Mss. (now 37), because it was hoped to discover among these the lost works of classical authors.

The covered Bazaars with open shops (*čārshū, beazestīn*), as well as the *khāns* (like the Italian *fondachi*, both storerooms and shops) in Stambul all appear to date from the Turkish period. The Great Bazaar, laid out by Mehmed II, was in earlier times repeatedly ravaged by fire; great damage was also done by the earthquake of the 10th July 1894. A similar Oriental character to that of the Great Bazaar is borne by the Egyptian Bazaar laid out by Sulaimān I in 1560, and rebuilt in 1609 in stone by Aḥmed I after a fire (*Mışr Čārshūsī*, bazaar for drugs and spices) near the Yenidjami' on the harbour side.

The oldest and largest *khāns* lie on the streets leading from the harbour to the Great Bazaar, for example the famous Wālide-Khān (built in 1646 by Kösem Wālide-Sultān as a waḳf for the Yenidjami'), the great resort of Persian merchants with about 400 rooms, the Büyük Yeni Khān, built by Muṣtafā III with 320—350 rooms, the Sünbüllü-Khān, the Maḥmūd-Paşa-Khān, etc.; of the others we may mention the Wezīr Khān (in the Tauḳbāzār quarter) built by Köprülü Aḥmed Paşa and that of Pertew Paşa in the Takhtakāl'a quarter. The number of these buildings dating from the older period and still in use may be estimated at 200.

The Carawanserais (likewise called *khāns*) have almost entirely disappeared from Stambul, or have lost their importance as resting-places for travellers; the largest used to be in Scutari. Among them was the Elci-Khān ("Khān of the Ambassadors"), taken down in 1883, which was on the Diwanyolu opposite the so-called "Burnt Pillar" (*Çemberli Taş*); down to the second half of the xviith century (according to von Hammer, *Gesch. d. Osm. Reiches*, v. 391, till 1644) the Emperor's envoys were quartered or rather interned there.

Water Supply. The oldest aqueducts were laid down by the Emperors Hadrian and Valens; the picturesque remains of the Aqueduct of Valens, *Bozdoghlan Kemerī*, are preserved between the third and fourth hills. The Byzantine Emperors arranged for a perfect supply by bringing water through new aqueducts and pipes from the distant springs on the European shore of the Bosphorus to the town. The Sultāns, who succeeded them, still further extended these waterworks, which were particularly important on account of the usages of the Muslims; the first to do so was the Conqueror himself (Kritobulos, ii. 10 § 2). Sulaimān I. described the building of waterworks as one of the three great tasks of his life (the two others were the building of his great Mosque and the conquest of Vienna). He ordered his architect Sinān to lay down five aqueducts (*Bendkemerī, Uzun kemer, Mu'allak k., Güzeldeje k.* and the *Kemers of Müderrisköi*) with the pipes connected with them and a great reservoir — *hawuz حوض* —.

Osmān II built the Pyrgos reservoir in 1620; to Aḥmad III is attributed the building of the great dams (*bend*) in the source area of the Belgrade forest; Maḥmūd I built the dam of Baghçe-Köi in 1732 and the aqueduct which supplies Pera, Galata and Top-Khāne. In addition to these works, water has been brought for the last thirty years from the lake of Derkos by private enterprise. The Oriental style of architecture of the older works appears in the *Takṣīm* (water-distributor) buildings and in the *Sulcraxi* (water-balances) pillars. The best known are the Takṣīm of Pera (Maḥmūd I) and the one outside the Egri Kapu gate on the landwalls of Stambul.

Of all the Byzantine cisterns (over a dozen have now been discovered), which were used to collect water for periods of scarcity — droughts, sieges, etc. — and were fed from the great aqueducts, only one, that of Yere-batan-Serai ("the sunken Serai"), has remained in use; the others, at least those that are roofless, have been turned into vegetable gardens (*čükür bostān*); the others are used, as for example the largest of them,

formerly the cistern of Philoxenos, now called *Bin Bir Derek* ("1001 pillars"), as workshops for silk spinners on account of their moist atmosphere. In the Turkish period, thousands of fountains (*çeşme*, *sebilkhāne*) have arisen, some of them being real works of art, both as regards their architecture and decoration; particularly worthy of mention is the fountain of Ahmed III before the main entrance to the Serai (Bāb-i Humāyūn) with an inscription composed by the builder himself in 1141 (1728-1729).

None of the Byzantine Baths have survived; their place has been taken by the well known hot baths of Orientals (*hammām*); at the end of the xviiith century, the number of such institutions in Stambul was estimated at 130 — there are probably about the same number to day.

The old Byzantine city walls, although they have long been worthless for the defence of the city, have survived practically unaltered on the west side. Mehmed II had them repaired a few years after the conquest and built the fortress of the seven towers (Yedikule). The castle of Yedikule (Grelot aptly calls it the Bastille of Constantinople) had a garrison under a Dizdār and was used down to the xviith century as a treasury and to the xixth as a prison for high officers of state, foreign envoys and prisoners of war. In it Mahmūd Pasha, Mehmed's II famous Grand Vizier, was interned and put to death and Osmān II was strangled by his executioners; in 1247 (1831-1832) the lions from the menagerie (*Arslānkhāne*) on the Atmaidān were transferred here; it is now left to fall to pieces.

The great earthquake of 14th September 1509 did great damage to the walls, and forced Bāyazid II to repair them (von Hammer, *Gesch. d. Osm. Reiches*, II, 350). In the reign of Murād IV (in 1635) the sea walls, which had been repeatedly damaged, were rebuilt by Bairām Pasha and white-washed (cf. Ewliya, *Travels* etc. i. 1, 12 *et seq.*). A thorough renovation of the sea walls and the harbour walls as far as Egrikapu took place in the reign of Ahmed III in 1722-1724 (Çelebi-zāde, fol. 67 b. *et seq.*).

Since that date nothing has been done for their preservation; a great part of the sea walls was removed when the Eastern railways were laid, the walls on the Golden Horn have been almost entirely covered by the houses that have been built over them, or destroyed by fires and only in a few places have portions of any size survived.

The Gates of the City-Walls.

a. on the Golden Horn from East to West:

1. Baghçe Kapu (Garden Gate); 2. Çifut K. (Jews' Gate) before the Veni Djāmi; 3. Balıkbazār K. (Fishmarket Gate); these three are now destroyed; 4. Yemiş iskelessi K. ("the Gate of the pier for fruitships") usually called Zindān K. (Prison Gate) on account of the adjoining debtors' prison, which was also used as a female prison (changed in 1247 = 1831-1832 into a Karakol watchhouse); near it is the tomb of Baba Dja'far, the patron saint of the prisoners; 5. Odun K. (Wooden Gate); 6. Yeni or Ayazma K., built in the xviith century; 7. Unkapana K. (Gate of the flour storehouse); 8. Djubbali K., so-called after جبه علي who took part in the siege under the Conqueror; 9. Aya

K. (Saints' Gate, from the neighbouring church of Saint Theodosia, now the Güldjāmi); 10. Fener K. (at the entrance to the Fanar quarter); 11. Petri K., which in the Byzantine period led into the fortified Petron; 12. İleri yeni kapu ("the new gate leading into the interior of the Golden Horn"); 13. Balāt K., so called after the palace of the Blachernae, which was situated there; in the xvth century it still bore its Byzantine name *ρού Κυνηγού* (Hunter's Gate); 14. Aiwanserai K. (corrupted from Aiyūb Anşāri, as it leads to the suburb of Aiyūb), in the xviith century also called Xyloporta by the Greeks.

b. The Gates of the land walls, from north to south:

1. Egrikapu ("Oblique Gate"). At Egrikapu, adjoining the citywalls are the ruins of the Tekfur Serai, the palace built by Constantine Porphyrogennetos (xth century). After the conquest it was used in turn as a stable for elephants, a workshop for the manufacture of Nicean faience and glass, and has become famous by the finding of the Çoban taş, the most valuable diamond among the Ottoman crown jewels; 2. Edirne K. ("Adrianople Gate"); 3. Topkapu (Cannon Gate); 4. Mewlewikhāne Yeni K. (New Gate of the Derwish monastery); 5. Siliwri K. (Siliwri Gate); 6. Kapalı K. (the "Walled-up" Gate, now reopened); 7. Salākh-Khāne K. (Slaughterhouse Gate) usually called Yedikule K.

The Golden (Triumphal) Gate of Theodosius II, has been walled up since the Turkish conquest; the basreliefs, which adorned it as late as the beginning of the xixth century, have now entirely disappeared.

c. Gates on the sea walls, from west to east:

1. Narlı K.; 2. Samatia (Psamatia) K.; 3. Dāūd Pasha K.; 4. Bostān K. (now destroyed); 5. Langa Yeni K.; 6. Kum K.; 7. Çatladi K., called the gate "with the bears" by the Greeks in the xvth century after the stone lions placed above it; 8. Akhır K.

d. Gates of the Serai walls along the Sea of Marmora and the Golden Horn:

1. Balık Khāne K.; 2. Derirmen K.; 3. Khastalar K.; 4. Oğrun (Odun) K.; 5. Topkapu (on the highest point of the Serai, now destroyed); 6. Yalı-kiöşk K., now destroyed.

These gates were only used for communication with the Serai.

The sacred and profane buildings which have been enumerated, give a clear idea of the changes that have been brought about in Constantinople through its occupation by a people of different race, religion and culture with totally different requirements of everyday life. This revolution which spared nothing, has also affected the numerous monuments and works of art which once adorned the streets and public places of Byzantium. The Conqueror ordered the great equestrian statue of Justinian (*bakir ati* "the brazen horse") to be taken down from its pedestal and the metal melted down to make cannons; the other statues met the same fate.

Of the other pillars etc. the following have survived — almost by a miracle, probably because they were regarded as talismans. On the Atmaidān there still stand the Egyptian obelisk, the Snake Column and the core of the obelisk of Constantine Porphyrogennetos; the latter has however lost its coating of bronze. The Snake Column survived to

the beginning of the xviiith century with its three heads with gaping jaws almost unharmed; in 1703, while a Polish embassy was quartered on the Atmaïdān, the three heads were cut off by some Vandals who were never discovered. The foreign guests were suspected of having committed this act of vandalism (*quod non fecerunt barbari, fecere Barberini*). One of the heads had lost its upper jaw long before this time; according to the usual story, it was cut off by the pages of Ibrāhīm Pasha, Sulaimān P's Grand Vizier; others say it was done by Mehmed II, and others still by Selim II or Murād IV.

The porphyry pillar of Constantine the Great on the Taubkazar, called *Çemberlitaş* by the Turks, has survived in spite of the damage done to it by lightning, fire and earthquake; so has Marician's pillar (*kis tashi*, columna virginea) near the Saddler's Hall (*Serrādjī Khāne*); the shapeless base which supports it, is believed by the Turks to be the grave of the daughter of Constantine the Great. Of the Column of Arcadius, (the columna historiata, so called from the reliefs which cover the shaft as on Trajan's column) only the base has survived; the column was destroyed at the beginning of the xviiith century and the bas-reliefs disappeared. On the various columns see C. Gurlitt, *Antike Denkmalsäulen in Konstantinopel* (1909); on the vicissitudes of the Snake Column in ancient and modern times, see O. Frick, *Das Plataeische Weihgeschenk zu Konstantinopel* (Leipzig, 1859); Fabricius in *Fahrbuch des Deutschen Arch. Inst.*, i. p. 176—191 (1886). Old views and plans of Constantinople as well as some engravings of the beginning of the xviith century make it clear that at that time many monuments still survived, of which we have now no further details. On the monuments of the Atmaïdān and the statues removed by Ibrāhīm Pasha from Pest and set up there, see Wiegand's paper in the *Fahrbuch des Deutschen Arch. Inst.*, xxiii. (1908).

The ancient harbours of the city on the Sea of Marmora have disappeared under the Ottomans; the largest of them, the harbour of Eleutherius, was quite filled up in the year 1760 and is now a large market garden (*wlango bosrān*). The "Galley harbour" (*kadirga limanı*, harbour of Julian or of Sophia) was used as a naval harbour and arsenal, till Selim I and Sulaimān I built the arsenal on the Golden Horn.

The Golden Horn (*tersāne boghazı*) has since become the naval and commercial harbour of Constantinople. In the Byzantine period the entrance was repeatedly closed to hostile fleets by a chain (see van Millingen, p. 229 *et seq.*). A connection between the two shores was maintained by small boats at the place where the New Bridge has been erected.

Fragments still remained in the xviith century at Aiyūb of the stone bridge built by Justinian which Ibn Baṭūṭa II, 431 mentions as destroyed; there were one or more bridges in the innermost branch of this arm of the sea, at the "sweet waters" (*Kiat-khāne*). The "Désrina" bridge and the Bridge of Elephants (*Fil Köprüsi*) are mentioned as existing within the Turkish period.

Sultān Maḥmūd II built the first bridge, of wooden pontoons, between Stambul (Unkapan) and Galata (Azap Kapu); it was opened with great ceremony on the 3^d September 1836. The second great bridge, the New or Wālide bridge

between the Square of Eṣmīnönü near the Wālidejāmī' (on the Stambul side) and Karaköi (Galata), was built in 1845 by Sultān 'Abd al-Majīd's mother. Both bridges have been repeatedly repaired and the wooden pontoons replaced by iron ones.

A third bridge between Aiyūb and Khāṣṣkōi (the so-called "Jews' Bridge") was destroyed by fire in 1862 after being only ten years in existence.

Selim I built the Arsenal (*Tersāne*) on the north shore of the Golden Horn in 922 (1516) in what was afterwards to be the suburb of Kāsim Pasha. It was first considerably extended by Sulaimān I and by the Great Admirals Djazā'irli Ḥasan Pasha (in the reign of 'Abd al-Ḥamīd I) and Ḥusein Pasha (in the reign of Selim III) and now extends with the buildings connected with it — docks, workshops, barracks, the *Diwān-khāne* (the office of the Kapudanpasha and later of the Naval Ministry) etc. — from Khāṣṣkōi to Galata (Azapkapu).

To the west of the Diwānkhāne was the notorious bagnio for the galley slaves.

On the heights above the Arsenal is the Okmaïdān (archery ground) said to have been laid out by Mehmed II, on which the archers including many Sultāns, notably Selim III, used to practise; their skill and prowess are recorded on the numerous stone pillars (*nishān-tashi*) with inscriptions in prose and verse. The open place of prayer (*namāzgāh*) noted for the fine view it commands, was built by Aḥmad III in 1127 (1715); it was to it that processions in time of drought and pestilence went; in September 1720 celebrations were held there for fourteen days on account of the circumcision of the Imperial princes.

Of the Mosques in this neighbourhood, we need only mention the Mosque of Kapudanpasha Piāle, the Conqueror of Chios and victor of Djerbe, built in 1572 on a picturesque site above Kāsim Pasha and richly endowed.

The Suburb of Galata. The origin of the name, which supplanted the older *Sykae* at a very early period, is uncertain; the name Pera ("on the other side") remained in use alongside of it in various forms. After the restoration of the Byzantine Empire, Michael VII Palaeologus granted Galata to the Genoese in 1261; they founded an autonomous colony there under a Podesta and afterwards surrounded the town with walls and ditches; the tower of Galata, over 150 feet high, stands on a height, and is the last imposing relic of the ancient fortifications. The great tower was used for long after the conquest as a prison and afterwards, as it still is, as a watchtower for fires; after being severely damaged by fire in 1208 (1793-1794), it was restored in its original form and its height raised by several yards; the famous Mufti Faizallāh (beginning of the xviiith century) wanted the Jesuit father Besnier to erect an observatory on the top of it.

The walls of Galata were pierced by the following gates: on the Golden Horn (from W. to E.): Azap Kapu, Körekdi K., Yagh Kapan K., Balık-bazar K., Karaköi K., Kurşunlu Makhzen K., Mumkhāne K., Kireç K., Egri K.; on the land-side (from W. to E.): Meit iskelessi K., Büyük and Küçük Kule K., Top-Khāne K.; in the inner walls: Küçük Karaköi K., Mahal K., Meidāndjik K., Kilise K., İt Azap K., Şarik K. In the years 1857—1860 the walls with their towers were almost entirely taken down; a similar fate awaits

the *khāns* of the Genoese period that have survived in the *Pershembebazar*. The originally Frankish (Italian) population formed the nucleus of the later so-called Latin community of Pera; Greeks (particularly from Chios), Jews and Armenians afterwards settled here; after the foundation of the Arsenal and the gun-foundry of Top-*Khāne*, Muḥammadans from the east and west also forced their way in and took possession of the larger Catholic and Greek churches which they found there. Only St. Pierre, St. Georges and St. Benoît have remained to the Catholics; the others, viz: St. Paul, now the '*Arab Djami*' (a Mosque since 1525 or 1535), St. Maria de Draperis (confiscated in 1663), St. François (since 1697 the Mosque of Walide), St. Anna (confiscated in 1697), St. Sebastian, St. Clara, disappeared in the course of the xvth and xvith century. Of the Greek churches the best known was the *Χριστοπηγή*; it disappears in the xvith century. The Turks have 14 Mosques in Galata of which 4 were originally churches.

Galata with its taverns and other places of amusement was, as Pera now is, much visited by Turks who wished to enjoy themselves there a la franca. Meḥammed II used occasionally to visit the Catholic churches to see the services.

As early as the beginning of the xvth century, the ambassadors of Venice and France as well as other foreigners also settled on the heights north of Galata in the '*vignes de Péra*'. Pera, abbreviated from this phrase, became the name of the new settlement and then fell into disuse as the name of Galata, to which it was originally applied. Luigi Gritti, the adviser and agent of Ibrāhīm Pasha, Grand Vizier to Sulaimān I, had his residence there equipped in oriental splendour; the name by which he was known to the Turks, *begoghlu* ('Son of a prince' as he was son of a Doge) is still the Turkish name for Pera. The Greek name is *Stavrodromi*, 'the crossroads', because at the entrance to Pera, the main road from Pera is crossed by the road from Top-*Khāne* to the Arsenal.

Pera has since been constantly expanding and with its 100,000 inhabitants forms the real European residential quarter; Galata has remained the commercial quarter and seaport. The Turkish population which at an earlier period had settled on the western and eastern slopes of the high ridge of Pera, is gradually disappearing and only a few, small Mosques in the centre of the Christian quarter remind one that Muḥammadans also were once settled here.

Two other foundations of the earlier period have survived; the Galata Serai and the Mewlewī monastery on the road between Galata and Pera. The former, built by Bāyazīd II, was used as a training school for the Imperial pages; in the reign of Selim II and again in that of Meḥammed IV (in 1076 A. H. = 1665-1666) it was closed till Aḥmad III revived it in 1714; the old building was taken down in 1820, the new one built in 1827 as a medical school with polyclinic; since 1867 it has been the Lycée Impérial, instituted on the French model.

The Mewlewī monastery, the oldest settlement of this order in the capital, called 'Galata Mewlewīkhānesi' as the district of Galata included Pera also, was built in 897 (1491-1492), burned down in January 1765 and finally rebuilt by Se-

lim III in its present form in 1210 (1795-1796). It is best known to Europeans as containing the tomb of the renegade Aḥmad Pasha (Bonnevall, q. v. p. 744) and to Muḥammadans by the tomb of Ismā'il Ankarawī, the commentator on the *Mathnawī*.

Close to Galata, to the east on the seashore, is the suburb of Top-*Khāne* so-called after the gun-foundry erected there by the Conqueror himself and much extended by Sulaimān I. The present building, which is only used at the present day for government offices, as artillery are now procured from foreign countries, dates from 1745. Just opposite it, Kapudan Pasha Kiliđi 'Alī built his great Mosque in 1580 with a türbe, both the work of Sinān; the tomb, which is built in the Frankish fashion in bad taste, probably dates from a later period. In 1732 Maḥmūd I built opposite the Mosque a handsomely decorated fountain; and at some distance, on the open space, is the Nuṣratiye Mosque built by Maḥmūd II in 1823—1826 in memory of the massacre of the Janissaries.

The site of the oft-mentioned observatory, which the astronomer Taḳī al-Dīn built above Top-*Khāne* by command of Murād III and which was destroyed in February 1580 on the representations of the historiographer Sa'd al-Dīn, cannot be more definitely located.

In the same neighbourhood in the Findikli quarter is the Mosque built by Sulaimān I in 967 (1559-1560) in memory of Prince Dījahāngīr who perished in 1553 on the Persian campaign and called after him; it is a well known landmark and has been several times destroyed by fire; it was last rebuilt in 1823.

'*Kabatash*' 'the Rough Rock', was the name of a dangerous cliff near the shore at Dolmabaghche, the *Petra Thermastis* of the ancients (von Hammer, *Const. u. Bosp.*, i. 191); a certain Muṣṭafā Nedjīb, who had a villa there on the shore, built a pier to it early in the sixth century. It was finally rendered safe by the building of a small haven in 1267 (1851) but the name has remained.

Dolma-Baghche ('the well-filled garden'; the translation 'Gourd-garden' — which first appears in von Hammer, *Const. u. Bosp.*, ii. 190 — is based on an amusing misunderstanding). The area which is now occupied by the palace built in 1853 by 'Abd al-Madjid and the open space in front of it, was originally a deep gulf between the gardens of Kara Bālī and Beshiktash, often mentioned in the xvth century. It was regained from the sea in 1614 within three months by Kapudan Pasha Kḥalil. It was from this bay that the conqueror's ships were dragged into the Golden Horn in 1453 (see above p. 869^b). At a later period the admirals used to anchor here for several days when the fleet was about to sail and give farewell festivals. — The above-mentioned palace was used as the Imperial residence by Sulṭān 'Abd al-Madjid and his successor 'Abd al-'Azīz till the latter built the palace of Çirāghān; the reigning Sulṭān Meḥammed V has again returned to Dolma-Baghche.

Bibliography: on the Conquest, see Ducas, Phrantzes and Chalcocondyles in the Bonn Corpus, also *Monumenta Hung. Hist.*, xxi. et seq. (ed. Déthier); A. D. Mordtmann, *Belagerung und Eroberung Constantinopels*.... 1453 (Stuttgart 1858).

The main source for the history of the Mos-

ques of Stambul and its suburbs is the *Ḥadīkat al-Dīawāmi*^c the "Garden of Mosques" by Ḥāfiẓ Ḥusein Efendi of Aiwanseraï (flourished in the second half of the xviiith century), which was first made known in Europe by von Hammer (cf. *Gesch. des Osman. Reiches*, ix. 46—144); it was printed in Stambul in 1281 (1864-1865) with the additions made by 'Alī Sātī' which come down to the reign of 'Abd al-Majīd. The earliest descriptions of any value with pictures were given by Grelot in his *Relation nouvelle d'un Voyage à Constantinople* (Paris 1672); there are fine engravings in d'Ohsson, *Tableau de l'Empire Othoman*, Vol. iii. of the folio edition. The section in von Hammer's *Constantinopolis u. der Bosphorus*, i. 335—446, although in many places out of date, still deserves to be consulted; see also *L'Architecture Ottomane*, Ouvrage publié sous le patronage de S. E. Edhem Pacha (Constantinople 1873); Cornelius Gurlitt, *Die Baukunst Constantinopels* (about to be published); Paspatis has discussed the Byzantine churches which are now Mosques in his *Βυζαντινὰ Μελέται* (Cp. 1877); lastly J. Ebersolt, *Étude sur la Topographie et les Monuments de Constantinople* (Paris 1909).

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Among Oriental authorities Ewliya Çelebi (xviith century) may be mentioned; there are three recensions: 1. منتخبات (Stambul 1239 H.; contains only the first sections); 2. Ewliya Efendi, *Narrative of Travels in Europe, Asia and Africa*, transl. by von Hammer, London 1850 (incomplete); 3rd edition in 6 vols.: Stambul 1314—1318 A. H.

An almost complete survey of the older travel

literature is given by Lüdeke, *Beschreibung des türk. Reiches* (Leipzig 1780), i. 399 *et seq.*, ii. 93 *et seq.*; cf. v. Hammer, *Const. u. Bosp.*, vol. i. preface.

Plans of the City. On the older plans see Oberhammer, *op. cit.*, p. 25; the first real plan is that completed by F. Kauffer in the year 1776 and revised in 1786, which appears in its original form in Choiseul-Gouffier, *Voy. Pittoresque de la Grèce*, Vol. ii. and J. B. Lechevalier, *Voy. de la Propontide* (Paris 1800). H. Kiepert's map, *Constantinopel u. der Bosphorus* (Berlin 1853) utilises Moltke's surveys of the years 1836-1837. The latest plan by C. F. Stolpe is practically based in its details on that of Kauffer.

Views: Eugen Oberhammer, *Konstantinopel unter Sulaiman dem Grossen* (München 1902; contains the drawing by Melchior Lorichs of the year 1559); Choiseul-Gouffier, *Voy. Pittoresque de la Grèce*; Pertusier, *Promenades Pittoresques dans Constantinople et sur les Rives du Bosphore* (Paris 1815); Melling, *Voyage Pittoresque de Constantinople* (Paris 1819).

(J. H. MORDTMANN.)

CONSUL (Arabic *ḥonṣul*, Persian *ḥonṣul*, Turkish *ḥonṣolos*), the accredited administrative and commercial agent to the local authority in a commercial town. Turkey gives its consuls the title of *ṣahāb-bender* and Persia that of *kār-pardāz*. In Muḥammadan countries, the consul as well as those, who claim his jurisdiction, have the right of extra-territoriality; he is the judge of the latter, who are exempt from the jurisdiction of the local courts, except in mixed cases. The old Venetian capitulations granted the republic the right of maintaining at the Porte a consul called the *baillo* (cf. the article BÄLYÖS, p. 640), an official who had previously existed at the Byzantine court; in 1304, the Genoese Podesta had the title "*potestas sive consul*" (Sauli, ii. 212). There was a Venetian consul in Egypt as early as 636 (1238); his right of jurisdiction was confirmed by the treaty concluded with the Sulṭān al-Malik al-ʿAdil II. (1238—1240 A. D.). The French capitulations, which reserved for French citizens the privileges formerly granted to Venetians (last renewed in 1740), have fixed the position of consuls in the Ottoman empire: the right of deciding lawsuits between their own citizens, without the intervention of the local authority (Art. 15 and 26); the Sublime Porte reserves the right of judging cases in which the consul is a party, but he cannot be imprisoned nor the seals placed upon his dwelling (Art. 16); they may make wine in their houses or import it from abroad without any one interfering (Art. 40) or levying duties upon it (Art. 51). They shall employ such native dragomans and such janissaries (*yasaḳkī*) as they please (Art. 45 and 50). They are to be allowed to hoist their flag on residences which they have lived in for some time [except in certain towns such as Damascus] (Art. 49). They are to examine the papers of vessels of their nationality (Art. 54), levy the consulate dues (Art. 64), deliver and examine passports (Art. 63); they shall be present at the searching of his domicile in connection with any crime committed by one of their countrymen (Art. 65 and 70).

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viii. (1876), p. 386 *et seq.*; *Capitulations et Traités de la France*, p. 37, 55 *et seq.*

(CL. HUART.)

CORAN. [See KÖR'ÂN.]

CÖRBÄDJI, a title applied to colonels of the regiments of Janissaries (*orta*) [see the article JANISSARIES] and to prominent individuals in the smaller townships of Turkey on whom it devolved to entertain passing strangers. At the present day it is used only as a title of Christian country gentlemen.

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(F. GIESE.)

CÓRDOBA, French CORDOUE, English, Italian and German CORDOVA (KORDOVA), Arabic KUR-TUBA, Latin CORDUBA (370 feet above sea-level) on the right (north) bank of the central course of the Guadalquivir (from the Arabic Wād al-Kabīr "the great river"), the ancient Baetis, with 60,000 inhabitants, is at the present day the capital of the province of the same name which lies on both sides of the river in the heart of Andalusia. The southern and smaller half of the province, practically the famous La Campiña (*Iqlīm al-Kanbāniya*, Idrīsī, Arabic text, p. 174), rising in the south east to a height of over 1200 feet, is more level, hot and fertile, being especially devoted to viniculture, while the northern, larger half which begins in the Sierra de Córdoba immediately to the north of the town, rises to heights over 2900 feet high in the central Sierra Morena (Mariani Montes) with the plateau of los Pedroches which inclines in a northerly direction to the Zújar valley in the west and the Guadalmez valley in the east; this plateau is called *Iqlīm al-Balālifa* by Idrīsī and by others *Fāḥs al-Balālif* "oakfield" and in it lies the little town of Pedroche known to the Arabs as Bīṭrawdī or Boṭrūsh (whence al-Bīṭrūdī, q. v. above p. 735). The north has a more temperate climate and includes great stretches of hill country, suited for sheep and horse breeding (caballos cordobeses) and rich deposits of coal and minerals. The name Córdoba has frequently been explained as from the Phœnician-Punic קרית טובה, "good town" since Conde first suggested this etymology in his *Descripción de España de Xerif Aledris*, Madrid, p. 161 (for even rasher etymologies see Madoz, vi. 646 and Maḳḳārī, i. 355). The name is certainly not Semitic but Old-Iberian (cf. Salduba the Old-Iberian name for Caesar-Augusta, whence Saragossa, Zaragoza; there is a Salduba = Marbella in the south between Málaga and Gibraltar). After the second Punic war it became known as an important and wealthy commercial city (*aes Cordubense*) under the name Κορδύβη or Κορδύβα or Corduba. It was finally taken for Rome by M. Marcellus in 152 B. C., colonised with Roman citizens and as Colonia Patricia raised to be the capital of the Provincia of Hispania Ulterior. As Córdoba had taken the side of Pompey, it was severely punished by Caesar after the battle of Munda in 49 B. C., but in Imperial times it remained the capital of the province (it was the home of the two Senecas and Lucan) alternately with Hispalis (Seville) and Italica (later the Arabic Ṭāliḳa). Lewigild king of the Visigoths took it in 571 from the Byzantines

who had been settling in Southern Spain since the time of Justinian, but although it was a see of a Bishop it remained unimportant under the Goths.

In 711 Cordova was captured by Muḡhiṭh al-Rūmī, a manumitted slave — it was betrayed by the Jews — but 400 Goths held out for three months longer northwest of Cordova in the fortified church of San Acisclo. The town was treated very leniently by the Arabs (Simonet, *Historia de les Mosàraïes*, p. 49).

As early as the year 100 (719), al-Samḥ b. Malīk al-Khawlanī, the sixth of the 23, mostly ephemeral, Umayyad governors, transferred the seat of government definitely from Seville to Cordova and repaired the ancient Roman bridge. When the last governor Yūsuf b. 'Abd al-Raḥmān al-Fihri (129—138 = 747—756) was overthrown by the Umayyad prince 'Abd al-Raḥmān I b. Mu'āwiya al-Dākhil [q. v., p. 53], who had escaped the massacre of his house in Syria, the great period of prosperity of the city began, and lasted throughout the Umayyad dynasty [q. v.] of Cordova, which was independent of the 'Abbāsids in Baghdād (138—403 or 422 = 756—1013 or 1031). This incomparable period of splendour of the western rival of Baghdād, the city of the Caliphs, is uniquely perpetuated in the great mosque lying just in front of the lofty ancient Moorish bridge-head, the fortress-tower of Calahorra (Arabised from the Iberian Calagurris), the Ka'ba of the west; although, at the re-conquest in 1236, it became a Christian cathedral and was disfigured by alterations, it has on the whole faithfully retained its Arabic character with its forest of pillars, its outer court (Patio de los Naranjos), the wall which encircles it as if it were a fortress or monastery, the bell-tower, which was however renewed in 1593 and 1763, along with its popular name of La Mezquita "the Mosque" while all the other splendid buildings and monuments of this world-famed period of splendour in the early middle ages have disappeared except for a few wretched fragments. When the shrewd 'Abd al-Raḥmān I had laid the foundations for the supremacy of his dynasty in circumstances of exceptional difficulty, by attaining some success in putting a stop to the rivalries and quarrels of not only the Arabs of North and South but also between them and the Berbers of North Africa, the Spanish renegades and the Mozarabs who remained a constant weakness to Arab rule in Spain and brought about its ultimate fall, he began the building of the great mosque in the last two years of his life 785 and 786. His son and successor Hishām I 172—180 = 788—796 completed it, and built the minaret (often called in Spain *ṣawma'a* and *manār* = *manāra*), but 'Abd al-Raḥmān II. (206—238 = 822—852), son and successor of the Amīr al-Hakam I. (180—206 = 796—822), found himself forced to enlarge the building; by extending the 11 naves southwards he added 7 transepts with 10 rows of pillars and built the second *miḥrāb* into the south wall, west of the present Capilla de Nuestra Señora de Villaviciosa (833—848), while his son and successor Muḥammad I. (238—273 = 852—886) had in 852—856 thoroughly to overhaul the older building, which had been too hurriedly put up; he devoted particular attention to the decoration of the doors and walls, railed off the *maḳḥūra* reserved for the Amīr and the court in front of the *miḥrāb* by a wooden screen

and built a covered passage (*sābāṭ*) from Alcázar, the palace to the west of the mosque, to provide a direct and private entrance to the maḡṣūra at the daily prayers. 'Abd al-Raḡmān III. al-Nāṣir (300—350 = 912—961), the "Khalifa" [q. v. p. 53], who marks the zenith of the Arab epoch in Spain, rebuilt the minaret, which had been severely damaged by the earthquake of 880, in splendid fashion; he was also the builder of the celebrated country house Madinat al-Zahrā (now called Córdoba la Vieja) for his beloved al-Zahrā, 1½ hours' journey northwest of Cordova at the foot of the Sierra (near the convent of San Gerónimo which has been built out of the ruins of the palace), but practically nothing is now left of it (cf. Maḡṣārī, i. 344 *et seq.*). The most beautiful extension of the mosque proper (almost doubling it) was carried out by the learned and scholarly Caliph al-Ḥakam al-Mustanṣir billāh (350—366 = 961—976), son and successor of the great 'Abd al-Raḡmān III, who ordered his Prime Minister or Grand Vizier (called *ḥadīḡ* in Spain) Dja'far al-Ṣaḡlabī (the Slav) to extend the colonnades in the mosque to the south by the addition of 14 transepts, and built a splendid new maḡṣūra, a new *sābāṭ* and the third noble miḡrāb, which alone has survived in its entirety. The last great extension was made by Hishām II al-Mu'ayyad's (366—399 = 976—1009) powerful vizier, the regent al-Manṣūr (Almanzor, died 1002), who added seven colonnades to the whole length of the building in the east and thereby raised the total number of naves (previously 11) to 19, but threw the miḡrāb out of its proper place at the end of the central axis of the sanctuary (on account of the precipitous slope down to the Guadalquivir it was found impossible to extend the building further to the south). Like al-Zahrā in the N. W., al-Madinat al-Zāhira ("the flourishing city"), founded to the east of Cordova by al-Manṣūr to be the seat of the government and its offices, was destroyed in the period of revolution in the beginning of the xith century and has now quite disappeared.

After the complete extinction of the Umayyads with Hishām III al-Mu'tadd (418—422 = 1027—1031), Cordova became a republic under the presidency of three Djahwarids: Abu 'l-Ḥazm Djahwar b. Muḡammad b. Djahwar, 1031—1043, Abu 'l-Walid Muḡammad, 1043—1064, and 'Abd al-Malik, 1064—1070. In the latter year it passed to the 'Abbāids of Seville; in 1091 to the Almoravids and in 1148 to the Almohads. With its conquest by Ferdinand III of Castile in 1236 it was doomed to gradual decline.

Of the countless Arab scholars who belonged to Cordova, we will only mention here Ibn Ḥazm, died 1044, Averrhoës (Ibn Rushd), died 1126, and Maimonides, died 1204.

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COROMANDEL, the name adopted by European geographers for the eastern coast of India. It is a corruption of *Chōramanḡala*, "the kingdom of Chora or Chola", which is found in Tamil inscriptions of the xith cent. at Tandjore. The early Muḡammadan name for the same coast is Ma'bar [q. v.] (J. S. COTTON.)

CRAC, CRATH, a mediaeval Frankish corruption of the place-name KARAK [q. v.]; CRAC DES CHEVALIERS see ḤIṢN AL-AKRĀD.

CRETE.

1. Present Conditions and Constitution.

Crete, the geography and pre-Muḡammadan history of which will not be dealt with here, was called *ακριβιτς* by the Arabs and Kirid by the Turks. At the present day it is an autonomous state, owning the suzerainty of the Porte but paying no tribute and governed on behalf of the four protecting Powers, Britain, France, Italy and Russia, by a High Commissioner (till 1906 Prince George of Greece, who was followed by Zalmis; the post is at present unoccupied). The High Commissioner is assisted by an Administrative Council of three members (*σύμβουλοι*), who control the departments of Justice, Finance, Education and Home Affairs. They are appointed and dismissed by the High Commissioner, are responsible to the Chamber and may be impeached before a special tribunal. According to the constitution which was granted on the 16th—28th April 1899 and modified on the 8th—12th February 1907, the Chamber of Deputies (*βουλή*) was created to represent the people. One deputy is elected by each 5000 inhabitants. The Chamber meets annually on the 1st May for 2—3 months. There are elections every two years. Parliament has control of finance and approves taxes.

The four protecting Powers control the foreign affairs of the island.

Crete is divided into 5 *νόμοι*, formerly called *sandjak*: Canea, Candia, Rethymnos (Turk. Resmo) Sphakia and Lasithi (Turk. Lāshid) each of which is under a Nomarch. Canea is the capital.

Ecclesiastical affairs are controlled by the Synod, which consists of the Metropolitan and seven bishops of the island. They meet in Candia (Herakleion).

Justice is administered on the French model. Muḥammadan judges retain their jurisdiction in matters of religion, marriage and inheritance as well as in of the wardship of minors. The police and militia are commanded by Greek officers.

According to the last census, that of the 4th-5th June 1911 the population is as follows: 307,812 Christians, 27,852 Muḥammadans, 487 Jews, in all 336,151.

2. History.

The Muḥammadans first came in contact with the island on their earliest campaigns against the Byzantines and occupied it temporarily in 673. We know very little of the history of this early period. It was not till 825, that Abū Ḥafṣ 'Omar b. 'Isā b. Shu'aib al-Ballūṭī [q. v. p. 87] permanently won Crete for Islām. Abū Ḥafṣ 'Omar was the leader of the malcontents, who had to flee after an unsuccessful rising against Ḥakam in Córdoba. On his raids on the Mediterranean coasts, he landed at Crete which he gradually subjected with the exception of the territory held by the Sphakiots. In spite of repeated attempts by the Byzantine Emperors to drive them out, the Muslims retained their newly won possession for 135 years. To render their footing on the island more secure, they built the new capital of *Khandak*, which later became Candia, near the promontory of Charax. This name was commonly applied to the whole island down to the most recent times.

In 961 the Byzantine general Nikephoros Phokas succeeded in taking Candia after besieging it for several months and soon after subjecting the rest of the island. The last Amīr 'Abd al-'Azīz died in Constantinople and his son Anemas entered the service of the Emperor. The Muḥammadan population left the island or in a short time adopted Christianity.

After the conquest of Constantinople by the Latins, Crete fell to Count Boniface of Montferrat who sold it to the Venetians in 1204. Down to the Turkish conquest in 1669 it remained under Venetian rule, which, although very unpopular with the inhabitants and on several occasions guilty of acts of great cruelty, nevertheless produced a period of prosperity such as it has never again reached.

In 1645 began the Ottoman conquest. The pretext given was an attack which the Venetians and Maltese had made on the Kızlar Aghasi Topal Agha when he was on the way to Egypt with a slave and her child, whose father was said to be Sulṭān Ibrāhīm. Their intention to occupy the island was however of much longer standing. After a siege of 57 days the Turks took Canea, then Rethymnos and after long and heavy fighting and a desperate resistance on the part of the Cretans they finally occupied Candia (1648—1669). The whole western world sent assistance to the Venetians under Morosini. Nevertheless the town had to surrender on the 27th Sept. 1669 to the Grand Vizier Aḥmad Köprülü. By the terms of the treaty of peace the Venetians only retained Grabusa, Suda, and Spinalonga. It was not till 1715 that the latter finally passed to the Turks.

At first the Cretans had hailed the Turks as liberators from the hated Venetian yoke and aided them in many ways, but soon saw that they had only made their position worse. Many of them sought to advance themselves by adopting Islām. These Muḥammadan Cretans, who were hated by

their former coreligionists, the Christians, even more than the immigrant Turkish elements, who were on the whole less numerous, were the real cause of oppression. They became the possessors of the land; the Janissaries of the island were recruited from them, and were the real rulers of the island, as the Ottoman government could do nothing against them. We really know very little about Turkish rule in Crete up to the beginning of last century. Small risings had often taken place but it was not till 1770 that there was a serious revolution. It was begun in the hope of receiving support from the Russian Empress Catherine II, who ordered Admiral Orloff to cruise in Greek waters, and was put down by the Turks with great rigour. In 1813 the governor Ḥādjdī 'Oḥmān with the help of the Christians managed to suppress the Janissaries for a brief period. He was however misrepresented in Constantinople and recalled. The Janissaries then became masters of the island again. Crete took a prominent part in the wars which began in 1821 for the freedom of Greece. The rising assumed such compass that the Sulṭān (1813) had to summon Muḥammad 'Alī from Egypt to his help. When, in 1830, the Conference of London established Greece's independence of the Sulṭān, Crete was not, as was hoped, given to Greece but to Muḥammad 'Alī. Muṣṭafā Pasha, an Albanian, governed the island from 1832—1852, even after it was returned to Turkey in 1840. His rule was on the whole the best that Crete has had. After various smaller disturbances, the greatest revolution the island had yet seen broke out in 1866. It was only by great sacrifices on the part of Turkey and the granting of various demands of the inhabitants that peace was restored in 1868. In the so-called "Organic Statute", a national assembly, mixed courts and other reforms were introduced. When Turkey was occupied in 1878 with the war with Russia, Crete rose again. The Treaty of Berlin did not grant the wishes of the Cretans and Greeks, but only bound the Sulṭān to carry out the provisions of the "Organic Statute". On the 15th August of the same year, the Pact of Chalepa (Halepa near Canea) was signed by which the Cretans were practically granted self-government. Affairs however were not improved thereby; on the contrary they became worse. A period of purely party government followed during which the finances particularly suffered. In 1889 a revolution again broke out. The Pact of Chalepa was nominally modified, but practically annulled, and the island was governed by the governor sent from Constantinople. In 1894 Karatheodory Pasha, a Christian, was appointed governor, because the Cretans wanted a Christian; but he also was powerless. Almost the whole island was in revolution. He therefore sent in his resignation which was accepted in February 1896. Disorder increased more and more; at Whitsuntide there was fighting in the streets of Canea between Muḥammadans and Christians so that the Great Powers sent their warships to the island, which arrived on the 26th May. On the 20th July the Christian deputies declared themselves ready to adopt the scheme of autonomy prepared by the representatives of the Christian Powers and the Porte, but the revolutionary committee of the rebels in Campi was against this and the Muslims also were not satisfied. On the 3rd February 1897, there was again fighting in

the streets of Canea, and at the same time the town was set on fire in several places. The foreign Powers landed troops from their ships. Greek warships soon afterwards appeared, which attacked a Turkish transport. Greek troops were landed. During the war between Greece and Turkey which ended so disastrously for the former, affairs in Crete remained unsettled. In 1898, Germany and Austria withdrew their troops. The remaining Powers (Britain, France, Italy and Russia) divided the island into four sections each of which was ruled by one Power. After a rising of the Muhammadans of Candia and an attack on the English, the Powers demanded that the Turkish soldiers should be removed from the island by the 15th Nov. 1898, which was done. Prince George of Greece was then installed as High Commissioner for three years. Peace reigned at first but the Muhammadans emigrated in large numbers. Discontent had been increasing since 1901 and in 1905 there was again a rising. The clamour for union with Greece became stronger and stronger. The Powers were determined to maintain the status quo. On the 1st Oct. 1906, Zaimis, a former Prime Minister of Greece, became High Commissioner. On the 20th March 1908 he announced to the Powers that the conditions for the withdrawal of their troops had been fulfilled, namely: 1. the creation of a national gendarmerie, 2. the maintenance of order, 3. the complete security of the Muhammadan population. The Powers therefore resolved to withdraw their troops. In several places risings of the Muhammadans took place, who believed themselves to be left defenceless at the mercy of the Christians. On the 12th Oct. 1908, the Cretan National Assembly proclaimed a union with Greece. The Powers protested and on the 13th July 1909 resolved to station four warships to protect the Muhammadans and preserve the suzerain rights of Turkey. The last note of the Powers to the executive committee on the 1st—14th Sept. 1911 announces: "Les Puissances Protectrices de la Crète ont décidé de ne pas pourvoir au poste de Haut Commissaire laissé vacant par Mr. Zaimis et de ne rien changer au statu quo de l'île". Neither side has been satisfied with or pacified by this decision.

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CRÖJA. [See AḲ ḤİŞÄR 3, p. 224.]

ÇÜ, a river in Russian Turkestan, rising in the Terskei-Alatau mountains and called Koçkar on the upper part of its course, approaches within 4 miles of the west end of the Issik-Kul and sends out a branch, the Kutemaldi, to this lake; the river itself rushes through the Buam (Būghām) ravine, receives the waters of the Great and Little Kebin on its right bank and on its left the Aksu and Kuragati with their tributaries and after a course of about 650 miles falls into the small lake of Saumul-Kul, about 80 miles from the bed of the Sir-Daryā. The Çü forms the northern boundary of the Sir-Daryā territory from the neighbouring districts of Semipalatinsk and Akmolinsk, and a part of its eastern boundary from the Semirieçye territory.

From the mouth of the Kuragati to the Saumul-Kul, the Çü flows through a dreary waste, which has never been of any economic importance; at the present day the banks of the river in this area are visited by a few nomads in winter only. On the other hand the pastures on the upper course of the river have always been of great importance for the nomads; below the Buam ravine, the geographical conditions favour the development of agriculture, so that permanent settlements were made here at a very early period; the water used for irrigation purposes is, as in the valley of the Āmū-Daryā and Sir-Daryā also, not for the most part taken from the main stream but from its tributaries.

Even in the pre-Muhammadan period, in the viiith century A.D., there were villages and even a town which was a centre of commerce here: as we know from Hüan-čuang's journal, the culture of this district had developed under the influence of Transoxanian civilisation; the land from the Çü to the valley of the Āmū-Daryā is regarded by Hüan-čuang as being under the same civilisation. In his time, two great trade-routes led through the valley of the Çü from China to Western Asia; one *via* the Ili valley and the Kastek pass, and the other through Chinese Turkestan to Aksū, thence over the Bedel pass and along the south side of the Issik-Kul. In the valley of the Çü some pre-Muhammadan geographical names have

survived to the present day, such as that of the village of Merke or the river Ashpara.

Even in the oldest Arab itineraries (Ibn Khurdādhbih, ed. de Goeje, p. 29; Kudāma, *ibid.*, p. 206) several towns are mentioned in this neighbourhood including Nawākath, which is also mentioned by Tabarī (ii. 1593, ult.). The valley of the Ču was only affected in the extreme West, and that only temporarily, by the Arabs on their campaigns of conquest (campaign against Kūlān, the modern Tartī, in 194 = 810, mentioned in Ibn al-Athīr, ed. Tornberg, vi. 164); Islām does not appear to have penetrated here till the Sāmānid period. The Ču itself (called Sui-yé or Sui-she in Chinese sources) is not mentioned in Muhammadan literature before the Mongol period; but the name of the town Sūyāb (*Sui* + pers. *āb*, "water, river") is apparently connected with that of the river. The name Djil, of the Buam ravine, mentioned by Gardīzi (in Barthold, *Očēt o poiesdkie v Srednjuju Aziju*, p. 89) seems to have survived at the present day in Djil-ariķ (the name of the entrance to the ravine); the word *djil* according to Gardīzi meant "narrow" (probably in a local dialect). The name *Būghām* first appears in the *Zafar-Nāmah* of Šharaf al-Dīn Yazdī (Indian edition, i, 274), as does the name *Koķkar* (*ibid.*).

Down to the time of the Mongol conquest, the town of Balāsaghūn [q. v. p. 614] in the Ču-valley was the residence of most of the nomad rulers of Turkeštān, of the Muhammadan Īlak-Khāns (or of one of their branches) as well as after the vith (xiith) century of their heathen conquerors of the Karā-Khitāi stock. Almost all conquerors of Eastern Asiatic origin, who have invaded the western part of Central Asia, have passed through this district. The revolt against the Karā-Khitāi in 607 = 1210 and the destruction of the town of Balāsaghūn probably affected the other settlements considerably, although only temporarily. In 1218 the land submitted to the Mongols without resistance. Three years later the Chinese pilgrim Čang-čun crossed the Ču on a wooden bridge; at this time there was a small Muhammadan town immediately to the south of the Kastek pass and a number of villages between the Ču and the Talas; in addition to agriculture, viniculture and the breeding of silkworms were the only occupations followed. In 1259 again the Chinese traveller Čang-te found a numerous population here but there were already many ruined sites which seems to show that a decline had set in. According to Rašīd al-Dīn (the passage given by Barthold, *Očēt* etc., p. 38, note 2 is wanting in most manuscripts, and even in Blochet's edition), "Čūy" was in his time still a land with many villages which was governed by the princess Kūtilūn, daughter of the Khān Kaidū who had died at the beginning of 701 = autumn 1301.

To the same period (viith-viiith = xiiith-xivth centuries) belong, as the dated epitaphs show, the Christian cemeteries discovered at Pišpek and Tokmaķ. That the district on the Ču had some importance in the history of Nestorian Christianity, is clear from the title of the Bishop Metropolitan of Kāshghar in the *Tabula Amri*: "Metropolita Chasemgarae et Nuachetae" (obviously the Nawākath mentioned above). The inscriptions on the tombs are composed partly in Syriac and partly in Turkī (in the Syriac alphabet); an Armenian epitaph of the same date has

also been found in this neighbourhood. When and how Christianity was definitely destroyed by Islām is unknown. The Catholic monk Paschalis speaks of a religious persecution in the year 1338, in the following year several Catholic missionaries perished in these persecutions. According to the inscriptions the land was visited in the same years by a pestilence (it has been supposed that this was the "Black Death" which appeared nine years later in Western Europe); but no mention is made of it by Paschalis who must have passed through this district on his route from Urgenč to Almāliķ nor in the historians.

Certain it is that the constant wars and struggles for the throne in the viiith = xivth century [cf. the article ČAGHATĀI-KHĀN, p. 814] proved fatal to prosperity and civilisation, both Muhammadan and Christian, in these lands. Even in the history of Timūr's campaigns neither towns nor villages are mentioned on the Ču. In the time of Muhammad Haidar, the author of the *Ta'rikh-i Rašīdī* (about the middle of the xth = xvith century), there were only the ruins of ancient towns in this districts; their very names had been for gotten. Muhammad Haidar mentions an inscription on a tomb of the year 711 = 1311-1312 and several buildings, including a minaret, a madrasa and some domed buildings, all of which were in ruins; these ruins were called *Manāra* apparently from the highest building among them. The only mediaeval building that has survived on this site (not far from Tokmaķ) at the present day, is a high tower, called Burana. This tower has been frequently described and reproduced (cf. e.g. Barthold, *Očēt* etc., Plate VI) and is apparently to be identified as the minaret of the Friday Mosque; even its name, as Petrowski suggests (*Zapiski vost. otd. Imp. Russk. arkh. obščē.*, viii., 352) may be derived from the Arabic *manāra*.

Down to the xixth century, various nomad peoples have occupied the Ču valley in turn; for a period the land was under the rule of the pagan Kalmucks; even their successors, the Turkish Karā-Kirghiz, were but superficially affected by Islām before the Russian conquest. After the Khāns of Khoķand had succeeded in subduing all the nomadic peoples on the lower course of the Sir-Daryā as far as the Ili valley, several settlements were again founded on the Ču and its tributaries by colonists from Mā warā' al-Nahr, two of which, Pišpek (Piškek in the historians of Khoķand) and Tokmaķ, were fortified. When the Russians penetrated into the Ču valley over the Kastek pass (the Aštak of the historians of Khoķand) from the Ili valley, both strongholds were taken in 1860 and destroyed. Pišpek is under Russian rule the capital of the district. A post road now runs north from Pišpek across the Ču and the easy pass of Kurdai into the Ili valley; the old route *via* Tokmaķ and the Kastek pass is no longer used, so that the district around the modern Tokmaķ, north and south of the main stream, has no longer the importance it had in the middle ages. In the last few decades a considerable number of emigrants from Russia in Europe have settled here; lands in the Ču valley have also been allotted to the Dungans who fled from Chinese Turkeštān.

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(W. BARTHOLD.)

ÇÜPÂN, ÇOPAN (Çaghatāi) or ÇOBAN (Othmanli and Krim-tatar), a Perso-Turki word for "herdsman"; it is applied particularly to shepherds and cowherds in opposition to horseherds (Pers. *kalabān*). The Çüpān is considered the type of the lowest class of the people in a contemptuous sense, when the rude and uncultured people are contrasted with the classes chosen to rule (cf. the sayings ascribed to Čingiz-Khān in Rashid al-Dīn, ed. Berezin, *Trudi vost. otd. arkh. obšč.*, xv. 179), as well as in epic tales in which the representative of the inherent strength of the people appears as the faithful ally and rescuer of his selfish and ungrateful master (e. g. in the *Kitāb-i Dada Korkud*, *Zap. vost.* etc. xii. 038 et seq.). The word "Çüpān" is also found as the name even of persons of the highest rank (cf. for example, Emīr Çüpān, regent of Persia under Abū Sa'īd 1316—1327 A. D. and founder of a dynasty).

(W. BARTOLD.)

ÇÜPÂN-ATĀ (Turk. "father-herdsman"), a ridge of hills on the south bank of the Zarafshān near Samarkand. The modern name is apparently connected with the legend given in the *Kitāb-i Kandīya*. Samarkand is said to have been attacked by a hostile force over a 1000 years before Muḥammad; the inhabitants prayed to God and his prophets for help; when they awoke on the following morning, not a trace was left of the enemy's army, but before the city was a mountain which no had seen before and on it a shepherd was grazing his sheep. It appeared that the mountain had been brought by divine providence from Syria in a night and placed on top of the whole army of the besiegers with their horses, weapons, and baggage, so that not one escaped. In other legends the Çüpān-Atā appears as a Muḥammadan saint. When the story and the cult connected with it arose, is unknown; the building of the tomb which now stands on the summit of Çüpān-Atā, is ascribed to Timūr. The use of "Çüpān-Atā" as a geographical name cannot be quoted before the sixteenth century; even in the xiiith (xviiith) century the literary language appears to know only the medieval

name "Kūhak" (Pers., little mountain) for the hill. On account of the important part played by Çüpān-Atā on the course of the Zarafshān (the irrigation of the whole valley west of Samarkand is regulated by the dam built there and repaired annually), the name Kūhak was transferred to the river itself; its modern name only came into use in the written language in the xiiith (xviiith) century.

At Çüpān-Atā, not far from the modern railway bridge (130 yards long), have survived the ruins of a mediaeval bridge; at the time of the Russian conquest two arches were still standing, now there is only one. It cannot be exactly ascertained to what period this bridge belongs; like all buildings of any size in Turkestan it is popularly ascribed to Timūr or to 'Abd Allāh Khān; but no such building is mentioned in the histories of either of these rulers. It is possibly the bridge called Djird by Ibn Hawkal (ed. de Goeje, p. 371, l. 13), dating from the Sāmānid period; but this cannot be proved, for the Arabic geographers give only very confused accounts of the course of the Zarafshān and seem to confuse the main stream with the Siyāb canal (for further details see the article SAMARKAND).

On the 1st-13th May 1868 the army of the Amīr of Bukhārā took up a position on the heights to ward off the attack of the Russians under K. v. Kaufmann, but was easily driven from its point of vantage and put to flight with little loss (2 dead and 31 wounded), whereupon Samarkand surrendered next day to the victor.

Bibliography: Cf. especially the works of W. Wjatkin in the *Spravočnaja knižka Samarkandskoj oblasti*, Parts vi., vii. and viii. and thereon Abū Ṭāhir Khodja, *Samariya*, ed. N. Weselowski (St. Petersburg 1904, Persian text); G. Pankrat'ew, *Al' bom istoričeskikh pamjatnikov goroda Samarkanda*, No. 31 (reproduction of the tomb on the top of Çüpān-Atā) and 38 (reproduction of the two arches of the bridge).

(W. BARTHOLD.)

CYPRUS, Arabic QUBRUS or QUBRUŞ, Turkish KIBRIS, an island in the east of the Mediterranean, is geologically a plateau which has remained while the surrounding land has been submerged, consisting of two mountain chains running from east to west (rising to heights of 3142 and 6020 feet respectively) belonging to the Taurus system and the plain lying between them (4124 square miles in area). The island, which greatly facilitated the primitive coasting traffic between the Syrian and Egyptian coasts and the Aegean Sea, has, owing to the commercial importance of its position and the export of copper, for which it was particularly noted in ancient times, and to which it gave its name, always been an important centre of civilisation. The Greek settlement of the island, the foundation of Phoenician colonies, its political relations with the great powers of Egypt and Assyria, the wars of the Greeks and Persians for its possession, the vicissitudes of Cyprus in the Hellenistic, Roman, and early Byzantine period, testify to the importance of the island as a commercial centre.

When the expansion of Islām began, the island was under Byzantine rule. The first expedition against Cyprus was sent by Mu'āwīya in the year 28 = 649 (following Wellhausen, *loc. cit.*; tradition gives various dates). It did not result in the

permanent occupation of the island but was merely a robber raid. The town of Salamis-Constantine was destroyed on this occasion. The result was, if we may believe the Arab sources, that the island had henceforth to pay the same tribute to the Muslims as to the Byzantines. The Anṣārī Umm Ḥarām, wife of 'Ubāda b. al-Ṣāmit, had taken part in the expedition and died during its course; a tomb which is said to be hers near Larnaca is still revered as the greatest Muslim sanctuary in the island (see *Journ. of the Royal As. Soc.*, 1897, p. 81—101). A second expedition in the year 33, according to Balādhuri, led to the first steps towards the settlement of Muslims and the extension of Islām to the island. Mu'āwīya's successor Yazīd again vacated the island, according to the Arab accounts, the correctness of which is doubted by Wellhausen. One of the conditions of peace between 'Abd al-Malik b. Marwān and the Emperor Justinian II in 69 (688) was (Theophanes, ed. de Boor, p. 363) the division of the Cypriote tribute between the two powers. In 125 (743) Walid II is said to have deported Cypriotes to Syria.

From these accounts it is clear that Cyprus in the Umayyad period, apart from occasional Arab *razzias* and quite ephemeral occupations, retained a fairly independent position between the two great powers, to which it was materially bound by the payment of tribute, on which point the sympathies of its Christian inhabitants were rather with Byzantium than Islām. Under the 'Abbāsids the situation became still more favourable to the Byzantines. It is true that we read of successful expeditions against Cyprus, under Ḥārūn al-Rashīd, for example, and even later. It is clear that on these occasions the permanent occupation of the island was not thought of. But Byzantine influence always soon became preponderant again (Byzantine conquest, 874—876). The population remained Christians as before; their trade assured them friendly relations on either side. The island was however used as a naval base by whichever side happened to be predominant at sea for the time. After Nicephoros Phocas (963—969) we find it again in the possession of the Byzantines.

When Richard I's fleet passed Cyprus in 1191, Isaac, a scion of the ruling house of Comnenus, was ruling there independently. The plundering of the ships of his fleet, which had been wrecked there, was followed by the conquest of Cyprus by Richard; he sold the island to the Templars, who soon passed it on to Guido of Lusignan. Franks held the island for almost 400 years; massive fortifications and churches still remain as witnesses of their rule. The Frankish kingdom of Cyprus was a powerful ally for the Crusaders; on the other hand it formed a permanent menace to the Mamlūk kingdom of Egypt and Syria.

Baibars I, the real founder of the Mamlūk kingdom, therefore sent a fleet against Cyprus in 679 = 1270, but this was wrecked off al-Limsūn = Limassol. The first serious blow to the Lusignan kingdom was struck by the Genoese who occupied Famagusta in 1373. It was not till the third decade of the xvth century that the Mamlūks took serious steps to retaliate for the repeated raids by the Cypriotes. After Sulṭān Barsbey [q. v., p. 666] had temporarily taken a part of Limassol in 827 = 1424 with his fleet, a large expedition appeared the following year before al-Maghṣa =

Famagusta and after brief fighting at the salt-pans (*al-Mallāḥa*, not far from Marina = Larnaca) destroyed the citadel of Limassol. The most disastrous blow to the Lusignan kingdom was struck in 829 = 1426. The Sulṭān's army again occupied Limassol. A decisive battle was fought between this town and al-Mallāḥa at Khoirakoitia, in which king Janus was taken prisoner. The Muslims devastated the sanctuary of Staurowuno (*Djebel al-Ṣalīb*) and even captured al-Afkosiya (= Leukosia, Nikosia). They did not however think of occupying the island permanently. They were content with exacting tribute, an arrangement which several times afterwards gave the Mamlūk Sulṭāns an excuse for armed intervention. The kingdom of Cyprus thus continued to survive; indeed in the reign of James II, Famagusta was again incorporated in it. Caterina Cornaro, the widow of the king, ceded the island to Venice in 1489. It was still in the latter's possession when the Ottomans under Sulṭān Selīm II prepared to conquer it. The Bosnian Lala Muṣṭafā occupied Nikosia in September 1570; Famagusta held out till the following August. Turkish rule which was established by a *fatwā* was introduced with the greatest cruelty — though the Venetians were not entirely blameless in this matter — and was a period of great decline. On several occasions (1665, 1690, 1764—1766) risings had to be put down by force. The decline of the importance of the island, which had begun with the exhaustion of the copper mines in quite early times, was sealed by the development of steamships. In 1832 Muḥammad 'Alī occupied Cyprus and was formally granted it in the following year, but had to return it to the Sulṭān in 1840.

By the convention of the 4th June 1878, Cyprus passed under English administration, the Turks retaining a nominal suzerainty, in return for which England pledged herself to guarantee the Asiatic possessions of Turkey against Russia.

The island is governed in the name of the King by a High Commissioner, who is assisted by a Legislative Council of 18 members (6 *ex officio* and 12 elected; 3 by Muḥammadan, and 9 by non-Muḥammadan voters) and by an Executive Council (of 3 members; only advisory). For administrative purposes the island is divided into 6 districts: Nicosia, Famagusta, Larnaca, Limasol, Paphos and Kyrenia.

With good government, Cyprus has again revived. Between 1878 and 1901, the population rose from 186,000 to 237,000. The majority of the inhabitants are Greek Christians; the number of Turks in 1901 was 48,900, and of Muslims 51,300. The economic prosperity of the island is also developing. Roads have been made and a railway from Famagusta to Morphu via Nicosia laid down. In commerce which almost doubled between 1900 and 1907, imports practically balanced exports (chiefly carobs and barley) with totals of £ 629,054 and £ 603,530 respectively.

Bibliography: Balādhuri (ed. de Goeje), p. 152—158; *Bibl. Geogr. Arab.* (ed. de Goeje), i. 70 *et seq.*; ii. 118 *et seq.*; 137; iii. 184; vi. 225; Idrisi (trad. Jaubert), ii. 130; Ḥadīdjī Khalifa, *Djihānnumā* (Constant. 1145), p. 612 *et seq.*; Wellhausen in the *Göttinger Nachrichten*, 1901, p. 418, 428, 443, 445; Wasiliew, *Wizantia i Arabi* (St. Petersburg 1900); De Mas-Latrie, *Histoire de l'île de Chypre sous le règne des*

princes de la maison de Lusignan (Paris 1852—1861); L. Cheikho, *Un dernier écho des croisades: Mélanges de la Fac. Or. Beyrouth*, i. 303—375; Oberhummer, *Die Insel Cypern*, i. (München 1908); C. D. Cobham, *Excerpta Cyprica*² (Cambridge 1908); do., *Bibliography*

of Cyprus³ (Cambridge 1908); J. T. Hutchinson and C. D. Cobham, *A Handbook of Cyprus* (London 1909); Bäderer, *Palästina und Syrien*¹ (Leipzig 1910), p. 363—378.

(R. HARTMANN.)

D.

DABBA B. UDD B. ṬABIKHA B. ALYĀS B. MUḤAR was the ancestor of the well known tribe of that name. The name (which means a lizard, *lacerta caudivertebra*) is borne also by Dabba b. 'Amr of Hudhail, Dabba b. al-Hārith b. Kuraish, and others (cf. Ṭabari, i. 2710—2712; iii. 1359). Dabba b. Udd was brother of 'Abd Manāt and of Muzaina (strictly 'Amr) and uncle of Tamīm b. Murr. He is sometimes included amongst the Ribāb which strictly denotes the three sons of 'Abd Manāt only.

The pasturing grounds of this tribe lay in al-Yamāma, but included the Wādī 'Aqil in Najd (Wüstenfeld, *Genealog. Tabellen*). During the war between 'Abs and Dhubyān, the former at one time settled amongst Dabba, but, owing to a quarrel, they had to leave, and after the outbreak of the war between the Banū Tamīm and the Banū 'Amir b. Ṣa'sa'a, 'Abs entered the territory of the latter tribe. Upon this the tribes of Dhubyān, Asad and most of Tamīm, together with Dabba and the Ribāb, united in an attack upon 'Amir and 'Abs. They were, however, defeated at the battle of Djabala. This happened some time about the year 579 A. D.

When, in the Caliphate of Abū Bakr, the prophetess Sadjāh appeared, her claims were admitted by many branches of Tamīm, especially Yarbū' b. Ḥanzala, but Dabba and the Ribāb held aloof. On the defeat and death of Abū 'Ubad at the Battle of the Bridge in the year 12 A. H., or 634 A. D., Dabba is mentioned as one of the Badawī tribes who cast in their lot with al-Muthannā; and they distinguished themselves by their defence of 'Ā'isha in the Battle of the Camel in which they lost a thousand men. They settled in Baṣra and took their full share in the repeated disturbances in that town. They opposed Mukhtār and were engaged in the wars of the Khawāridj. When Salm b. Kōtaiba held Baṣra for the Umayyads in 132 A. H. Dabba were opposed to the 'Abbāsīd cause. They took a half-hearted part in the expedition of 'Abbās b. 'Amr al-Ḡhanawī against the Karmāṭians in 287 A. H.

A few members of the tribe migrated to Spain (Maḥḥārī, i. 185). Dabba is one of the three Djamā'āt al-'Arab, who did not form alliances with other tribes. Eventually, however, they became absorbed in the Ribāb, (*Qāmūs: djamra*: and Lane).

Dabba b. Udd, the eponymous hero of the tribe was the originator of several expressions which became proverbial (Maidānī, *Arab. Prov.*, i., 350, 599, 601).

Bibliography: Ṭabari, by index; Ibn 'Abd Rabbihi, *ʿIqd al-Farid* (Cairo, 1305), ii. 48; Maṣ'ūdī, iv. 326; Caussin de Perceval, *Essai*, 460 *et seq.*; Sprenger, *Alte Geogr. Arabiens*, § 164, 316, 339. (T. H. WEIR.)

DĀBBA, any animal that walks, creeps or crawls upon the earth. "And God hath

created every Dābba of water, and some of them go upon their belly, and some go upon two legs, and some upon four". (Sūra 24, 41). Here the word is used of both rational and irrational creatures. But *Dābba* particularly applies to 'a beast that is ridden', especially the horse, mule, or ass; it signifies both the male and female.

Dābbat al-Arḍ is one of the greater signs of the resurrection. It is said to be a beast 60 cubits high, the parts of whose body belong to different animals, — the head of a bull, the ears of an elephant, the legs of a camel etc. It is to appear in Tihāma or between al-Ṣafā and al-Marwa. On the face of the unbeliever it will put a black mark and on the face of the believer a white mark. Those marks will spread until the whole of the face becomes white or black, and thus believers will be distinguished from unbelievers. It is said that the beast will bring with it the rod of Moses and the seal of Solomon. With the first it will strike believers on the face and mark them with the word *mu'min*; with the latter it will stamp the word *kāfir* on the face of the unbeliever.

These traditions are based on Sūra 27, 84: "When the sentence shall be ready to fall upon them, we will cause a beast to come forth unto them from out of the earth" etc. — On the *Dābbat al-Arḍ* mentioned Sūra 34, 13 s. supra 418^a, Art. *Arāda*.

Bibliography: Damīrī, *Hayāt al-Hayawān*. (A. S. FULTON.)

AL-DABBĪ, ABŪ DJA'FAR AḤMAD B. YAḤYĀ B. AḤMAD B. 'AMIRA (not al-Kurtubī), a Spanish Arab scholar of the viii (xiith) century, was born at Vélez (Rubio, Blanco) west of Lorca, as appears practically certain from references to himself and his family in his work, and began his studies in the latter town when not yet 10 years of age: except for his journeys to North Africa — Sebta (Ceuta), Marrākush, Bidjāya (Bougie), and Alexandria — he seems to have spent most of his life in Mursiya (Murcia) and to have died at the end of Rabi' ii. 599 = beginning 1203. Of his writings there has only survived a valuable biographical dictionary of the Arab scholars of Spain prefaced by a brief survey of the history of the Arabs in Spain, which is supplemented by 'Abd al-Wāḥid al-Marrākushī's introduction (*History of the Almohades*, ed. Dozy). For the rest, al-Dabbī follows closely al-Humaidī's *Diyāḥ-wat al-Mukhtabīs* (which comes down to 450 = 1058) and expands it by the addition of biographies for the next 150 years. The work entitled *Bughyat al-Multamis* (not *Mutalammis*, as stated by Brockelmann, i. 340) *fi tarīkh ridjāl ahl al-Andalus* was published by Codera and Ribera in 1885 from the good, old but in part badly preserved unique manuscript in the Escorial as the third volume of the *Bibliotheca Arabico-Hispana*.

Bibliography: Fr. Pons Boigues, *Ensayo bibliográfico sobre los historiadores y geógrafos árabe-españoles* (Madrid 1898), N^o. 212, p. 257—259. In addition to the two unskilful copies, made by Maronites in the second half of the xviiith century, of the unique manuscript in the Escorial and the copy belonging to the Société Asiatique in Paris of which I know nothing further, for completeness there may be mentioned the equally defective Faustino de Muscat y Gusman copy in Copenhagen, N^o. 163, which is not mentioned in any bibliography.

(C. F. SEYBOLD.)

AL-DABBĪ, ABŪ 'IKRIMA 'ĀMIR B. 'IMRĀN, author of a commentary on the Mufaḍḍaliyāt. [See the article al-MUFAḌḌALI.]

DABĪK, a town in mediaeval Egypt famous for its manufactures of cloth, belonging to the district of Damietta and later to the province of Gharbiya (Ibn Duḡmāḡ, *Kitāb al-Intiṣār*, v. 89; Ibn Dī'ān, *al-Tuḡfa al-Saniya*, p. 76). The name is variously given (cf. Idrisi, ed. de Goeje and Dozy, p. 156 note r; Yāqūt, *Muḍjam*, ii., 546, 548). As no exact details of its situation are given and as Dabīk is regarded as one of the manufacturing towns belonging to Damietta and Tinnis, it may perhaps be identified with the modern Dabīḍj (pronounced Debīg or Dibīg) which is placed 8 miles south of Sinbellawain on the large scale map (1:50,000) of the Survey Department, sheet N. E. V., ii in 31° 30' N. Lat. (cf. Boinet Rey, *Dictionnaire Géographique*, p. 165) and only about 35 miles from the site of the ancient Tinnis. The Dabīkī cloth was woven of linen but seems to have been occasionally or regularly interwoven with gold and silk. Originally a name denoting only the place of origin, like Tinnisi, Dimyātī, Shaṭawī, Dabīkī soon came to be the name of particular kinds of cloth, which were also made in Asyūṭ for example (Yāqūt, *op. cit.*, i., 272). But there were even more costly stuffs in Egypt as one may conclude from the customs duties paid at Djidda (Muḡaddasī, ed. de Goeje, *Bibl. Geogr. Arab.* iii., 104, 11). In the reign of the Faḡimīd 'Azīz, turbans made of Dabīkī cloth of gold were worn, the gold of which alone without the silk and the cost of weaving was worth 500 dinars. The length of one of these turban cloths was 100 ells (Makrīzī, *Khitaṭ*, i., 226, 20). The material (*sharb*) must therefore have been very thin. There were also thick materials for garments, which were likewise called Dabīkī (Ya'qūbī, ed. de Goeje, *Bibl. Geogr. Arab.*, vii. 338, 6). The Egyptian Dabīkī was an important and well-known article of commerce (*Maḡāsin al-Tiḡāra*, [ed. Cairo 1318], p. 26).

(C. H. BECKER.)

DABĪK, a locality in northern Syria, in the district of 'Azāz (Yāqūt, ii. 513) on the road from Manbiḍj to Antākiya (Tabarī, iii. 1103), on the Nahr Ḳuwaik above Ḥalab (Idrisi, *Zeitschrift des Deutsch. Pal.-Vercins*, viii. 70). These statements suffice to establish the identity of its site with that of the modern village of Dābīk (near it is Duwaibīk = Turkish Taipuk). Dābīk was the headquarters of the army and the base of operations for campaigns of the Marwānids and early 'Abbāsids against Rūm. The Caliph Sulaimān b. 'Abd al-Malik in particular spent a good deal of time here. He died in Ṣafar 99 =

September 717 and was buried there. After his death the pious Radjā b. Ḥaiwa had homage as future caliph paid in the mosque at Dābīk to the man whom Sulaimān decreed should succeed him; and when this was done, a will was produced which designated 'Omar b. 'Abd al-'Azīz as this man (see Wellhausen, *Arab. Reich*, p. 165 *et seq.*). The 'Abbāsids dishonoured Sulaimān's tomb in Dābīk after their victory (Mas'ūdi, *Murūdj al-Dhahab*, v. 471).

The name is best known however by the decisive battle fought between the Ottoman Sulṭān Selim I. and the Mamlūk Kaṣuwa al-Ghūrī on the 25th Radjāb 922 = 24th August 1516 on the field of Dābīk (*Mardj Dabīk*) not far from the sanctuary of Nabī Dā'ūd which is still highly revered at the present day (cf. Yāqūt, iv. 537, *et seq.* and *Mashriḡ*, xii. 902, N^o. 5). The Mamlūk Sulṭān fell and the fate of the Egyptian kingdom was sealed (see v. Hammer, *Gesch. des Osm. Reiches*, ii. 474 *et seq.*; Jorga, *Gesch. der Osm.*, ii. 336; Weil, *Gesch. der Chalifen*, v. 413).

There is a popular legend that a decisive battle will once again be fought on the blood stained field of Dābīk, in which Turks and Franks will fight for the mastery.

Bibliography: G. le Strange, *Palestine under the Moslems*, p. 61, 426, 503; M. Hartmann in *Zeitschr. der Ges. für Erdkunde*, xxix. 488, 518, 520, 521 and in the *Zeitschr. des Vercins für Volksk.*, i. 102.

(R. HARTMANN.)

DABĪL. [See DOVIN.]

DABĪR, the poetical name of Mirzā Salāmat 'Alī, son of Mirzā Ghulām Ḥusain, of Lucknow. He was a pupil of Muẓaffar Ḥusain, called Dāmīr, and is noted chiefly as a writer of *marthias*, or elegiac poems on the death of the martyrs of Karbala. (J. F. BLUMHARDT.)

DABISTĀN, the title of a Persian work, which describes the various religions with special reference to religious conditions in India in the xith (xviith) century. It is based partly on the sacred books of the various creeds, and partly on oral statements of their adherents or the author's own observations; the older Muhammadan literature on the subject has also been used in many chapters. The religion of the Parsis is first discussed with special thoroughness; next follows that of the Hindus and after very short chapters on the Tibetans, Jews and Christians, Islām and its sects is treated of; the work concludes with sections on the philosophers (Peripatetics and Neoplatonists) and the Ṣūfis. Muḡsin Fānī was long erroneously regarded as the author; the author really seems to have belonged to an enlightened Parsi sect and probably those manuscripts are correct which agree with Sirāḍj al-Dīn Muḡammad Ārū (in his *Tadhkira*) in ascribing the work to Mubad Shāh or Mullā Mubad. From internal evidence it is clear that the author was born in India shortly before 1028, came to Agra in his youth, spent many years in Kashmīr and Lahore, visited Persia (Mashhad) and was also acquainted with the west and south of India. The work was concluded between 1064 and 1067.

Bibliography: *Dabistān al-madhāhib* (Calcutta 1224 = 1809; — other editions have been printed in Teheran, Bombay and Lucknow); *The Dabistan or School of Manners*, translated... by David Shea and Anthony Troyer

(Paris 1843), i.—iii. (not always accurate); *Journ. As.*, iv. Série, vi. (1845), 406—411; Rieu, *Catalogue of the Persian Manuscripts of the British Museum*, i. 141 *et seq.*; Ethé, *Catalogue of the Persian Manuscripts of the India Office Library*, i. 1369. (J. HOROVITZ.)

ḌABĪṬ (Arabic "one who holds fast") is the Turkish name for an officer in the army, and also of a civil officer (as in the expression *ḏabīṭān-i ḵalam* "higher officials of the government"). (CL. HUART.)

DĀBŪYA (DĀBŌĒ), founder of a Persian dynasty in Gilān. After the death of his father Gil Gāwbāra, a descendant of the royal Sāsānid house (the genealogy is Gāwbāra b. Farrukhān Gilān-shāh b. Firūz b. Narsī b. Djāmāsp, who according to Nöldeke, *Sasaniden*, p. 428, reigned from 496—498), Dābūya became ruler in Gilān and his brother Pādhuspān (Arab. Bādūsapān, really a title not a proper name, see Nöldeke, *op. cit.*, p. 151, note 2) in Rūyān, Dābūya reigned from 660—676; he was followed by his brother Khurshid 676—709, who was succeeded by his son Farrukhān 709—722. Of his successors there are also mentioned; Dād burz mihr (Dāzmīhr) b. Farrukhān 722—734, and Khurshid, who came into conflict with the 'Abbāsīd Caliph al-Manṣūr. The result of the struggle was that Khurshid had to flee and committed suicide by taking poison in 142 (759). Cf. Ṭabari (ed. Leiden), iii. 139 *et seq.*

The descendants of Pādhuspān continued to reign over Rūyān, Rustamdār, Nūr and Kuḏjūr till 1453, when they broke into two lines which survived till 1567 and 1576 respectively.

Bibliography: Browne, *An Abridged Translation of the History of Tabaristan* by Ibn Isfandiyyār (s. Index); Dorn, *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres*, i. 319 *et seq.*; do., *Mémoires de l'Acad. Impér. de St. Pétersb.*, vi. 8, *et seq.*; Mordtmann in *Zeitschrift der Deutsch. Morgenl. Ges.*, xix. 490 *et seq.*; Melgunof, *Das südliche Ufer des Kaspischen Meeres*, p. 48 *et seq.*; *Grundriss d. iran. Philologie*, ii. 548.

DĀD, the fifteenth letter of the ordinary Arabic alphabet (as a numeral = 800; cf. the article **ABDĪJAD**). Dād is in form a variant of Ṣād (see the article **ARABIA, ARABIC WRITING**, p. 383^b). In Sibawaihi's time, Dād seems to have been pronounced as a voiced velar spirant, in which the air found an exit on both sides of the back of the tongue while the tip of the tongue lay close to the gum of the upper incisors. There was also a partial variety the so-called "weak Dād". In modern dialects Dād is either a voiced velar alveolar explosive or a voiced velar interdental (also postdental) spirant [for further information see the article **ARABIA, ARABIC DIALECTS**, p. 396^b]. — The correct pronunciation of Dād used to be regarded as a sign of pure Arab descent; according to tradition the Prophet prided himself on this point. Cf. A. Schaade, *Sibawaihi's Lautlehre*, Index. (A. SCHAADÉ.)

AL-DADJĀDJA, the domestic fowl. The chickens are covered with down when they come out of the egg, quick in their movements and able to take care of themselves (autophagous); they follow when called. After a time however they become stupid and ugly and ultimately are

only useful for crowing, laying eggs and eating. They have no fear of beasts of prey; but if they see a jackal they run in front of its feet. They sleep very lightly and like best to perch on a high place such as a wall, a beam, etc. They combine the characters of birds of prey and graminivorous birds, for they eat meat and flies as well as corn. The hen lays throughout the year except in the two winter months; many hens lay twice a day. It requires ten days to perfect the egg; the shell is still soft when the egg is laid but it at once becomes hard in the air. Between the white of the egg and the yolk is a thin membrane. The white of the egg corresponds to the seed while the embryo derives its nourishment mainly from the yolk. The eyes, brains, and head are first formed from the white of the egg, then a covering (*ufāfa* = tegument) which becomes the skin of the body, while a second covering is formed out of the yolk which becomes the umbilical cord of the chicken. Two chickens are produced from double-yolked eggs. If the hen while sitting hears thunder, the eggs are spoiled; if she is old and weak, the eggs have no yolk and produce no chickens. She also lays eggs without being covered by the cock but such eggs produce no chickens. When hens become fat they no longer lay, just as fat women do not become pregnant. Eggs keep fresh a long time, if they are placed in straw in winter (chopped straw) and in bran in summer. — The uses of flesh, eggs, eyes, gall and dung etc. in medicine are very numerous. Half-cooked eggs (*nīm-birishṭ*) are credited with special efficacy as an aphrodisiac.

The Arab astronomers give the name al-Dadjādja to the constellation of the Swan, which is also called *al-Ṭā'ir*.

Bibliography: Kaẓwīnī (ed. Wüstenfeld), i. 32 and 413; Damīrī: *Ḥayāt al-Hayawān*. (J. RUSKA.)

AL-DADJDJĀL, a fabulous personage in Muḥammadan eschatology, a kind of Antichrist.

According to Arab legend, he dwells in one of the islands of the empire of the Mahārāj or the Zābādj (Java). The sailors of Sīrāf and of 'Omān say that, in passing near this island, beautiful music is heard, produced on the lute, the oboe, the tambourine and other instruments, accompanied by dancing and the clapping of hands. This story is widely diffused; it is found in Ibn Khordādhbih, al-Birūnī, Kaẓwīnī, Dimishḳī, Djurdjānī, Ibn Iyās, Mas'ūdī's *Prairies d'Or* (Meynard et de Courteille, i. 343) and *Kitāb al-Tanbīh* (*Livre de l'Avertissement*, transl. Carra de Vaux, p. 92), the *Adjā'ib al-Hind*, etc. It also appears in the story of Sindbād the Sailor. Ibn Khordādhbih (p. 4, 48), calls this island Braṭā'il; the *Abrégé des Merveilles* (pp. 38 and 57) gives it the same name and adds that cloves are bought there; commerce is carried on without the inhabitants being seen; they place their goods on the shore and the merchants take what they want, leaving an equivalent for them. According to the same work (p. 150), the Dadjdjal is tied to a rock in an island in the sea and demons bring him his food. He is said to have been visited by Tamīm al-Dārī, a contemporary of the prophet, cf. the *Prairies d'Or*, iv. 28.

All are agreed that this being is a monster; but accounts differ as to his appearance, his iden-

tity and the place where he is to manifest himself at the end of time. According to some, he is a Jewish contemporary of the Prophet of the name of Šā'if b. Šā'id (Ibn al-Wardī, p. 143-144); others say he is son of the sorcerer *Shik*, the first of this name (*Abṛégé des Merveilles, loc. cit.*). Ṭabari in his chronicle (Persian synopsis, ed. Zotenberg, i. 67 *et seq.*) makes him a kind of *Dhu 'l-Karnain*, a giant, king of the Jews who is to rule the whole universe; in this passage the author applies to Dadjdjāl the Jewish prophecies relating to the Messiah. He is to appear, mounted on an ass as large as himself, when Gog and Magog break through the wall. His reign is only to last for forty days; nevertheless he will have time to go over the whole world from East to West and from North to South. His power and also his gigantic stature will disappear before Jesus and the Mahdī; the Mahdī shall slay him. Ṭabari's account says that Dadjdjāl's real name is 'Abd Allāh al-Šayātid.

He is to appear either in *Khorāsān*, or at *Kūfa* or in the Jewish quarter of *Ispahān*. (Ibn al-Wardī, *loc. cit.*); cf. also al-Birūnī, *Chronology*, p. 195-196. (B. CARRA DE VAUX.)

DAF, a Balōči word meaning 'mouth', and hence applied in local nomenclature to a gorge or defile. It is used as an equivalent to the Pers. *dahāna* which is similarly employed, and to which it is etymologically related (c. f. Av. *zafan*). Example of use: Gandakīn Daf, near the Bolān Pass, often spelt 'Duff' in maps.

(M. LONGWORTH DAMES.)

DĀGH, the poetical name of Nawwāb Mirzā Khān of Dihlī, one of the most distinguished Urdu poets of modern times. He was the son of Nawwāb Shams al-Dīn Khān, and grandson of Nawwāb Aḥmad Baksh Khān, and was born in A. D. 1831. He obtained an excellent education under Mawlavi Ghīyāth al-Dīn, the author of the *Kashf al-Lughāt*, and also studied Persian with Nawwāb Yūsuf 'Alī Khān, ruler of Rampur, during his stay at Dihlī. Dāgh had a remarkable aptitude for poetical composition, and, under the tutorship of Shaikh Ibrāhīm Dhawḳ, he became so proficient in the art that, when only 12 years of age, he used to take part in the *mushā'aras*, or poetical contests, of renowned poets, which were held under the patronage of the emperor of Dihlī. On the deposition and exile of Wāḡid 'Alī Shāh, Dāgh left Dihlī and went to Rampur, where he became the intimate friend of Nawwāb Kalb 'Alī Khān, the son of Nawwāb Yūsuf 'Alī Khān. On the death of his father in A. D. 1865 Dāgh was appointed to be one of the Court officials at Rampur, and had ample opportunities for writing poetry and associating with the leading poets of Lucknow and other cities, who used to assemble at Rampur. In A. H. 1305 (A. H. 1888) Dāgh went to Haidarabad, and was honoured by becoming the poetical instructor of the Nizām and numbers of his staff. He died there in A. D. 1322 (A. D. 1904). His biography has been written in Urdu, with copious extracts from his works, and obituary press notices, by Muḥammed Nithār 'Alī, Shuhrat, formerly Director of the Educational Department of Jammu and Kashmir, and was published at Lahore in 1905. (J. F. BLUMHARDT.)

DĀGH (T.) "Mountain".

DAGHESTAN, properly DĀGHISTĀN (Mountain land; Snouck Hurgronje, *Mekka*, ii. 245 noted in

Mecca that the name was pronounced Daghestan even by people who belonged to it), a Russian territory (*oblast'*) on the west shore of the Caspian Sea between 43° 30' and 41° N. Lat., has an area of 13 228 square miles and a population of about 700,000. Its boundaries are, in the north the Sulak, in the south the Samur, in the west the watershed between these rivers and the Alazan, a tributary of the Kura; the territory is divided into nine districts (*okrug*). Its present boundaries and its constitution as a Russian territory date from 1860 after the war with the mountain tribes; its name which is probably a unique linguistic phenomenon (Turk. *dagh* = mountain, with the Persian termination used to form the names of places) appears to be first found in the xth (xvith) century. Temir-Khān Shūrā is the capital of the territory and the residence of the Russian military governor, but the number of its inhabitants is much less than those of the coast towns Derbend and Petrowsk (now the only harbour in Daghestan).

The highlands and lowlands on the coast were never united for any length of time in the possession of one people or under one dynasty before the Russian conquest. The lowlying coastland itself is divided into two parts by the Pass of Derbend, only 1½ miles broad, of which the southern belonged to the settled states of western Asia, and the northern to the nomadic kingdoms of Southern Russia. Neither the peoples of the south nor those of the north have had any appreciable influence on the ethnographical conditions of the highlands. Before Russian supremacy was established, no foreign conqueror had succeeded in permanently subduing the highlands; from time to time the mountain tribes succeeded in conquering portions of the lowlands, but this always led in a short time to the severance of the political bond between these conquerors and their relatives who had remained behind in the highlands.

In ancient times the southern portion of the coastlands as far as Derbend belonged to Albania; to the north, apparently in the mountains, lived the peoples called *Λῆγαι* and *Γῆγαι* by Strabo (Ch. 503). The Romans, and after them from the ivth century A. D. the Persians, had to fortify the pass of Derbend against the nomad tribes. The state of the country when conquered by the Arabs leads one to conclude that the civilisation of the Sāsānian Empire and probably Mazdaism also had been not without influence on the neighbouring mountain-tribes. Several rulers of these regions are mentioned by Persian titles, e. g. the Ṭabar-sarān-Shāh, the ruler of the district now called Tabasaran (west of Derbend); in the same neighbourhood dwelled the Ziriḡarān (from the Persian *zirih*, coat of mail) who were famous smiths, the modern Kubači (Turk. Köbēti), whose burial customs have been described by Abū Ḥamid al-Andalusī (text in Barthold, *Zapiski vost. otd. arkh. obsk.*, xii. 0104) and seem to have arisen under the influence of the Iranian religion. Whether Christianity had been brought from Albania and had any influence on the peoples of the mountains and steppes at this early period, cannot be ascertained from the documents we possess.

In spite of individual successes of Arab arms in the northern parts of Daghestan (particularly under the Caliph Hishām, 105—125 = 724—743, whose brother Maslama was the first to establish Arab rule in Derbend), even in the Arab period,

Derbend still retained the position as a border fortress which it had held under the Sasanians. Trade with the neighbouring peoples seems to have become much more active, as was the case elsewhere also, after the Arab conquest than before; but it was at first only Christians and Jews and not till later Muḥammadans who profited thereby. As early as the time of the Armenian Patriarch Sahak III. (677—703 A. D.) the "Huns", i. e. the Khazars, are said to have adopted Christianity; in the reign of Hārūn al-Rashīd (170—193 = 786—809) the Jews succeeded in converting the ruler and nobility of this people to their religion.

The geographers of the ivth = xth century give us fuller details of the ethnographic and political conditions in Daghestan as well as of the dissemination of the three religions. The Arabs only possessed, in addition to Derbend, the neighbouring castles which, according to Mas'ūdī (*Murūdī*, ii. 40) were only three miles (one *farsakh*) distant from Derbend. In Mas'ūdī's time (*ibid.* ii. 7) a Muslim, the sister's son of the Emir of Derbend 'Abd al-Malik, was ruling in Ṭabarsārān. The prince of the adjoining Khaidān (this is the correct reading according to Marquart, *Osteuropäische und ostasiatische Streifzüge*, p. 492) professed all three religions, according to Ibn Rusta (ed. de Goeje, p. 147 *et seq.*) and observed Friday with the Muḥammadans, Saturday with the Jews and Sunday with the Christians; in Mas'ūdī (*Murūdī*, ii. 39), he appears as a Muslim and is even said to have invented an Arab genealogy for himself; but there was no follower of Islām except himself in his country; this principality belonged to the Khazar empire (*ibid.* ii. 7); the prince bore the title Salīfān. Farther north ruled the Barzbān, prince of the Gurdj, also a Muslim; north of his lands were the Christian Ghumīk and farther north still lay the impenetrable mountain lands of Zirīgarān (or Zirihgarān) where all three religions had adherents, and lastly the land of the Christian prince of Sarīr who bore the title Filānshāh (or Kīlānshāh). According to Ibn Rusta, only the inhabitants of the capital on a high mountain were Christians, the other sections of the people heathen. Ibn Rusta gives the title 'Awār' to the ruler. According to Iṣṭakhṛī (ed. de Goeje, p. 223), the frontier of Sarīr was only two *farsakh* from the town of Samandar on the coast; the Christian ruler of Sarīr had made peace with the Jewish ruler of Samandar, a relative of the king of the Khazars, as well as with the Muḥammadans in Derbend. According to Iṣṭakhṛī Samandar was four, and to Mas'ūdī eight days' journey from Derbend and is described as a flourishing city; there were 4000, or according to others 40,000 vineyards there; the Muslims had their mosques, the Christians their churches, and the Jews their synagogues there. In the west the land of the Sarīr bordered on the land of the Alans.

Samandar seems to have lain in the northern part of the coastlands, near the later Tarkī or Tarkhū and the modern Petrowsk. The land of the Sarīr lying next to this part of the coast corresponds to the district now inhabited by Avar tribes (cf. the regal title mentioned by Ibn Rusta); the chief town in this district, formerly the residence of the Avar Khān, is Khūnzāk which is said to have been founded by the Arabs. Mas'ūdī does not appear to define the location of the land of the Zirihgarān accurately; the correspon-

ding name Kōbeti (from Turk. *köbe* = a coat of mail) is now borne by a village much farther to the south, in the district (*okrug*) of Kaitak-Tabarasan. The name Ghumīk is apparently to be connected with that of the village of Kumukh, the capital of Ghāzi-Kumukh or Ghāzi-Ghumukh; whether it is only an accident that the Turkish Kūmīk in the northern part of the modern Daghestan bear the same name as this Lezgian people, is still uncertain. The name Khaidān, according to Marquart (*loc. cit.*), corresponds to the name of the Kaitāk, and the capital of this region to the modern village of Maḍjālis.

All these peoples are now comprised under the name "Lezgians". The Arabs seem to have applied the name Lakz to a particular tribe, whose territory cannot now be exactly located. According to Balādhori (ed. de Goeje, p. 208), the land of the Lakz was in the plain between the Samur and the town of Shāberān, i. e. south of the modern Daghestan; on the other hand, Mas'ūdī (*Murūdī*, ii. 5) describes the Lakz as a numerous people living in the highest mountains of this region; there were "unbelievers" among them, who were not subject to the prince of Shirwān; "strange tales" were told of their family life and customs. The association with Shirwān shows that Mas'ūdī thought the Lakz lived in the mountainous region on the upper Samur. The Russians also originally applied the name "Lezgians" only to the peoples of Southern Daghestan in opposition to the "hill-folks" of the northern territories (*Tawli*, from Turk. *taw* = "hill").

In the centuries following, Islām seems to have continued to make but slow progress in Daghestan. The power of the Khazar kingdom was broken by the Russians in 354 = 965 A. D.; even the most southern part of the kingdom with Samandar was on this occasion laid waste; the Christian Alans seem to have profited by the occasion, as at the time of the Mongol conquest their territories stretched much farther to the east than in the ivth (xth) century. On their early raids into this region, the Mongols (Ibn al-Aṭhīr, ed. Tornberg, xii. 252) first came in contact with the Lakz, north of Derbend, who at this period also consisted of "Muḥammadans and unbelievers", then after passing through some other peoples farther north, they reached the Alans. According to William of Rubruck, who visited this region in November 1254, the Christian Alans lived in the mountains and "between the mountains and the sea" the Saracen i. e. Muḥammadan Lezgians (Lesgi); yet William himself describes a fortress lying in the coast region, only a day's journey from Derbend as a "castellum Alanorum". The Mongols had not yet succeeded in subduing these tribes; the passes leading from the mountains to the plains had to be guarded by special troops to protect the herds grazing on the steppes from the raids of the mountaineers (cf. Fr. M. Schmidt, *Rubruk's Reise*, Berlin 1885, p. 84 *et seq.*).

In the xiiith and xivth century, the land as far as the pass of Derbend and sometimes also the lands to the south of it also belonged to the kingdom of the Golden Horde. The names of the two most important tribes in Daghestan, the Kaitāk (or Kaitāgh) and the Kāzi-Qūmukh first appear in their modern form in the history of the campaigns of Tīmūr (797-798 = 1395-1396). The land of the Kaitāk lay next the pass of Derbend and

belonged to the kingdom of Tokhtamish; the Kaitāk are described by Sharaf al-Dīn Yazdī (*Zafar-Nāma*, Ind. ed., i. 742 *et seq.*) as a people "without religion" (*bī dīn*) or "with a bad religion" (*bad kīsh*) so that Islām was not then the dominant faith among them. According to Barbaro (Ramusio, *Viaggi*, ii. 109ⁿ) even in the xvth century, there were still many Christians — Greek, Armenian and Roman Catholic — among the Kaitāk; on the other hand the ruler of the Kaitāk (Khalil-Beg) mentioned in the account of his journey by Afanasij Nikitin bears a Muḥammadan name.

The Kāzi-Kūmūk were Muḥammadans and were regarded as the outposts of Islām against the neighbouring heathen tribes; their prince was called Shawkāl. North of the Kāzi-Kūmūk dwelled the Ashkūdja; the Kāzi-Kūmūk had helped the latter against Timūr; they were therefore reproached by him with having stained their reputation as warriors of the faith by their alliance with these unbelievers (*Zafar-Nāma*, i. 777 *et seq.*). The Ashkūdja therefore had not at this time adopted Islām. In the history of these campaigns the town of Tarkī is mentioned. The Zirihgarān lived between the Kāzi-Kūmūk and the Kaitāk, i. e. in the district of the modern Köbeçi, they still retained their ancient fame as armourers and brought coats of mail which they had made, as offerings to the conqueror (*ibid.* i. 782).

The tribal name Ashkūdja may safely be connected with the name of the village Akūsha, the capital of the district of Darga (*Darginskij okrug*). The language of this region at the present day shows only dialectic differences from that of the Kaitāk; but the inhabitants were never subject to the prince of the Kaitāk and have never obeyed any authority but that of the elders of their tribes.

The account of the campaigns of Timūr affords conclusive proof that the conditions found by the Ottomans in the brief period of their rule in Daghestan (986—1015 = 1578—1606) could only date from the ixth (xvth) or xth (xvth) centuries. Nevertheless the historical tradition which was first invented about this time depicts this state of affairs as having existed in the early centuries of the Hidjra. Just as the Jews possibly even before the Arab conquest had located various events in the history and tradition of their people in Daghestan (cf. Marquart, *Streifzüge*, p. 20), and as at the present day the so-called "mountain Jews" (Dagh-Čufut) say their forefathers were brought hither by their Assyrian and Babylonian conquerors, so all the Muḥammadan tribes claim to have been converted by Abū Muslim to Islām, and their rulers to be descended from Arab governors, left behind by Abū Muslim. The title *maismum* of the ruler of Tabasaran was explained as the Arabic Ma'sūm; Arabic etymologies were also found for the title of the Ūsmī of the Kaitāk ("nameable" from the Arabic *ism* "name") and of the Shāmkhāl of the Kāzi-Kūmūk (now written Ghāzi-Chumūk). The word Shāmkhāl was said to be derived from Shām = Syria; various explanations were given of the second syllable. There was also another etymology (Shāh-Ba'ī). It is not impossible that the pronunciation of the various titles became influenced by such etymologies. It certainly is not an accident that the title of the ruler of the Kāzi-Kūmūk appears in the oldest Russian documents in the same form (Shewkal or Shawkal) as in Sharaf al-Dīn Yazdī; it is obvious

that both Persians and Russians could not have independently corrupted Shāmkhāl to Shawkāl; it is much more probable that the present form of the title only arose out of the above mentioned etymology. The subjects of the Shāmkhāl, the Kāzi-Kūmūk, now claim to have distinguished themselves fighting for the true faith under Abū Muslim and to have received at this early period the complimentary appellation "Ghāzi" from the Arabs. The Chief Mosque of the village of Kumukh is said to have been built by Abū Muslim as is evidenced by an inscription (which is of course much later) on the interior of the main entrance. In Khūnzāk, the Avar capital, Abū Muslim's tomb is still shown as well as his sword and cloak, on which the date 150 A. H. is said to be inscribed. The scholars were of course aware of the fact that Abū Muslim never was in Daghestan; to reconcile the legend with history, it has been asserted that it is not Abū Muslim Marwazī that is referred to here but another Abū Muslim; on account of the similarity of names, this Abū Muslim was confused with Maslama, so that in historical works and even in inscriptions "Abū Muslim b. 'Abd al-Malik" sometimes appears as conqueror of Daghestan and builder of Mosques. A Shaikh Abū Maslama is said to be buried in Khūnzāk, who lived in the vith century A. H. Even Russian scholars have hitherto been misled by the invented tradition and the irresponsible compilations of native scholars.

The first historical prince of the Kaitāk, who bore the title Ūsmī, appears to have been the Sultān Aḥmad Khān who died in 996 = 1587-1588. He is said to have founded the village of Madjālis, where the members of his tribe assembled to transact their business (whence the name); by his orders the provisions of the customary law were collected to form a code which the judge "Kādi" had to observe, a proceeding which Mirzā Ḥasan Efendi, the author of the *Āthār-i Dāghistān* (p. 65), regarded as "gross impertinence" (*djāsarat-i 'aẓima*). Among this prince's innovations is mentioned the law by which the sons of a Beg, whose mother was not of princely birth, were to be excluded from inheriting their father's estate.

About the middle of the xith century (c. 1640), a part of the Kaitāk separated from their compatriots and migrated to the lands lying south of Daghestan; Husain-Khān, the leader of these emigrants, succeeded in founding a new principality in Sāliyān and Kūba; Fath 'Alī Khān, prince of Kūba and Derbend, in the xviiith century, was descended from this branch of the Kaitāk. The Ottoman traveller Ewliyā-Celebi (*Siyāhat-Nāma*, ii. 291 *et seq.*) in 1647 met those transplanted Kaitāk between Shakhī (the modern Nucha) and Shāmākhī; the vocabulary given by Ewliyā-Celebi shows that the Kaitāk did not then speak Lezgian as they now do, but Mongol. Unless there is some inconceivable error here, this fact is of great importance for settling the question of the origin of Kaitāk.

The Shāmkhāl of the Kāzi Kūmūk (or Ghāzi Chumūk) gradually extended their power from their mountain home in a north-easterly direction to the coast; in the xth (xvith) century these princes used to spend the winter in the lowland at Büināk and the summer in Kumukh. The Shāmkhāl Čubān died in 986 (1578) at Büināk and his lands were divided among his sons. The power of the house

was thereby much weakened; the Ghāzi-Ghumūk who remained in the mountains gradually made themselves quite independent of their former rulers. Since the death of the Shāmkhāl Sūrkhāi-Mirzā in 1049 (1639-1640), the Shāmkhāls have only ruled on the coast in Buināk or Tārkhū (Tarki); none of these princes came to Kumukh where the tombs of the early rulers of the dynasty may still be seen.

The name Ghumūk is still borne by a village in the new possessions of the Shāmkhāl, not far from Temir Khān Shūrā, the present capital of Daghestan; this village is now called Kāfir-Ķumūk. The following story is told to explain the origin of this name: at the same time as the Ottomans, the Krim Tatars invaded Daghestan by command of the Sultān; ʿAdil-Girāi, a brother of the Khān Muḥammad Girāi, was defeated by the Persians in Shirwān and ended his life in confinement. His mother wished to release her son and therefore undertook the journey to Persia, bearing rich gifts but arrived too late; on her return journey she was robbed in the land of the Shāmkhāl for the sake of the presents she had brought for the Shāh, and died in this village; for this injustice done to a woman, its inhabitants are still branded as "unbelievers".

The inhabitants of Daghestan never in any way impressed the Ottoman conquerors as pious Muḥammadans. The historian ʿAlī Ćelebi, who took part in the campaign of the year 1578 and has described it in his *Nuṣrat-Nāma*, called the attention of the Shāmkhāl to the barbarous practices of his subjects; one section of the inhabitants which was called *It-til* ("dog-tongued") on account of its unintelligible language, is accused by him of having had community of wives (cf. v. Hammer, *Geschichte des Osmanischen Reiches*, 2nd ed., ii. 486).

To the same period belong the earliest Russian attempts to subdue from Astrakhan the lands of the northern Caucasus, including Daghestan. In 1594, a Russian army under Prince Khworostinin, succeeded in taking Tārkhū and building a fortress on the Ƙoi-su or Sulāk, but the Russians were soon afterwards defeated by the sons of the Shāmkhāl and had to retreat over the Sulāk. An attack on Tārkhū in 1604 under Buturlin and Pleshčëw had still less success.

Since that time three powers, Persia, Turkey and Russia, have claimed supremacy over Daghestan as well as over the other lands on the western shore of the Caspian Sea; the native rulers made alliances sometimes with one and sometimes the other power; it was not till the xixth century that the struggle was finally decided in favour of Russia. After 986 = 1578, in addition to the Shāmkhāl and the Ūsmī, the ruler of Tabasarān (the name even at this time is still written Tabar-sarān) and the ruler of the Avars had submitted to the Sultān. When Shāh ʿAbbās brought Persian rule here in 1015 (1606), he was joined by the Ūsmī Rustam-Khān, while the Shāmkhāl remained faithful to the Turks; amongst other provisions of the treaty of peace made in 1021 (1612), it was provided that the Shāmkhāl and the other princes subject to the Porte should not be interfered with by the Persians. The same Rustam-Khān went over to the Turks in 1048 (1638) on which account his enemy, the Shāmkhāl, was favoured by the Shāh and confirmed in his rank; he had already received confirmation from the Czar Michael (*Āthar-i Dāghistān*, p. 81).

When the Ṣafawī empire began to decline under the weak rule of Shāh Husain, a revolution against Persian rule broke out in Daghestan also. At the head of the movement was Ćulāk-Sūrkhāi-Khān, who a short time previously had founded a new principality in the land of the Ghāzi-Ghumūk. Allied with the Ūsmī and the leader of a popular movement, the Mudarris Ḥādjdī Dāūd Efendi, he succeeded in taking Shāmākhi in 1124 = 1712, whereupon the allies sent an embassy to Constantinople, received robes of honour, titles and firmans from there and were adopted as subjects of the Sultān. Affairs took another turn on account of the intervention of Russia. 300 Russian merchants had been slain at the taking of Shāmākhi; as Russia had received no satisfaction, Peter the Great undertook a campaign to Persia at the end of the Northern war and occupied Derbend in 1722; soon afterwards the other provinces on the west bank of the Caspian Sea had also to submit to Russia; by the Partition Treaty of 1724, Russia's claims to these coastlands were recognised by the Porte also.

Russian rule did not last long on this occasion; when Nādir Shāh had succeeded in establishing the unity of Persia, all the lands south of the Kura were given back to him by the treaty of the year 1732, and by that of 1735, the land between the Kura and the Sulāk also. The Porte also had withdrawn its claims in 1733 after an advance on Daghestan by the Krim Tatars which was foiled by the Russians, but hostilities were renewed at a later period; the native population also, particularly in the highlands, stubbornly resisted the new Shāh. It was only in the coastlands that Nādir Shāh was able to establish his authority permanently. The Shāmkhāl ʿAdil-Girāi had taken the oath of allegiance to Peter the Great in 1718 and given him his assistance in the campaign of 1722, but had afterwards risen against the Russians; in 1725 he was sent to Lapland and the rank of Shāmkhāl was declared abolished; the rank was now restored by Nādir Shāh and given to Khās-Pulād-Khān, the son of the banished ruler. In spite of fierce fighting (particularly in 1742 and 1744) the population of the highlands remained independent.

After the assassination of Nādir Shāh (1160 = 1747) there was no strong government in Persia for half a century, which might have maintained Persian suzerainty in this region. Even the inner provinces of the kingdom could not be protected from the robber raids of the princes of Daghestan; for example, the town of Ardabil was plundered by Ūsmī Amīr Ḥamza. In spite of the treaty of 1735, Russia again made its influence supreme in Daghestan. When the traveller Gmelin was captured in the land of the Ūsmī and died there in 1774, the land was ravaged in the following year by an army under Medem. In 1784 the Shāmkhāl Murtaḍā ʿAlī again attached himself to Russia. In 1785, Russian power in these regions was strengthened by the creation of a Caucasian governorship. Daghestan was only superficially affected by a religious movement under Shaikh Maṣṣūr, provoked by the Turks in 1199 = 1784-1785; most of the rulers took up a hostile attitude to this movement.

When the Kādĵars had succeeded in again bringing all the provinces of Persia into one kingdom, the Caucasus lands were intended to be included

in it also; but Russia was not now inclined to give up its claims without a war, as it had done in the time of Nādir Shāh. War broke out in the last year of the reign of the Empress Catherine II (1796); Derbend was occupied by the Russians, vacated soon after by order of the Czar Paul, but occupied again in 1806, whereby Persian rule in Daghestan finally came to an end, although it was not till 1813 that the Persian government finally gave up its claims to these lands by the treaty of peace signed at Gulistān.

The resistance offered by the native rulers and particularly by the people, lasted much longer. In 1818 almost all the rulers in Daghestan with the exception of the Shāmkhāl made an alliance against the Russians; the rising was put down by the Governor Jermolov, not without difficulty. In 1819 the title of Ūsmī of the Ẹaitāk and in 1828 that of Maṣūm of Tabasaran was abolished; the remaining rulers have had Russian officers given them as joint-rulers since the thirties of last century. The resistance offered by the mass of the people incited by their religious leaders against the infidels was much fiercer. The members of the Dervish order of Naḡshbandiyya had found their way into Daghestan and spread their doctrines there with great success; about 1830 a movement was started in the land of the Avars by the leaders of the order, which was directed against the ruling dynasty as well as against the rule of the infidels. The Sharīʿat law was to become supreme, all provisions of customary law which were in contradiction to it were to be abrogated. The first leader of the rebels, Ghāzī Muḡammad, called Kāzi-Muḡallah by the Russians, is praised by his disciples as a great authority on Arab sciences (*ʿUlūm ʿArabiyya*); he is said to have composed a book directed against the customary law entitled *Iḡamat al-Burhān ʿalā ʿrtidādī ʿUrafāʿi Dāghistān*.

On the 17th—29th October 1832, Ghāzī Muḡammad was surrounded by a Russian army in the village of Gimri and slain; his successor Ḥamza-Beg fell soon after in 1834 at Khūnzāk; the third leader Shāmil-Efendi was more fortunate; though inferior to his predecessors as a scholar, he was far superior as a ruler and general. He held out against the Russians for 25 years in his native mountains; his greatest successes were won in the years 1843-1844, when the Russians were reduced to the coastlands and the southern districts; all the Russian fortresses in the mountains were taken, and the Lezgians captured many prisoners, weapons (including 35 cannon) and supplies. After 1849 Shāmil was again driven back to the western part of the highlands but was able to continue the war for ten years longer.

His strict rectitude won him great respect among his people. But even in a state like this ruled by a Shaikh, it was impossible to observe perfectly the principle that only the Sharīʿat law should be valid; the taxes levied by the Avar Khāns on the grazing lands were retained by Shāmil also although they were founded not on a religious law but only on customary law.

After Shāmil submitted to Prince Barjatinskij on the 25th Aug. (= 6th Sept.) 1859, the power of the Avar rulers was restored by the Russians for a brief period. It seemed advisable to Prince Barjatinskij to strengthen the hands of the rulers and nobles, to break the influence of the clergy by their help; but the Russian authorities soon

departed from this principle. The Avar ruling house was deposed in 1869 and soon afterwards the rulers who still remained, including the Shāmkhāl, in 1867 had to give up even their nominal rule. The district was organised on the lines, on which it is still governed. In 1877, during the Russo-Turkish war, the people of the highlanders again took to arms; on the 8th (20th) Sept. they took the fortress of Kumukh; the representatives of the ancient ruling houses in Ẹaitāk and Tabasaran again took the titles of Ūsmī and Maṣūm; but as about this time the war against Turkey took a favourable turn for Russia, the revolt was soon suppressed.

The works of Baron P. v. Uslar (since 1863) have remained authoritative on the study of linguistic relationships in Daghestan. The Lezgians do not form a linguistic unity as perhaps do the Čerkesses and Čečentes; following Uslar five different languages are distinguished among them, although these are related to one another: the Avar, the language of the Ghāzī Ghumūk or Lak, the language of Dargha (which is divided into the dialects of the Ẹaitāk and of the Akusha), the language of Kūre and the language of Tabasaran; the latter language was almost extinct even in Uslars time. The Tāt who have immigrated from Persia speak an Irānīan dialect strongly mixed with Turkish words, as do the so-called "mountain Jews". Turkish is the language most commonly spoken on the coastlands, Adharbaidjān Turkish in and around Derbend, and in the northern districts west-Turkish (or according to the views of the author of the *Āthār-i Dāghistān*, Čaghatai-Turki) dialects of the Kumik and Nogai. How these linguistic conditions are to be explained from the history of the land, which has just been surveyed, what traces, for example, the rule of the Khazars, the Alans and the Mongols has left, still requires to be specially investigated. At the present day Adharbaidjāni is becoming predominant everywhere as the written language. The standard of education is naturally a very low one; the author of the *Āthār-i Dāghistān* (p. 232) says, probably with some exaggeration, that he has seen no trace of old manuscripts in any town or village; no one is said to have had a library in Daghestan since the year 1000 A. H. On the other hand, owing to the activity of the Naḡshbandiyya order, a knowledge of Arabic is much more wide spread at the present day than in most Muḡammadan countries where it is not the native language. Several of the scholars, who lectured in the Ka'ba in the winter of 1884-1885 and are mentioned by Snouck Hurgronje, were born in Daghestan.

Bibliography: In addition to works on the Caucasus in general (e. g. Erckert, *Der Kaukasus und seine Völker*, Leipzig, 1888; G. Weidenbaum, *Putʹvoditelʹ po Kavkazu*, Tiflis, 1888), the writings of E. Kozubskij who died recently may be specially mentioned: *Pamjatnaja knižka Dagestanskoi oblasti* (Temir-Khan-Shura 1895); *Dagestanskij Sbornik*, vip. i. (ibid. 1902), vip. ii. (ibid. 1904); *Istoriya goroda Derbenta* (ibid. 1906). The bibliographical and statistical material collected in these works is particularly valuable. J. Marquart's long promised "*Historische Ethnologie des Daghestan*" (*Ost-europäische und Ostasiatische Streifzüge*, Leipzig 1903, p. 285; cf. also in his earlier work

Erānsahr, Berlin 1901, p. 95) has as far as I know not yet (April 1912) appeared. In the sixteenth century Daghestan produced a native historian, Mirzā Hasan-Efendi b. al-Ḥādījī 'Abd Allāh Efendi al-Alkādarī al-Daghistānī, whose *Kitāb-i Āthār-i Daghistan* (in the *Ādharbaidjānīan* dialect) was written in 1307 = 1889-1890 and printed in 1312 = 1894-1895 at the expense of the millionaire Tagijew in St. Petersburg, but apparently not published till later; the permit of the Russian Censor on it is dated 5th August 1902. The author tells us that he was born on the 11th Djumādā II 1250 = 15th October 1834 in the Avar territory, later lived with his parents at their home in the district of Kūre (the village of Alkādar is in it), was banished to Spask in the gouvernement of Tambov "justly or unjustly" (*ḥaḡḡ nāḥaḡḡ*) for taking part in the events of the year 1294 = 1877 and spent four years there till he received permission to return to his home. The work is not without talent and contains much valuable material, particularly on the recent history of Daghestan. (W. BARTHOLD.)

DAHEKAN, **TAHEGAN** (Arm.) = Pers. **DAH-KĀNĪ**, a gold (and silver) coin = *dirār* [q. v.].

AL-DAHHĀK b. **KĀIS** AL-FIHRI, chief of the tribe of Kāis, an ardent partisan of Mu'āwiya. In the year 39 = 659-660 by the latter's orders he undertook an expedition with 3000 men against the partisans of 'Alī in the Hīdjāz and barred the way for pilgrims to Mecca, till 'Alī sent Ḥudjr b. 'Adī al-Kindī against him, who put al-Daḥḥāk to flight. In the year 55 = 674-675 or according to another authority in 54 he was appointed governor of Kūfa. After filling this office for some time, he was dismissed in 58 = 677-678. After the death of al-Mu'āwiya in 60 = 680, al-Daḥḥāk, who delivered the late caliph's funeral oration, in obedience to his dying wish, effected the election of his son, Yazīd b. Mu'āwiya, as his successor. During Mu'āwiya II's illness, he was appointed by him to lead the prayer in Damascus till a new Caliph could be chosen. Al-Daḥḥāk also played a part in the intrigues in Syria on the death of Mu'āwiya II in 64 = 684; but all the details are not clear. The Caliph left no children and his nearest relative was his sixteen-year old brother Khālīd b. Yazīd, whose claims were championed by Yazīd's maternal uncle, the powerful Ḥassān b. Mālik b. Baḥdal al-Kalbī. 'Abd Allāh b. al-Zubair on the other hand was recognised as Caliph in the Irāk and he had also many supporters elsewhere. Then Marwān b. al-Ḥakam, who had intended to go to Mecca to bear in person the homage of the Syrians to Ibn al-Zubair, allowed himself to be persuaded by 'Ubaid Allāh b. Ziyād to come forth as a claimant himself, as he was the oldest and most respected among the Umayyads. According to some, al-Daḥḥāk who was by this time provisional regent in Damascus, had always been a partisan of Ibn al-Zubair, according to others he preferred to remain neutral in order to be able to appear as a claimant to the vacant throne when a suitable occasion should arise. In any case after some hesitation he openly took the side of Ibn al-Zubair. According to a statement which is certainly not improbable he was induced by the cunning 'Ubaid Allāh to demand that homage should be paid to himself. He thereby lost the confidence of the people however; this plan had soon to be

given up and al-Daḥḥāk again took the side of Ibn al-Zubair. When Marwān was elected Caliph in Djabīya on condition that after his death the throne should pass to Khālīd b. Yazīd, the struggle had to be decided by the sword. The hostile armies met at Mardj Rāhit, the Kāis led by al-Daḥḥāk and the Kalb by Marwān, in 64 = 684. After skirmishing for 20 days, the latter was victorious; al-Daḥḥāk was slain and his followers had to take to flight.

Bibliography: Ibn Sa'd, v. 27 *et seq.*; Tabarī (ed. de Goeje), i. see Index; ii. 170 *et seq.*, 468-479; Ibn al-Athīr (ed. Tornberg), iii. passim; iv. 120-125; Weil, *Gesch. der Chalifen*, i. 245, 276, 341 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 371 *et seq.*; Wellhausen, *Das arabische Reich*, p. 107 *et seq.*; Buhl, *Die Krisis der Umayyadenherrschaft im Jahre 684*; *Zeitschr. für Assyriologie*, xii. (K. V. ZETTERSTÉEN.)

AL-DAHHĀK b. **KĀIS** AL-SHAIBĀNĪ, a Khārīdjī. When the chief of the Khārīdjīs, Sa'id b. Baḥdal al-Shaibānī, died in 127 (745) of plague on the road to Kūfa, al-Daḥḥāk was proclaimed his successor. The Khārīdjīs flocked to his standard from all sides, and when al-Daḥḥāk advanced against Kūfa with his followers, Marwān II's governor there, al-Nadr b. Sa'id al-Ḥarashī, and the governor of Hīra, 'Abd Allāh b. 'Omar, united their forces, but were defeated in Radjab 127 = April 745, although they are said to have had an army of about 30,000 men, and had to flee while al-Daḥḥāk occupied Kūfa. Ibn al-Ḥarashī went to Marwān in Syria, while Ibn 'Omar remained in Wāsiṭ, where he was besieged by al-Daḥḥāk. In Shawwāl = August of the same year he had to capitulate after a siege which lasted several months and conclude a peace with al-Daḥḥāk by the terms of which Ibn 'Omar received Kaskar, Maisān, Dastmaisān, the land on the lower Tigris, al-Ahwāz and Fāris, as governor. Al-Daḥḥāk then returned to Kūfa while Ibn 'Omar remained in Wāsiṭ. In the following year the people of Mosul applied to al-Daḥḥāk and begged him to take the town. After an absence of twenty months, it is said, he set off and drove Marwān's governor out of Mosul, which then fell into his hands. As he was able to give high pay, recruits flocked to him and according to the probably somewhat exaggerated accounts of the Oriental historians, had an army of 120,000 men at his disposal. The Caliph, who at this time was in Syria, occupied with the siege of Hims, sent his son 'Abd Allāh against the victorious Khārīdjī leader. The former came as far as Naṣībīn; but after an unsuccessful encounter he had to retire into this town, where he was besieged by al-Daḥḥāk. After the conquest of Hims, Marwān himself took the field and came upon al-Daḥḥāk at Kafartūthā towards the end of 128 (about Sept. 746). The battle lasted the whole day; al-Daḥḥāk was slain and when his successor al-Khaibarī sought to renew the attack, he was also killed, whereupon the Khārīdjīs retired to Mosul. According to another account, al-Daḥḥāk and al-Khaibarī did not fall till 129 = 746-747.

Bibliography: Tabarī (ed. de Goeje), ii. 1897 *et seq.*; Ibn al-Athīr (ed. Tornberg), v. 254 *et seq.*; Weil, *Gesch. der Chalifen*, i. 687 *et seq.*; Wellhausen, *Das arabische Reich*, p. 242 *et seq.* (K. V. ZETTERSTÉEN.)

DAHLAK, the name of the principal island of the group of the same name in the Red Sea opposite Massawa. The origin of the word is uncertain: it is hardly possible to derive it from the name *Elaea* (*Ἐλαία*) of this group mentioned by Artemidorus and in the *Periplus Maris Erythraei* or from the *Aliaeu* which appears in the elder Pliny (l. v. xxxiv. 1). The population is of Tigre origin and speaks this language. Islām was brought to Dahlak at quite an early period: it was used as a place of banishment under the Umayyads: the poet al-Aḥwaṣ and the Medina jurist Arrāk were banished thither. This use of the island survived under the ‘Abbāsids; but Dahlak was lost to the caliphate under their rule and fell to the dynasty of the Princes of Zabīd, whose vicissitudes it shared. Trade with Abyssinia brought wealth to this outpost; for after the xith century we find Arabic inscriptions here, the monuments of which have only been partly collected by Valentia, Salt, Rüppel and Malmusi. The island became independent under rulers to whom Maḳrīzī gives the title of “king”; these entertained relations with the Mamlūk Suḷṭāns, probably to be the more easily able to resist the claims of the Yemen. Dahlak was nevertheless under the suzerainty of Yemen again when Afonso d’Albuquerque and the Portuguese arrived in 1513. Aḥmad, the prince then reigning, whose name is known to us from an epitaph, appeared to give them a friendly welcome but really meditated treacherous designs. As a punishment the island was laid waste in 1520 but the inhabitants had left it. Peace was come to however: Shaiḫ Aḥmad was allowed to gain possession of the island again on condition that he paid tribute to the Portuguese, which did not prevent him from attaching himself to Aḥmad Grān when the latter had become lord of the whole Ethiopian kingdom and receiving the governorship of Daḥono (Arkiko). His successor followed his example and on the approach of a Portuguese fleet under Don Estevam da Gama in 1541 had to flee with the entire population of the island. The further history of the island till the conquest of Yemen whose lot it shared, by the expedition of the Turkish Pasha Ezdemir, is unknown. In the period following, Dahlak’s history is that of Massawa; it passed under Egyptian suzerainty and was finally ceded to Italy. The population is estimated at 1900 souls; the pearl-fisheries are almost abandoned.

Bibliography: Issel, *Viaggio nel Mar Rosso* (Mailand 1889), p. 75—83; R. Basset, *Les inscriptions de l’île de Dahlak* (Paris 1893); do., *Histoire de la conquête de l’Abyssinie*, trad. d’*Arab Faḳīh* (Paris 1897), ii. 450 *et seq.*, Note i., where further authorities are given.

(RENÉ BASSET.)

DAHLĀN, AḤMAD B. ZAINĪ, was born in Mecca towards the beginning of the nineteenth century. From 1871 he held the offices of Muftī of the Shāfiʿites and Shaiḫ al-Ulamā there. When in 1886 the Grand Sharīf ‘Awn al-Raḳī retired to Medina on account of the opposition of ‘Oḥmān Pasha, Dahlān accompanied him, but, as in the case of the Prophet, the fatigues of the journey proved too much for his strength, and he died there in the same year. He was not only a prolific author of works dealing with the old-world sciences, of the Muslims, but took an interest in the history of his time and issued *fatwās* concern-

ing questions of his own day. Most of his works were published at Cairo at the end of the thirteenth and beginning of the fourteenth centuries, A. H., 1875—1895, though some of them were composed at a much earlier date, e. g. a treatise on Logic written at Medina in 1278 (1861 A. D.) and printed with two others in Cairo in 1292. The following are the most important of his historical writings: *Duwal al-Islāmiya bil-Djadāwil al-Marḍiyya*, (Cairo, 1306), in which, instead of following the usual chronological order, he takes up one dynasty after another, beginning with the Prophet and Orthodox and Shīʿa Califs down to his own time, with special reference to Arabia and Egypt. The *Khulāṣat al-Kalām*, a history of the Hīdjāz from the time of the Prophet to the end of the thirteenth century (Cairo 1305, Mekka 1311), is partly a recapitulation of the history of the Hīdjāz by al-Sindjārī (wrote 1095 A. H., 1684 A. D.), but for the last two centuries it is original, and is one of the best known works on that period. It continues Wüstenfeld’s *Chronicles of Mecca* (Cf. Snouck Hurgronje, *Mekka*, i. xvi). The *Sirat al-Nabawiya*, composed in Mekka in 1278 and printed in Cairo in 1292, is generally known as the *Sirat al-Dahlāniya* in distinction from the *Sirat al-Halabiya*, on the margin of which it is printed. The *Futūḥāt al-Islāmiya* is a political history of Islām printed at Mecca a year before the death of the author. The *Fath al-Mubīn* (Cairo 1302) is one of the best compendia of the history of the first century, A. H., especially on the legality of the first four califs.

Other works are the *Durar al-Saniya* directed against the Wahhābis (Cairo, 1299), a *Risāla* against Sulaimān Efendi, an East Indian mystic living in Mecca (Snouck-Hurgronje, *Mekka*, ii. 241 *et seq.*); *Ṣiyagh Salawāt*, on prayers for the Prophet used by ‘Abd al-Kādir and others (Bulāḳ 1292); *Tanbih al-Ghāfilin*, an abridgement of the *Minhādī al-‘Abidin* of al-Ghazzālī (Cairo 1298); a commentary on the *Adjurrūmiya*; and other treatises on dogmatics, metaphysics and religion.

Bibliography: Snouck Hurgronje, *Een Rector der Mekkaanse Universiteit*; *Bydr. t. d. Taal- Land- en Volkenkunde van Nederl. Indië*, 5e Volgr. ii. 344—405 (cited in Brockelmann, *Geschichte d. Arab. Litt.*, ii. 499); Van Dyck, *Iktifā’ al-Kanū’ bimā huwa Maṭbū’* (Cairo, 1896) by index. (T. H. WEIR.)

DAHNĀ, “the Red” so called from the colour of its sands, the great desert of Arabia, known to geographers by the name Rub’ al-Khālī or “empty space”. It stretches southward from the district Ḥarīḳ (“Burning”) to the confines of Yemen and Ḥaḍramawt, and eastward from the Wādī Dawāsīr to ‘Omān — an area said to be about 50 000 square miles. It is entirely desolate but for small clusters of bushes and stunted palms which appear at wide intervals. Great sand waves, intersected and broken by lesser formations, cross its surface from north to south; at right angles, that is, to the path of the prevailing east winds. Owing to its tropical position and its general low level, this desert is said to endure terrific heat both by day and night. Not even do the Bedouins traverse its whole extent.

Bibliography: Yāḳūt, *Mu’djam al-buldān*, (ed. Wüstenfeld), Doughty, *Travels in Arabia Deserta*; Palgrave, *A Year’s Journey through Central and Eastern Arabia*. (A. S. FULTON.)

AL-DAHNADJ (Mod. Pers. *dahna*), Malachite, green copper ore. The description of this mineral in the *Ikhwān al-Safā* may be traced to the *Petrology* of Aristotle. It is said to be formed in the copper mines from the sulphur dust which combines with the copper and forms stratified layers. It is a soft mineral and shows the greatest variety of all shades of green. Tifāshī, following Balīnās, says that *dahnadj*, *lāzward* and *shādhanaadj*, i. e. malachite, copper lazuli [not lapis lazuli here] and red copper ore (not red iron ore, hematite) were originally copper, which first of all became *shādhanaadj*; when this is affected by heat, it becomes green like *dahnadj*, if a little moisture still remains in it, or blue lazard, when as a result of the great dryness of the earth black is mixed with it. The finest copper is therefore obtained from these stones. We may clearly recognise in these descriptions, if the ambiguous names are correctly applied, the association of minerals found in certain copper mines. Tifāshī says, it is chiefly found in Kermān and Sīdjistān as well as in the land of the Banī Sulaim in Arabia Deserta; he also describes the agatelike designs on the beautiful varieties which are used for vases, dagger-hilts etc.; in course of time the stone loses its brilliance as it is not very hard.

It is said to belong to that group of stones which are clear in a good light and clouded in a dim light. It is also said to cause a clouding of the colour of the emerald. The statement in the *Ikhwān* and in Aristotle's *Petrology* that it solders broken gold — it is even more effective with borax — shows a connection with the ancient chemical tradition (χρυσόκόλλα); in Ḳazwīnī, quite the contrary statement is made.

It is considered a poison for people in good health but it is also an effective antidote, taken internally with vinegar and applied externally for bee-stings etc., leprosy and as an ophthalmic.

Bibliography: Das Steinbuch des Aristoteles (ed. Ruska), p. 103, 145; *Ikhwān al-Safā* (ed. Bombay), ii. 81; Tifāshī, *Azhār al-Afkār* (transl. Raineri Biscia), 2nd ed., p. 94; Ḳazwīnī, *Kosmographie* (ed. Wüstenfeld), i. 224; Ibn al-Baiṭār in Leclerc, *Notices et extr. des Mss.*, ii. 132; Clément-Mullet, *Essai sur la min. arabe* in the *Journ. As.*, vith Ser., xi. 185 *et seq.* (J. RUSKA.)

DAHR. This word is used by the philosophers to mean "eternity" in opposition to time. Time is regarded as something transitory and fleeting and eternity on the other hand as abiding. Time is the abode of that which changes or alters; it is measured by the movements of the heavenly bodies. Things, which do not move and are eternal, have their place not in time but in eternity, like the "Ideas" of Plato. The latter, philosophers tell us, is in a sense the basis of time; it is the "inner principle of time", *bāṭin al-zamān* (cf. my *Avicenne*, p. 189).

The book of the *ta'rifāt* gives the following definition of the word *dahr*. "It is the permanent moment in which the divine presence expands; it is the basis of time and enfolds in itself eternity and perpetuity". (B. CARRA DE VAUX.)

DAHRĪYA (A.) a name applied with reference to Ḳorān xlv. 23 (where it is said of the unbelievers: And they say: "There is no other than our present life; we die and we live and nothing but the course of time (*al-dahr*) destroyeth us")

to those people who not content with repudiating the belief in one God, the creation of the world by Him and His Providence, and denying the postulates of any positive religion (divine laws, a future life, retribution), teach the eternity of time and of matter and ascribe all that happens in the world merely to the operation of natural laws (or the movement of the spheres). As the most characteristic principle of their teaching on which all the others depend, stress is laid on their doctrine that time is without beginning (*Mafāṭīḥ al-ʿUlūm*, ed. van Vloten, p. 35, penult., 40, 1). It would be difficult to give a satisfactory translation of the term *dahrīya* in the sense in which it is used in Islāmic literature, for (as is also the case with the application of the term *zindīq*) its connotation is not rigidly defined and it is easier to define it in negative than in positive terms. Discrepancies are by no means absent in the theological literature as regards the details of their teaching. Shahrastānī in one passage says of them that they deny the existence of intelligible entities (*maʿqūlāt*) and only allow those which can be perceived by the senses (*maḥsūsāt*) (ed. Cureton, 201, 7) and in another he contradicts this by saying that they also allow *intelligibilia* (202, 13). We even find a definition of the *Dahrīya* according to which they grant the existence of God but explain the origin of the world from the random concurrence of atoms whirling about in space: Atomists (Ḍjamāl al-Dīn al-Ḳazwīnī, *Mufīd al-ʿulūm wa-mubīd al-humūm* [Cairo 1310] p. 37). One comes nearest the meaning of the name *Dahrīya* by translating it Materialists or Naturalists; the meaning Fatalists, formerly much in vogue, is quite wide of the mark. — The oldest definition of the meaning of *dahrīya*, which we have in the main followed above, is to be found in Ḍjāḥīz's *Kitāb al-hayawān* (Cairo 1325, vii. 5) where (with reference to Sūra xlv. 22: "he who taketh his desires for his God") they are credited with a hedonistic view of life in addition to Atheism and Naturalism using the terms in their most general sense: "he (the *dahrī*) knows no distinction between man and beast, only what stands in the way of his desires is evil in his sight; everything with him turns upon the question of pleasure and pain; that alone is right which is to his advantage, though it should cost a thousand men their lives". It follows from their general doctrines that they deny popular superstitions and scoff at the existence of demons and angels, the interpretation of dreams and the efficacy of magic (Ḍjāḥīz, *ibid.* ii. 50, 4 *et seq.*); on the other hand many of them are said to grant the possibility of the metamorphosis of men into animals (*maskh*) on rationalistic grounds, (*ibid.* iv. 24, 5 *et seq.*). As do the Mutakallimūn generally, the Jewish Arabic theologian Saʿadyah (died 942) also repeatedly combats the *dahrīya*; first in the introduction to his commentary on the *Sēfer Feṣirah* (ed. Lambert, Paris 1891), afterwards in the first book of his *Kitāb al-amānāt wa 'l-ʿitīkādāt* (ed. Landauer, Leiden 1880, p. 63—65) in connection with his refutation of those who deny the origin of the world within time, and in the latter place he devotes particular attention to contradicting their limitation of the perceptible to that which is perceptible by the senses. In his translation of Job, he refers characteristically xxii, 15 to the *Dahrīya* and trans-

lates the *ḍrach* 'ḍlām of the text by *madhāhib al-dahriyina*; cf. also several passages in his commentary on Proverbs (B. Heller, in *Revue des Etudes Juives*, xxxvii. 229).

The origin of the *Dahriya* is traced to the Greek schools of philosophy; they are distinguished by *Ghazālī* (*al-Munkidh min al-qalāl*, Cairo, 1309, complete vol., No. 8) from the *ṭabī'iyūn* (φυσικοί) who while granting the existence of a creating and controlling Deity, deny the substantiality of the soul and in consequence its immortality, and from the *ilāhiyūn* (θεολόγοι, Socrates, Plato, Aristotle). — With the penetration of European natural science among oriental scholars, Darwinism, Materialism etc. have made great advances among them (translation of Büchner's *Kraft und Stoff* into Arabic by *Shibli Shumail al-Lubnānī*, Alexandria 1884, and the pamphlet "*al-Hakika*", by the latter w.d.). A literature combatting these tendencies has also been produced of which may be mentioned the anti-Darwinian writings of *Ibrāhīm al-Hawrānī* of Beyrout (*Manāhid al-hukamā, ai ibṭāl madhhab Darwin wa-uṣūl al-falāsifa al-māddiyyin*, Bairūt 1884; *al-Hakik al-yakīn*, Bairūt 1887, a reply to *Shibli*). While these writings and their reputations have been produced in Christian circles, the materialistic philosophy which has also found its way among *Muhammadans* has been combatted as *Dahriya* by the Afghan scholar and agitator *Djamāl al-Dīn al-Husainī* [q. v.] in a pamphlet, which originally appeared in Persian (Bombay 1298, lith.), was afterwards translated into Urdu (Calcutta 1883) and into Arabic (by *Muhammad 'Abduh*) and in the latter form was printed first in Beyrout (1303) and again in a new edition at Cairo (1312; 76 pp. 8°.) under the title *Risālat fī ibṭāl madhhab al-dahriyīn wa-bayān maḥāsidihiḥ wa-iṭḥāt anna-l-dīn asās al-madaniyya wal-kufr fasād al-umrān* and has been widely disseminated in *Muhammadan* circles. To this literature also belongs *al-Durra al-saniyya fi-l-radd 'alā-l-māddiyya wa-iṭḥāt al-nawāmis al-shar'iyya bi 'l-adillat al-aḥliyya* by 'Abdallāh 'Alā al-dīn al-Baghḍādī al-Dihlawī (Cairo 1313; 192 pp. 8°.). It is clear then that in this connection *Māddiyya* (materialists) and *Dahriya* are used as synonymous. Philologists allow that the latter word may also be pronounced *duhriya* according to a vowel change common in *nishās* (*Sibawaihi*, ed. Derenbourg, ii. 64, 19-21).

Bibliography: *Rasā'il Ikhwān al-ṣafā* (Bombay 1306), iii. 39; *Djāhiz* l. c.; *Sa'adyah* ll. cc.; *Shahrestānī* l. c.; *Dictionary of the Technical Terms* etc. (*Bibl. Ind.*) s. v., p. 480; *Ed. Pococke, Notae miscellaneae philolog. Bibl.*, p. 251 (*Lips.* 1705, p. 239); cf. *W. L. Schrammaier, Über den Fatalismus der vorislamischen Araber* (Bonn 1881), p. 12-22; *M. Horten, Die philosophischen Systeme der spekulativen Theologen im Islam* (Bonn 1912), Index s. v. *Dahrīten*.

(I. GOLDZIHNER.)

DAHSHŪR, a place in the Egyptian province of *Djīza* (district of al-'Ayāt) on the west bank of the Nile southwest of Cairo. *Dahshūr* has been famed since ancient times for its pyramids, the building of which is ascribed by the Arab geographers to mythical kings (like *Kaṭfurim* and *Shadath* b. 'Adhim). *Abū Ṣāliḥ* mentions a Christian monastery and a church of Moses there; the latter was afterwards turned into a mosque while the monastery was over-whelmed by the Nile. Before

the making of the railway, the place was one of the stations for caravans going from the Faiyūm to Cairo. 'Alī Mubārak mentions *Dahshūr* among other places as being visited by pilgrims who visit the tombs there of the heroes of the faith who had fallen in the battles with the Byzantines; in honour of these a *mōlid* is celebrated annually.

Bibliography: *Yākūt, Mu'djam* II, 633; *Abū Ṣāliḥ* (ed. Evetts), fol. 53b; *Maḥrizī, Khitāt*, I, 113; 'Alī Bāshā Mubārak, *Khitāt djadida*, XI, 67 et seq.; *Boinet Bey, Dictionnaire Géographique de l'Égypte*; *Baedeker, Ägypten*®, p. 155. (E. GRAEFE.)

DĀ'Ī. This title means "missionary", literally, "he who calls", he who summons to the true faith. It is frequently found in the history of the *Ismā'īlis*, the *Ḥaramtians* and the *Druzes*.

The *Dā'īs* are fifth in the scale of dignitaries in the *Ismā'īli* sect; beside them are the *Hudūdja* (proof) or *Naḥib* whose duty it is to spread their doctrines. The five ranks in the sect correspond to five metaphysical principles: that of the *dā'ī* corresponds to time and that of the *Hudūdja* to space.

Among the *Druzes*, according to the system of *Ḥamza*, the *dā'īs* are not included among the five superior ministers; nor are they, like them, incarnations or representations of spiritual principles. They are at the head of the lower ministers and have the *Ma'dhūn* and *Mukassir* below them to aid them in their missions; they hold their powers from the fifth minister, called the *tālī*. The *dā'īs* are sometimes surnamed *al-djidd* ("the application") because they have zealously studied the true doctrine or also *dā'ī 'l-idjāl* (missionaries of glorification") because it is believed that the Antichrist will also have missionaries who will be called "missionaries of the blind *Daḥjdjal*".

Moḥtanā (the Servant) who exercised supreme authority over the *Druzes* after the retirement of *Ḥamza*, recommended that twelve *dā'īs* and six *ma'dhūn* should be appointed as soon as possible to each diocese. The heads of missions receive from the masters of the sect the letters destined to be read to the faithful.

The name *dā'ī* is also used to designate persons of different rank, one of whom is subordinate to the other. We find the title *Grand Dā'ī* or *Dā'ī* of *dā'īs* in the histories of the *Ḥaramtians* and *Fatimids*. When 'Ubaid Allāh, after being proclaimed *Mahdī*, came to *Raḥkāda*" in 297 A. H., a certain *Sharif*, surrounded by *dā'īs*, held a public assembly; he thus acted as *Grand Dā'ī*.

We learn from *Maḥrizī* and *Nuwairī* how these missionaries went about their work. They spoke to people in a manner suitable to their mental attitude and degree of education, tried to awaken doubts about their religion in their minds, taught them that one should judge by reason rather than by traditions, explained the systems of ancient philosophy and ended by representing the rites of religion as mere symbols. If the listener accepted these premisses, he was asked to become utterly subservient to the *Imām* and was then initiated. Among the *Ismā'īlis*, the greater part of the *dā'īs* themselves were not completely initiated; the ceremony of initiation had at first seven steps and afterwards nine. Many missionaries stopped at the sixth.

One must be careful not to think of these missionaries as purely religious; they accompanied

expeditions and many of them have been military leaders of considerable eminence.

The most celebrated *dā'ī* are: 'Abdān and Hamdān Qarmat, Ismā'īlī missionaries who founded the Qarmatian sect; Hamdān was the first Grand Dā'ī of the 'Irāk; — Zikrwaḥ, Dā'ī of the Western 'Irāk; he was able, thanks to the missionaries he had with him, to collect a force powerful enough to ravage the frontier towns of Syria and the 'Irāk; he was finally defeated and slain in 294; — Abū Sa'īd al-Djannābī, who defeated the troops of the Caliph Mu'taḍid near Baṣra, conquered all the towns of Baḥrain, and brought the caliphate within an ace of its fall, and died in 300 A. H.; — Abū 'Abd Allāh, who, beginning as a missionary of the lowest rank, succeeded by his real and military genius in putting himself at the head of the powerful tribe of the Katāma and conquered all North Africa on behalf of 'Ubaid Allāh; he had the latter recognised as Mahdī and thus founded the Fātimid dynasty in 296 A. H.; 'Ubaid Allāh, jealous of him, put him to death in the year after his accession (298 A. H.); — DARAZĪ (see separate article).

Bibliography: Stanislas Guyard, *Fragments relatifs à la doctrine des Ismaélis*, p. 12—14; de Sacy, *Exposé de la religion des Druzes*, II, 15 *et seq.*, 390 *et seq.*; I. Introd., p. CXVII; de Goeje, *Mémoire sur les Carmathes du Bahreïn et les Fātimides*; Müller, *Islam*, I, 589 *et seq.* (B. CARRA DE VAUX.)

DAIBUL (DEWAL), a commercial town and seaport in Sind, mentioned even in Sāsānian history; the Arabs on the occasion of the first Arab expedition (154) to India won a victory at Daibul and it was finally conquered by Muḥammad b. al-Kāsim in 934. The Arab geographers, some of whom had personal acquaintance with Daibul, describe its situation (not far from the mouth of the Mihrān) and emphasise its importance as a commercial harbour; in Muḥaddasī's time the merchants spoke Sindī and Arabic. Yāqūt gives the names of traditionists who belonged to Daibul and it is mentioned by the Persian historians of India down to the time of Awrangzēb. It is mentioned by European travellers also as late as the xviiith century. In spite of all the notices in geographical and other works it is not easy to locate the exact site of Daibul as the Indus has considerably changed its course; the old name may also have been transferred to other places in later times. The identifications with Karācī, Tatta and Lāhori Bandar cannot be maintained; Haig believes he has identified Daibul in the ruins of Kakar Bukera on the right bank of the Baghār Canal.

Bibliography: Balādhori (ed. de Goeje), p. 432, 435—438, 443; *Bibl. Geogr. Arab.*, s. Index; Yā'qūbī, *Tārīkh*, ii. 330, 331, 345, 346, 448; Ṭabarī, i. 868, Nöldeke's translation p. 108; Mas'ūdi, *Murūdj* (ed. Paris), i. 207, 378; al-Birūnī, *Tahkīk al-Hind*, p. 102; Ibn al-Athīr, *Tārīkh* (Bulāḳ), iv. 257, 258; Gawālīkī, *Mu'arrab*, p. 67; Yāqūt, ii. 638; *Marāṣid al-iṭṭilā'*, i. 421; *Ṭabaḳāt-i Nāsiri* (Raverty), i. 294, 295 note, 452 note 2; *Ā'in-i Akbarī* (Jarrett), ii. 337; Elliot, *History of India*, s. Index; Raverty in *Journ. As. Soc. of Bengal*, Vol. xli. pl. i. (1892), p. 206 *et seq.* and 317, note 315; Haig, *The Indus Delta Country* (London 1894), p. 42 *et seq.* (J. HOROVITZ.)

DĀ'IF (A.) weak, frail or unsound. In *Qur'ān* iv. 32. "Man was created weak", the word is held to mean "swayed by desires". The dual *al-da'ifān* (the two weak ones) refers to the woman and the slave. It denotes weakness of mind, poverty of intelligence (*fiṣṭa*) and also physical blindness. As an epithet of defective poetry it refers to the misuse of the letters ا, و, ي as Rawī.

In the science of Tradition it is applied to such traditions as are considered of feeble authority [s. ḤADITH]. (A. S. FULTON.)

DAILAM (in Ptolemy *Δαλυμαίος*), the mountainous part of Gilān, which is inhabited by a tribe of the same name (the *Δαλυμαίοι* of Polybius); it is bounded on the north by Gilān proper, in the east by Ṭabaristān or Māzandarān, in the west by Ādharbaidjān and the land of al-Rān, in the south by the districts of Kaṣwīn and Ṭarm and in part by Rai. The kings of the land belonged to the Djastān family and resided in Ṭarm. The Dailamites were heathen and therefore exposed to slave-hunters, till they elected the 'Alid al-Ḥasan b. Zaid as their suzerain (in 250 = 864; Ibn al-Athīr, vii. 85; Mas'ūdi, *Murūdj*, vii. 342). Another 'Alid, al-Ḥasan b. 'Alī Otrūsh (the deaf) converted a section of them to Islām (301 = 913; Mas'ūdi, *Murūdj*, viii. 279; ix. 5). The Dailamites rendered assistance to Mardawīdī [q. v.]. They supplied numerous mercenaries to the armies of the 'Abbāsīd Caliphs; led by Aḥmad b. Buwaḥī they deposed the Caliph Mustakfī (334 = 946; Mas'ūdi, *Murūdj*, viii. 410). Khorzād, who was entrusted by Khusraw I. with the task of conquering Yemen with the rank of Wahriz, had been *Murzbān* of Dailam (Mas'ūdi, *Tanbih*, transl. by Carra de Vaux, p. 345).

Bibliography: Ibn Ḥawḳal, p. 267; Mehren, *Manuel de la Cosmographie du Moyen Age*, p. 368; J. Marquart, *Erānsāhr*, p. 126; G. Le Strange, *The Lands of the Eastern Caliphate*, p. 173 *et seq.*; Ibn Isfandiyyār, *History of Ṭabaristān*, transl. Browne, p. 164 *et passim*. (CL. HUART.)

DAIR, a Christian convent or monastery; also the cloister or cell of a monk. Hence *ra's al-dair* (lit. the head of the convent) is applied to one who is chief among his companions. This expression and the word *dair* itself is Syriac. (A. S. FULTON.)

DAIR AL-ĀḲŪL, a town in Babylonia, 17 parasangs (= c. 64 miles) south east of Baghdād. In the Arab middle ages the town which had grown up around a Christian monastery was the capital of the district (*ṭassūdī*) of Central Nahrawān and in Muḥaddasī's time (c. 375 = 985) was regarded as the most important place on the Tigris between Baghdād and Baṣra. When Yāqūt wrote (beginning of the viith = xiiith century) the period of Dair al-ĀḳŪl's prosperity was already past, for which the alterations that had taken place in the course of the Tigris must have been largely to blame; for while the older Arab geographers locate the town close to the west bank of the Tigris, Yāqūt finds it on the east side of the river, one Arab mile (2000 yards) from it. Dair al-ĀḳŪl ultimately became utterly deserted; its site may however be readily identified at the present day by ruins 3000 feet in diameter, called al-Dair, which lie among the swamps on the high east bank of the Tigris.

The name Dair al-Ākūl can hardly be explained, as has been done, from the Arabic as "monastery of the camel-thorn" (Arabic *ʾakūl*, popularly *ʾadūl*) but must certainly like so many other pre-Muhammadan place-names in the ʾIrāk be of Aramaic origin. The Arabic *al-ākūl* reproduces the Aram. *ʾākolā* = "bend"; therefore the name means the "monastery at the bend of the river"; and refers to a settlement which was founded at a place where the Euphrates takes a decided turn. In any case *ʾĀkolā* exists elsewhere as a place-name in Babylonia, as the name of a suburb of the Arab town of Kūfa (this word itself seems to be merely a translation of the Aramaic); that this name was given on account of a well marked bend in the Euphrates there, is expressly stated in Syriac sources. Cf. on this point, Nöldeke in the *Sitz. Ber. der Wien. Akad. d. Wissensch.*, Vol. 128, Abh. ix, p. 43. Al-Zawraʾ "the winding", an epithet given to Baghdād is perhaps to be similarly explained (see above p. 563).

Dair al-Ākūl is famous in history for the decisive battle fought there in 262 = 876 between Yaʿkūb b. Laith al-Ṣaffār and the army of the Caliph al-Muʿtamid, led by the able general Muwaffak, in which the rebellious governor suffered his first serious defeat and the great danger which threatened the Caliphate was averted. On this battle cf. Tabari, iii. 1893; Masʿūdi, *Murūdj al-Dhahab* (ed. Paris), viii. 41 *et seq.*; Weil, *Gesch. der Chalif.*, ii. 441; Müller, *Der Islam im Morgen- und Abendlande*, i. 583; Nöldeke, *Sketches from Eastern History* (1892), p. 195 *et seq.*

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DAIR AL-DJAMĀDJIM, a Christian monastery in Babylonia, 7 parasangs (c. 28 miles) from Kūfa, according to Yāḳūt, on the edge of the desert on the road to Baṣra. Near it was another monastery, called Dair al-Ḳurra, which may be identified with the al-Ḳurra in Ḳādisiya (cf. Yāḳūt, ii. 685; iv. 76). The distance between Ḳādisiya and Kūfa was 5 parasangs (20 miles); cf. H. Wagner in the *Nachr. der Götting. Gesellsch. der Wissensch.*, 1902, p. 257 *et seq.* From a story in the *Kitāb al-Aghānī* it may be deduced that Dair al-Djamādjim was near the bank of the Euphrates and apparently on its west side. According to these data, the site of this monastery should be sought for south of Kūfa (the ruins of which are 6—8 miles east of Maṣḥad ʿAlī = Nadjaf) somewhere in the southeastern part of the modern Baḥr al-Nadjaḥ, a swampy lake which has arisen on the west bank of the former channel of the Euphrates.

Dair al-Djamādjim means "monastery of the skulls". There are various stories in the Arab authors of the origin of this name. All are agreed that the name originated in skulls of men slain in a battle there, buried or piled up; but as to the actual event, which is placed in pre-Muhammadan times, and those who took part in it,

opinions differ. Sometimes it is said that the skulls in question belonged to members of the Banū Tamīm, who met their death here in a tribal feud; sometimes they are said to have belonged to Persians slain by the Iyād. A third tradition says that it was the Iyād and Ḳuḍāʾa who were concerned; their bodies covered the field in an encounter between the two tribes and were buried in the monastery. Whether the name really owes its origin to some such incident, may be doubted. It may more probably be derived from the skulls of martyrs and saints buried and revered in the monastery. In any case the analogous name *al-Djumdjuma* = "the skull", which is borne at the present day by a village at the south end of the ruins of Babylon, should be compared. There are two different views on the origin of this latter name; cf. on the one hand, J. Cl. Rich, *Collected Memoirs* (1839), p. 61; on the other Meissner in the *Archiv für Religionswissenschaft*, v. 232, and in the *Mitteil. des Seminars für Orient. Sprach.* (Berlin), iv. (1901), Abteil. ii. p. 137, 4.

In Muhammadan history the "monastery of the skulls" is memorable for the battles fought in its neighbourhood in 82 (701) between al-Ḥajdjadī, the governor of ʿAbd al-Malik, and the rebel ʿAbd al-Rahmān b. Muḥammad b. al-Ashʿath [q. v., p. 56]. The former had his headquarters at the above-mentioned monastery of Dair Ḳurra, while ʿAbd al-Rahmān occupied a strong position at Dair al-Djamādjim. The opposing armies skirmished with one another for more than three months. Although ʿAbd al-Rahmān's force was raised to over 100,000 by the addition of the troops from ʾIrāk, he had finally to quit the field, when the last, decisive battle was won for Ḥajdjadī's Syrian troops by a powerful cavalry charge by Sufyān.

Bibliography: Ibn al-Fakih (ed. de Goeje), p. 135, 182; Bakrī, *Muʿdjam* (ed. Wüstenfeld), i. 364; Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), ii. 652; *Marāṣid al-Iṭṭilāʾ* (ed. Juynboll, *Lugdun. Batav.*, 1850 *et seq.*), i. 427; v. 540; Balādhori, *Kitāb al-Futūḥ* (ed. de Goeje), p. 283; Masʿūdi, *Murūdj al-Dhahab* (ed. Paris), v. 304—310, 348, 355, 358; Farazdaq, *Dirwān* (ed. Boucher), p. 210 or 631 (transl.); *Kitāb al-Aghānī* (Guidi, tabl. alphab.), p. 752; Th. Nöldeke in Benfey's *Orient und Occident*, i. (Göttingen, 1862), p. 692 or p. 705 (extract from the *Kitāb al-Aghānī*); Weil, *Gesch. der Chalifen*, i. 454—457; A. Müller, *Der Islam im Morgen- und Abendlande*, i. 391; Wellhausen, *Das Arabische Reich und sein Sturz* (1902), p. 147—149. (M. STRECK.)

DAIR AL-DJĀTHALĪK (= monastery of the Catholic), a Christian monastery in Babylonia, at some distance from the west bank of the Tigris, in the area watered by the canal of al-Dudjail which flows off from the latter south of Sāmarrā and runs parallel with it. The old building was built on a piece of high ground near al-Maskin, the capital of a district (*fassūdī*) in the province of Astān al-Ālī. Maskin is to be located about 9—10 parasangs (= c. 36—40 miles); its site is perhaps marked by the present ruins of Abū Ṣakhr.

Dair al-Djāthalīk owes its fame in Arab history to the decisive battle fought in its immediate neighbourhood in 72 = 691, in which the Caliph ʿAbd al-Malik defeated Muṣʿab b. al-Zubair, the

Trāk governor of the Anti-Caliph 'Abd Allāh b. al-Zubair. Muṣ'ab, on whose side the poet Ibn Kaïs al-Ruḳaiyāt fought, was slain after a desperate resistance, after being deserted by the majority of his followers. A chapel (*maṣḥad*) was built on the spot where he was buried, which soon became an object of pilgrimage. The name "monastery of the Catholic" points to the fact that the head of the Nestorians stayed here at times. There was a monastery of the same name in Baghdād; cf. Streck, *op. cit.*, i. 167; Le Strange, *Baghdād*, p. 210.

Bibliography: Yāḳūt, *Muḍjam* (ed. Wüstenfeld), ii. 251, 650; *Marāṣid al-Iṭīlā'* (ed. Juynboll, Lugdun. Batav. 1850 *et seq.*), i. 426; v. 539; Tabarī, ii. 2, p. 809; Maṣ'ūdī, *Murūdj al-Dhahab* (ed. Paris), v. 246—253; *Diwān* of Ibn Kaïs al-Ruḳaiyāt (ed. Rhodokanakis), N^o. xxviii. and App. N^o. x = *Sitz.-Ber. der Wien. Akad.*, vol. 144, Abh. x. p. 3, 15, 287, 300; *Kitāb al-Aghānī* (Guidi, tabl. alphab.), p. 629, 752; Streck, *Babylonien nach den Arab. Geographien*, ii. 236 u. xv. (Nachtr.); Weil, *Gesch. der Chalifen*, i. 406—410; A. Müller, *Der Islam im Morgen- und Abendlande*, i. 385; Wellhausen, *Das Arab. Reich und sein Sturz* (1902), p. 120—123. (M. STRECK.)

DAIR MURRĀN, a place the site of which cannot be identified with certainty; at the present day the name is unknown in Damascus. From the 7th century A. H. onwards the Arab writers are ignorant of its exact site. Some of them have wrongly tried to locate it at Dummar, at the entrance to the Baradā valley. Dair Murrān belonged to the Ghūta in the district around Damascus; it was built not far from and in sight of (*zāhir*) the capital, on an elevated piece of ground among vineyards and luxurious gardens near the foot of the Djabal Kāsiyūn. At a short distance from it was the 'Aḳaba or Pass of Dair Murrān. In poems written after the Umayyad period, the place is frequently mentioned, along with certain villages, all in the immediate neighbourhood of Damascus. Dair Murrān was "opposite Bāb al-Farādis", i. e. in order to get there one had to pass through this gate. During the rising against the Umayyad Walid II, we find the inhabitants of Dair Murrān entering Damascus by this gate. These data point to Dair Murrān having been in the northeast of Damascus, not far from where the Baradā enters the Ghūta at the western end of the present large quarter of Ṣālihiya.

As the name shows, Dair Murrān possessed a monastery, adorned with mosaics and precious marbles, and occupied by a large number of monks. At the conquest the monastery was not interfered with. The country residence of the Umayyads at Dair Murrān is frequently celebrated in their poems, particularly by Yazīd I; he spent a while there shortly before his departure for the siege of Constantinople. Dair Murrān must have belonged to the estates of the Ghūta on behalf of which this caliph dug or enlarged the canal derived from the Baradā, called the *Nahr Yazīd*. Walid I died there. Walid II chose Dair Murrān as his country residence. The Caliph Hārūn al-Raṣhīd used to go there to drink wine and hear the adventures of the Umayyads related to him. After the 10th century the name only survives in the *Kaṣidas* of the poets of Damascus as that of a place of no historical importance, if indeed it still existed at all.

Bibliography: Ibn Shaddād (Leiden Ms.), p. 127, 129; Bakrī, *Muḍjam* (ed. Wüstenfeld), p. 362; Yāḳūt, *Muḍjam* (ed. Wüstenfeld), i. 865; ii. 896 *et seq.*; iv. 480, 604; Idrisi (ed. Gildemeister), p. 14; Tabarī, *Annales* (ed. de Goeje), ii. 1270; *Aghānī*, vi. 112, 145; *Journ. Asiat.*, 1896, i. 381 *et seq.*; H. Iammens, *Etudes sur le Règne du Calife Omayyade Mo'awia I*, p. 378 *et seq.*; *Marāṣid al-Iṭīlā'* (ed. Juynboll), i. 440. (H. LAMMENS.)

AL-DAKAHLIYA, also pronounced Daḳheliye at the present day, is an Egyptian province of the Eastern Delta. It is called after the town of Daḳahla; Amélineau (*Géographie de l'Egypte*) traces this name to the Coptic Tkhehli. Abū Ṣāliḥ counted the Daḳahliya as one of the provinces of Egypt, and estimates its revenue at 53,761 dinārs; on the other hand Yāḳūt calls it a district (*kūra*). In the time of Nāṣir b. Ḳalā'un it seems to have formed with Murtāhiya the province of Ushmūm Ṭannāḥ. At the present day the Daḳahliya province has, according to Boinet Bey, 9 districts and about 736,000 inhabitants. Its chief town is Manṣūra.

Bibliography: Yāḳūt, *Muḍjam*, ii. 581; Abū Ṣāliḥ, (ed. Evetts), fol. 76; Maḳrīzī, *Khitaṭ*, i. 72 *et seq.*; Ḳalkashandī (transl. Wüstenfeld), p. 97; Ibn Duḳmāk, *Kitāb al-Intiṣār*, v. 43; Amélineau, *Géographie de l'Egypte*, p. 509 *et seq.*; Boinet Bey, *Dictionnaire Géographique de l'Egypte*; Baedeker, *Egypt* 6, p. 160. (E. GRAEFE.)

DAKHAN (DECCAN), derived from the Sanskrit word *dakṣhina*, 'the south'. As applied to India it means, etymologically, the whole of the southern part of the country, but convention has restricted its application to the tract bounded on the north by the Vindhya mountains and the Godāvari, the natural boundaries between northern and southern India, on the east and west by the sea, and on the south by the river Krishna, the country to the south of that river being known as the Peninsula. The Dakhan consists of several natural and ethnographical divisions. The narrow strip of country between the western Ghāts and the Indian Ocean is known as the Konkan, and the country above the Ghāts as Mahārāshtra, the home of the peoples speaking Marāṭhī. Eastward of Mahārāshtra and extending to the Bay of Bengal, lies Telingāna, the land of the Telingas, a Dravidian race. On the north of the Dakhan lies Gondwāna, the country of the Gonds, a forest tribe of Dravidian origin, and the northeastern and southwestern angles of the tract are occupied by the races speaking Ūriya and Kanarese.

According to Hindu legend the greater part of the Dakhan was ruled in prehistoric times by a king who had his capital at Vidarbha, probably the modern Bidar. In historical times the country has been ruled by the Mauryas of northern India, in whose empire it was included, and, on the decline of their power, by a number of local dynasties, the Āndhras, Śakas, Pahlavas, Yavanas, Rāshtrakūtas, Vākātakas, Ālukyas, Yādavas, and Kākatīyas.

The Muslims first appeared in the Dakhan in A. D. 1294 when 'Alā' al-Dīn, nephew and son-in-law of Firūz Khaldjī of Dihli led a raid into the kingdom of Devagiri, and compelled Rāma-ṇandra, the rājā, to agree to pay tribute to Dihli. The two principal southern kingdoms at this

time were Devagiri or Mahārāshtra, governed by the Yādavas, and Warangal or Telingāna, governed by the Kakatiyas. The former were finally overthrown in 1318, and their kingdom annexed to Dihli. The Muḥammadan conquests in the south were greatly extended by Muḥammad b. Tagh-lak, but in 1347 his officers in the Dakhan, goaded to desperation by his tyranny, rebelled, and under Ḥasan Khān who, under the title of 'Alā' al-Dīn Bahman Shāh, founded the Bahmani dynasty, established the independence of the Dakhan. The kingdom of Telingāna was finally subdued by Aḥmad I of this dynasty in 1424-1425. In 1490 the weakness of Bahman Shāh's descendants led to the disruption of their kingdom and between this year and 1525 the Dakhan was divided into the independent kingdoms of Bidjāpur, Aḥmadnagar, Golkonda, Berār, and Bidar, under the 'Adil Shāhī, Nizām Shāhī, Kuṭb Shāhī, 'Imād Shāhī, and Barid Shāhī dynasties, founded by the provincial governors under the later Bahmani kings. Berār was subsequently absorbed by Aḥmadnagar and Bidar by Bidjāpur, and in the reign of the Emperor Akbar the Dakhan was invaded by the imperial troops and Berār was annexed, but the further advance of the Mughals was long stayed by the ability and energy of Malik 'Ambar the African, who was nominally the minister of the later representatives of the Nizām Shāhī dynasty, and it was not until after his death that the dynasty was overthrown and the kingdom annexed by Shāhjdjahan's officers in 1633. The remaining kingdoms of Bidjāpur and Golkonda contrived, by intrigues with the Marāṭhas and by bribing the corrupt imperial officers in the Dakhan, to maintain a precarious existence for another half century. Awrangzib captured Bidjāpur in 1686 and Golkonda in 1687, and the whole of the Dakhan was incorporated in the Mughal empire, but the authority of the imperial officers was set at naught by the rising power of the Marāṭhas, who established their independence in the western Dakhan and overran and levied blackmail in the Mughal dominions. In 1723 Kiliḍj Khān Nizām al-Mulk, who had been appointed viceroy of the Dakhan, defeated at Shākarkhelḍa in Berār Mubāriz Khān, who had been appointed by the two Saiyids then dominant at the court of Dihli to supersede him, and established the virtual independence of his family in the Dakhan. In the eighteenth and the early part of the nineteenth centuries the eastern and western districts of the Dakhan passed into the hands of the British, as a result of their wars and treaties with the French and the Marāṭhas, and in 1903 Berār, the northernmost province of the Nizām's dominions, was leased in perpetuity to the Government of India, but the Nizām of Ḥaidarābād still governs the greater part of the Dakhan.

Bibliography: T. W. Haig, *Historic Landmarks of the Deccan.* (T. W. HAIG.)
DAKHANI, also spelt DECCANI, DEKHANI or DEKKANI, the form of Hindustani spoken by the Muḥammadan inhabitants of the Dakhan, or Southern India, more especially of the Ḥaidarābād State. The language is that of Western Hindi, with an admixture of Persian and Arabic words phrases and grammatical forms, introduced into it by the Mughal conquerors, who formed a large accession to the Hindu population of this part of India. The structure of sentences also differs

from that of the modern and more polished style of Hindustani as spoken in Upper India. Thus we find the Persian termination *ān* to express the plural numbers of Hindi names, whether denoting persons or things, as *lokān* 'people', *ānkhān* 'eyes'. The use of the Agent case (*ne*), and the construction of the transitive verb — peculiarly characteristic of the polished style — is, as a rule, not observed in Dakhani.

Dakhani Hindustani was the language in which Urdu literature took its rise in the beginning of the 17th century, A. D. The early poets of the Dakhan were of the Shī'a creed, and their works — written in the Persian character — consisted chiefly of versions of popular Persian or Arabic theological treatises, stories of Muḥammad, the Caliphs and saints, and adaptations or translations of popular romances or legendary stories. The earliest extant compositions of Dakhani poets are the *Kiṣṣa-i Saif al-Mulūk*, and a translation of Muḥammad Kādirī's Persian abridged version of the *Tuṭināma*, or "Tales of a Parrot". These two works were written by Ghawwāthī, a poet at the court of 'Abd Allāh Kuṭb Shāh, Sultan of Golkonda in Ḥaidarābād. The first is dated A. H. 1027 (A. D. 1618), the other A. H. 1049 (A. D. 1639). During the reign of the same ruler Ibn Nishāfi wrote, in A. H. 1066 (A. D. 1655-56), a romance called *Phulbun*, translated from the Persian *Bisātin*; and Nuṣratī, the court poet of Bidjāpur, wrote the romance of Prince Manohar and Madhumālātī, entitled *Gulshan-i 'ishk* (A. H. 1068 = A. D. 1657-1658), and 'Alināma, a eulogy of his sovereign 'Alī 'Adil Shāh II (A. H. 1071 = A. D. 1660-61). Several other minor Dakhani poets, viz: 'Adjiz, Sewak, 'Aziz, Ghulām 'Alī Khān Latīf of Hyderabad, and others flourished about the same time.

Shāh Walī of Aḥmadabad in Guḍjarat, the most distinguished poet of the Dakhan, flourished in the time of the emperor 'Ālamgir I, in the beginning of the 18th century. He enjoys the distinction of being the first to compose an Urdu Dīwān in accordance with the Persian system of prosody, which form of poetical composition was universally adopted by the poets of Lucknow, Dihli and other principal cities of the Mughal kingdom.

(J. F. BLUMHARDT.)

AL-DĀKHIL, an epithet of 'Abd al-Raḥmān I of Cordova [q. v., p. 53].

DAKHIL, is a metrical term applied to a vocalised consonant preceded by an *alif* (here called *alif al-ta'sis*) and followed by a *rawī* or rhyming consonant (vocalised or quiescent). Thus, for example, in a verse which ends with *mushārīku*, *mushāraku* or *tashāruku*, the Alif (ā) is the *alif al-ta'sis* the Rā the *dakhil* and the Kāf (k) the *rawī*.

(MOH. BEN CHENEBO.)

DĀKHLA, is one of the southern groups of oases in the Lybian Desert [cf. the article BAḤRIYE, p. 586]. The oasis of Farāfra, four days' journey to the north, is also sometimes included in it. The Dākhla at the present day forms part of the province of Asyūt; the most important place in it is Mūt with about 1300 inhabitants. Little is definitely known about the history of the oasis; the accounts we find are mostly fantastic tales of mythical rulers and all sorts of marvels. Thus the lake is located there into which all birds which fly over it irresistibly fall; we are also told that whoever approached the gates of the town guarded by four idols of copper, fell at

once into a deep sleep from which he could only be awakened by being breathed upon by the inhabitants. According to Ibn Waṣīf Shāh, Mūsā b. Nuṣair unsuccessfully attacked for seven days a fortified town, which had been built in ancient times to afford protection against the Deluge. While al-Bakrī speaks of the great fertility and large population of the oasis, which was apparently at one end of a road to Ghāna which has been engulfed by the desert since the xth century, Idrīsī a few generations later describes its dreary desolation. There can be no doubt that much flourishing land has been covered by sand as occasional allusions show. Makrīzī points out, *inter alia*, that the feuds which arose through the intermingling of the original population with Berbers were considered the cause of its decline. Al-Ḳaṣr and al-Ḳalamūn are the towns most frequently mentioned. The oasis now comprises 12 villages and has about 17,000 inhabitants.

Bibliography: Ya'qūbī (ed. de Goeje), p. 332; Bakrī, *Description de l'Afrique* (transl. by de Slane), p. 38 *et seq.*; Yāqūt, *Mu'djam*, iv. 873; Idrīsī (ed. Dozy et de Goeje), p. 43; Makrīzī, *Khīṭaṭ*, i. 234 *et seq.*; Ḳalkaṣhāndī (transl. by Wüstenfeld), p. 102; Ibn Duḳmāk, *Kitāb al-Intiṣār*, v. 11 *et seq.*; 'Alī Bāshā Muḃārak, *Khīṭaṭ Djādīda*, xvii. 29 *et seq.*; Amélineau, *Géographie de l'Égypte*; Boinet Bey, *Dictionnaire Géographique de l'Égypte*; Baedeker, *Égypte*, p. li. *et seq.*; J. Marquart, *Benin*, p. cx. *et seq.* (E. GRAEFE.)

DAḲĪḲĪ, ABŪ MANSŪR MUḤAMMAD B. AḤMAD, a Persian poet belonging to Ṭūs. He began an epic in the *mutaḳārib* metre for the Sāmānid ruler Nūh II b. Mānsūr and had completed 1000 couplets (covering the reign of Gushtasp and the preaching of Zoroaster), when he was murdered by a Turkish slave, his favourite, in 341 (952). These 1000 couplets were incorporated by Firdawsī in his *Shāhnāmāh* (ed. Turner Macan, iii. 1065—1103; ed. Vullers, iii. 1495—1553). He also wrote lyrical poems of which a few fragments have been preserved by 'Awfī (ed. Browne, ii. p. 11—13). It has been supposed from a verse in one of his poems that he was a Mazdean; but it is more probable that what he really admired in Zoroastrianism was the liberty to drink wine.

Bibliography: Riḍā-Ḳulī-Khān, *Madjma' al-Fusḥā*, i. 214; Ethé, *Rūdagī's Vorläufer und Zeitgenossen*, p. 59; Nöldeke, *Das Iranische Nationalepos*, p. 18; Horn, *Gesch. der Pers. Litter.*, p. 81; Edw. G. Browne, *A Literary History of Persia*, i. 123, 459. (CL. HUART.)

DAKKA, a village in Nubia on the west bank of the Nile opposite the mouth of the Wādī al-'Allākī [q. v., p. 311], famous for its gold mines. It was probably to its situation here that the ancient Per-selket, called by the Greeks Pselchis, owed its importance; ruins of temples of the Hellenistic period still exist not far from Dakka. Cf. Baedeker, *Égypte*, p. 385 *et seq.*; E. A. W. Budge, *Egyptian Sudan*, i. 549; ii. 110—114, 168, 297, 329 *et seq.*

DĀL, the eighth letter of the usual Arabic Alphabet, and fourth of the Abjad (whence its numerical value = 4). It is pronounced at the present day as in Old Arabic as a voiced dental explosive. Cf. A. Schaade, *Sibawaihi's Lautlehre*, Index. (A. SCHAADÉ.)

DALLĀL (A.) "broker, commission agent". Dallāl, literally "a finger-post", is the popular Arabic word for *simsār*, *sansal*. The *Tādj al-'Arūs* says on *simsār*: "this is the man whom the people call dallāl; he points the way for goods to the buyer and for prices to the seller". The Arabic notices of the occupation of *sansal*, which is of great importance in the history of commerce, and corresponded to the Byzantine *μεσίτης*, are very scanty; as there are no systematic materials available, we can only give here a few casual notes. In the law-books, the *sansals* are cautioned against trickeries usual in trade (Ibn al-Ḥājj, *Kitāb al-Madkhal*, iii. 75). They often commend highly to the buyers goods which they know to be worth less than the price placed on them and, just as the modern dragoman still does, they made common cause with the dealer against the buyer. Their occupation, which under certain conditions was of an official character, was called *dalāla*. Al-Dallāl appears quite early in names (*Tādj al-'Arūs*). In the Fātimid period certain goods could only be sold through the intermediary of a *sansal* (Muḳadasi, ed. de Goeje, *Bibl. Geogr. Arab.*, iii. 213, 6). In the Mamlūk period a tax was laid on the 2½% commission (*uḍjrat al-dallāl*) which had been usual in Cairo from ancient times, by which the dallāl had to give up half of his profits, a tax which he naturally managed to make the public pay. This was called *nisf al-samsara* (Makrīzī, *Khīṭaṭ*, i. 89, 5). A somewhat similar arrangement existed in North Syria (cf. Sobernheim in van Berchem's *Corpus Inscriptionum Arabicarum*, ii. No. 55, and my review in *Der Islam*, i. 100). The most important transactions were made at the customs offices at the seaports. Here the *sansals* were also interpreters in commerce with the Franks. The relations of these *sansals* and the interpreters were minutely defined in the treaties of commerce (Amari, *Diplomi Arabi*, 106, 203). Heyd, *Levantehandel*, i. collects all the available information on these points. On the western Mediterranean cf. de Mas Latrie, *Traité de Paix et de Commerce* (Paris 1866), p. 189. The business of broking was then taken over by the west (cf. Schaubé, *Handelsgeschichte der romanischen Völker des Mittelmeers*, p. 761).

It is not only in commerce with foreigners but among themselves also that Orientals employ the dallāl but in this case he appears also as an independent dealer, e.g. in old clothes (*Description de l'Égypte, Etat Moderne*, xviii. 2, p. 421). The auctioneer in the secondhand market is also called dallāl, as more frequently is the small broker and commission agent. His manner of business is well described by Lane in his *Manners and Customs of the Modern Egyptians*, ii. 13. Women brokers (*dallāla*) are also found who do business with the better-class harems (Lane, *op. cit.*, i. 200, 239, 242). For other meanings of the word see Dozy, *Supplément*, s. v. (C. H. BECKER.)

AL-DALW (A.) a "water-jar"; also the name of the constellation Aquarius, cf. al-Ḳazwīnī, *Adjā'ib al-Maḥlūkāt* (ed. Wüstenfeld, i. 37).

DĀM is the name of an Indian copper coin. *Damrū* and *damrī* are diminutives applied to fractional parts of a *Dām*.

The first coinage of *dāms* was under Shēr Shāh and his successors of the Sūrī dynasty and it was continued by Akbar and his successors up to the fall of the dynasty. *Damrī* is the popular name

in N. India for a small coin at the present day. Dāms were issued in great abundance by Shēr Shāh and Akbar, and in smaller number afterwards, in fact so scarce were those of the later Mughals that they were unrepresented till lately in the principal European collections. During the past twenty years owing to the researches of C. J. Rodgers, Oliver, Burn, Wright, White King and others numerous specimens have come to light. Akbar's dāms weigh from 303 to 327 grains (= from grammes 19,8364 to 21,3896) these being the lowest and highest recorded weights. There were also according to Abū'l-Faḍl half, quarter and 1/8th dāms called respectively *adhēlā* or *nisfī*, *pāulā* or *damyā*, and *dāmī*. There was also a double dām, a specimen of which weighing 625 gr. is given by C. J. Rodgers (*Journ. of the As. Soc. of Beng.* xlix (1). Pl. xx.) On Akbar's currency the name dām does not appear, the coins being described simply as *fulūs*. The names *dāmā* and *dāmī* however are found on some of the small coins. According to Abū 'l-Faḍl 360 dāms went to the *muhār* and 40 to the rupee.

Bibliography: E. Thomas, *Chronicles of the Pathān Kings of Dehli*; Brit. Mus. Catalogues: Sultāns of Dehli and Mughal Emperors (Introduction by S. Lane-Poole, *Copper Currency*); Papers by C. J. Rodgers and others in the *Journ. of the As. Soc. of Beng.*, *Indian Antiquary* and *Numismatic Chronicle*.

(M. LONGWORTH DAMES.)

DĀMĀD, son-in-law of the Sultān. Under the early Ottoman Sultāns, princesses (*sultān*) of the royal house were occasionally given in marriage to the vassal princes of Asia Minor, for example, to the Karamānoghlu, and even to the viziers and generals of the sovereign; the case of the saint Amīr Sultān of Brusa, who married a daughter of Bāyazid I is quite unique not only for that but also for later periods. We afterwards find Grand Viziers, Kapudan Pashas, Aghas of Janisaries, Bostāndjibashis and other high officials as sons-in-law of the Sultān; the best known are: Ibrāhīm Pasha, the favourite of Sulaimān I, Rustem Pasha (husband of Mihrimāh), Sokolli Mehmed Pasha (husband of Esmākhān), Ibrāhīm Pasha (son-in-law of Mehmed III.), and Ibrāhīm Pasha under Ahmed III. etc. (cf. v. Hammer, *Gesch. d. Osm. Reiches*, x. 607 s.v. *Sultānin*). The name *dāmād* is applied to some of them by their contemporaries and in history, as is still the usual fashion (e.g. Dāmād Maḥmūd Pasha, Dāmād Ferīd Pasha etc.). The marriage ceremonies were celebrated with great splendour and are minutely described in the native annals as well as by western travellers (cf. v. Hammer, *Gesch. d. Osm. Reiches*, cf. Vol. x. Index s.v. *Hochzeit und Vermählung*); the dowry had been fixed by Sulaimān I at 100,000 ducats and the appanage brought in 1000—1500 aspers daily. (Venetian Report of 1608 in the collection by Barozzi and Berchet, p. 72; v. Hammer, *op. cit.* viii. 211); in addition a large palace was usually bestowed on the princesses. Till the time of Sulaimān I. the Dāmād were usually sent into the provinces as governors to prevent them having any personal influence on the affairs of the Sublime Porte, (Koçibey, ed. of 1303, p. 94, 97). Etiquette compelled the Dāmād to put away the wives he already had and to take no further wives (cf. the Venetian Report already quoted, p. 103 *et seq.* and v. Hammer,

op. cit., iv. 103); he became the slave of his wife and this relationship finds expression in the forms of address used between the spouses (cf. the above reports, p. 72, 104; de la Mottraye, *Voy.*, p. 338 *et seq.*; von Hammer, *Osm. Staatsverfassung*, i. 476—484 = *Gesch. d. Osm. Reiches*, viii. 211—213; C. White, *Three Years in Constantinople*, iii. 180 *et seq.*). The statement that sons born of such marriages were done away with at birth (Eton, *Survey of the Turkish Empire*, 3. ed., p. 101; v. Hammer, *Gesch. d. Osm. Reiches*, iv. 463), may be disproved (cf. Djewdet, vi. 196 *et seq.*, the Venetian Reports l.c., p. 181, 372), only in earlier times they were debarred from all public offices (Venetian Reports l.c. 181).

(J. H. MORDTMANN.)

DĀMAGHĀN, a town in Persia, the capital of Kūmis. There used to be works there for distributing among the villages the waters rising in a cavern but these were destroyed by the Afghāns in 1136 (1723-1724). It is said to occupy the site of Hecatompnylos, one of the capitals of the Parthians. It is on the boundary between 'Irāk 'Ajamī and Khorāsān and is frequently mentioned in Firdawsī's *Shāhnāmāh*.

A day's journey from it among the mountains are the ruins of the fortress of Girdakūh, which used to be a stronghold of the Ismā'īlis. In the northwest there is an important spring, called Čashma-i 'Alī, around which Fath 'Alī Shāh built waterworks in 1217 (1802) and which is an object of pilgrimage because it is believed that the mark of the shoe of the Prophet's horse may be seen on a stone over which the water falls.

Near it on the hill of Mahrūt-kār are the ruins of a fortress.

Bibliography: Ištākhrī, p. 210, 211; Ibn Hawkal, p. 271; Muḥaddasī, p. 555; Ferrier, *Voyages*, i. 133; Khanikof, *Ethnography*, p. 73, 74; Nāsir al-Dīn Shāh, *Journey in Khorāsān*, p. 71 *et seq.*, 431 *et seq.* (view, p. 430); Et. Quatremère, *Histoire des Mongols*, i. p. 278, note; Barbier de Meynard, *Dictionnaire de la Perse*, p. 223; G. Le Strange, *The Lands of the Eastern Caliphate*, p. 364 *et seq.*

(CL. HUART.)

DAMĀN "security, bail", is an agreement by which a man pledges himself to the creditor (*al-maḍmūn lahu*) to pay the debts of a third person (*al-maḍmūn 'anhu*) if the latter does not do so. The guarantor (*dāmin* or *damīn*) can only demand compensation from the debtor when he pays his debts if he becomes security for him with the latter's consent; otherwise he is considered a guarantor "for the sake of God". The latter is the case amongst others when a man becomes security for the debts of a dead Muslim. — *Damān* in the books on *Fiḥh* further means responsibility for things, the loss of or damage to which must be compensated to the creditor.

Bibliography: Besides the chapter on *Damān* in the collections of Tradition and *Fiḥh* books: Dimishḳī, *Raḥmat al-Umma fi-khtilāf al-A'imma* (Būlak, 1300), p. 81.

(TH. W. JUYNBOLL.)

DAMĀN, a Pers. word meaning 'skirt' applied to the low lands lying along the base of a mountain range, fully written *dāmān-i-kōh* 'skirt of the mountains'. This is especially used to designate a tract in the Dē. radjāt, now part of the Dēra Ismā'īl Khān District,

N. W. Frontier Province, India. The dāmān is the high plain below the mountains, and does not include the low lands of the Indus known as *maṣhīb* or *kaṭhi*. The eastern part of this raised plain formerly called *Makkatwād* is now included in the Dāmān. In the similar tract farther South (in the Dēra Ghāzī Khān Dist.) the corresponding tract is also called Dāmān occasionally, but more usually *Paṭhāq* or West. The Dāmān is a level parched-up plain with little vegetation, intensely hot in summer, very dry with scanty rainfall. Irrigation from torrents is carried on by an elaborate system of embankments which catch the flow after rain and divert it on to the fields. In a few places there is irrigation from permanent hill-streams (*kālāpāni*), the chief of which are the Takwārā near Tānk, the Gōmal (called the Lūnī where it issues into the plains) and the Vahōā. The principal towns in the Dāmān are Kulāṭi, Drāband, Čaudhwān and Tānk. The population is mainly Afghān, speaking the southern dialect of Paṣhto, with numerous communities of Djaṭs, speaking Lahndā, especially in the tract near Tānk known as the Djaṭāthar. There are also some Balōches, and the Khētrāns an aboriginal tribe assimilated by Afghāns at Vahōā. The principal Afghān tribes are the Gandāpur. Miānkhēl, Bābar, Ustarāna and Kundi. The Pawindah or nomad Afghān traders enter this tract every year in the autumn by the Gōmal Pass and spread through the Dāmān where they camp and graze their camels while their traders wander through India. When the hot weather commences they return to the highlands of Afghānistān. These traders are mainly Sulaimānkhēl and Kharōṭi.

Bibliography: [Tucker], *Settlement Report of Dēra Ismā'il Khān District* (Lahore); *Gazetteer of D. I. Khān* (Lahore 1884).

(M. LONGWORTH DAMES.)

DAMANHŪR, Coptic TIMINHŌR "city of Horus", the name of a number of places in Egypt, mostly in the Delta of which only the most important are mentioned here.

The Damanhūr al-Shahid or Damanhūr Shubrā, mentioned by Yākūt, i. 601, and placed by Ibn Dī'ān in the suburbs of Cairo, deserves special mention on account of the Christian "Festival of the Martyrs", also frequented however by Muslims, observed on the 8th Pashons, in which the Christians used to throw a wooden box containing the finger of a saint into the Nile to bring about its rise, apparently a corruption of some ancient festival of Osiris and Horus. In 702 = 1302 the festival was forbidden, but in 738 = 1338 permission was again granted until in 755 = 1354 the relic itself was burned (see *Notices et Extraits*, Vol. iv. p. vii.—xi.; Maḳrīzī, *Sultans Mamlouks*, trad. Quatremère, ii. 2, p. 213).

Muḳaddasī speaks of a Damanhūr in the Rif; as Buṣīr Banā, which gives a clue in the Coptic texts to the locality of a Damanhūr, was certainly in the Rif, we would be inclined to regard the two places as the same and further to identify them with Damanhūr Waḥshī (in Boinet Bey: Damanhūr al-Waḥsh) which the later Arab geographers locate in the province of Ḡharbiya. This is unfortunately rendered uncertain by the fact that at the present day there are two places bearing the name Damanhūr in Ḡharbiya.

The Damanhūr al-Waḥsh of the Arab authors must not be confused with the above mentioned

Damanhūr Waḥshī; the former (the ancient Her-mopolis Parva), is by far the best known of the places of this name. According to the later division into provinces which still exists, it was the capital of the province of Buḥaira [q. v., p. 772], was fortified in 792 (1392) by Barkūk, and lay on the western road, the so-called *Tariḳ al-Ḥādīr* (see Quatremère in Maḳrīzī, *Sultans Mamlouks*, ii. 2. p. 188), now on the railway from Cairo to Alexandria. This fine town, which forms the centre of a large system of railway lines, is of importance in the cotton trade and for its industries.

Bibliography: Abu 'l-Fidā (ed. Reinaud), p. 106; Ibn Faḳl Allāh al-'Omari, *Ta'rif* (Cairo 1312), pp. 175, 189; Kaḳkashandī, *Ḍaw' al-Shubḥ* (Cairo 1906), p. 239; do., transl. by Wüstenfeld, p. 114; Ibn al-Djī'ān, *al-Tuhfa al-Saniya*, p. 116; Ibn Duḳmāk, *Kitāb al-Intiṣār*, p. 101; Boinet-Bey, *Dict. Géogr.*, p. 286; Quatremère, *Mémoires*, i. 358—366; Amélineau, *Géographie de l'Égypte à l'Époque Copte*, p. 113—116; Baedeker, *Égypte*, p. 27.

(R. HARTMANN.)

DAMASCUS, Arabic DIMISHQ, DIMASHQ, DIMASHK AL-SHĀM, also like Syria briefly called AL-SHĀM, the largest city in Syria, situated in 36° 18', East Long. (Greenw.) and 33° 21' N. Lat., 2130 feet above sea-level on the edge of the Syro-Arabian desert, close behind the double mountain wall of Libanon and Antilibanon with Hermon. The spurs of these mountains (the nearest is Djebel Kāsiyūn) shelter the plain of Damascus in the north and south; in the south the Djebel al-Aswad and Djebel al-Mānī^c afford a certain amount of shelter but on the east it is quite exposed. The climate of Damascus, which has not yet been properly studied, cannot be described as particularly healthy (east winds predominate; but there are also west winds bringing snow and rain and in spring occasionally the burning Khamsin; great variation of temperature from 6° C. in the middle of January to 27° in the middle of July) but on the whole it compares advantageously with the country adjoining it on the east.

The importance of its site lies in the fact that the Baradā [q. v., p. 652] has here created an extensive oasis, the celebrated Ḡhūṭa [q. v.] where it debouches from the Antilibanon into a country with a low rainfall (average estimated at 14 inches yearly) before its waters are finally lost farther to the west in the swamps of 'Ataiba. This splendid district, a veritable garden, naturally forms a centre of civilisation for the broad steppe-like hinterland. Owing to the incomparable fertility of its natural surroundings the town, lying on the north-south road through Inner Syria, was able to attract the trade of North Syria and Mesopotamia, of Arabia and Babylonia with the Mediterranean and Egypt from the natural routes farther north and south respectively and to make itself the centre of this traffic.

With such a favourable situation Damascus has naturally been a centre of culture of the first rank from the very earliest times. The name (in the Thutmosis-list: Timashu, Assyrian Dimashki, Timashgi, Hebrew דִּמְשֶׁק, later — as in Syriac with dissimilation of the double consonant — דִּמְשֶׁק) is obviously pre-Semitic. In the Old

Testament the name early appears in connection with the story of Abraham (Genesis, xiv, 15). This association was further extended in Tradition and even at the present day, Muslims honour the Masjdīd Ibrāhīm in Berze north of Damascus (probably the Ἀβραάμου οἰκησις of Josephus) as the birthplace of Abraham. After the xth century B.C. we find an Aramaean kingdom of Damascus, mentioned in the Old Testament and in Assyrian texts, which was destroyed by the Assyrians in 732 B.C. For the history of this kingdom as well as of the later vicissitudes of Damascus under Assyro-Babylonian, Persian, Greek and Roman masters, the reader may be referred to J. Benzinger's article in *Pauzy-Wissowa's Real-Encyclopædie*, iv. 2042—2048 and the authorities there given. Here we are only concerned with Damascus in relation to the Arabs. About 85 B.C. the town passed for the first time under Nabathæan rule (Aretas III. Philhellen). The Nabathæan kingdom owed its possession of Damascus for the second time to Rome (between 37 and 54 A.D., under Aretas IV. Philopator; cf. *Second Corinthians*, xi. 32). Arabic influence made itself strongly felt at quite an early period in the town which was too much exposed to the desert (Justin: τῆς ἀραβικῆς γῆς ἦν καὶ ἔστιν). This gravitation towards the desert was probably also the reason why Damascus under Roman rule never became the capital of a province. According to the later division into provinces it belonged to Phœnikē Libanēsia, the political metropolis of which was Emesa (Hims). On the other hand the strongly Hellenised town was never directly subject to one of the Arab phylarchs ruling in the neighbourhood, not even to the Ḡhassānids; yet the latter were the lords of the immediate neighbourhood (Djillik [q.v.] cf. Nöldeke, *Ḡhassān. Fürsten*, p. 47) and there was always a lively intercourse between the Beduins and their great market. They were acquainted with Damascus, looked upon it as the ideal of earthly splendour and gazed with wondering and envious eyes upon the treasures of the town. It is therefore no wonder that at a later period the Muslim Arabs not only referred passages in the Kor'an like xvii. 1 and xxiii. 52, the name *Iram dhāt al-'Amūd* (Kor'an lxxxix, 6) to Damascus but increased its glory by many sayings put into the mouth of the Prophet.

We have no accurate descriptions of the Damascus of antiquity. Even Julian who praises the situation and buildings of the city in words of amazement, gives us no details. We can hardly be wrong however in supposing that the general plan of the town had been the same for centuries before as it was at the Arab invasion. The town had suffered considerably shortly before from the Persian invasion, but this had certainly not brought about any radical alteration in its configuration. Since the Muslim conquest the walls and essential features of the town have been practically unchanged. This striking fact is largely due to the natural situation of Damascus; for it lies at the point where the road through Inner Syria from north to south crosses the Baradā which runs from east to west. A regular arrangement of streets was thus formed. This feature was further emphasised by the gigantic complex of the ancient quadrangular temple (of the Sun?) in which Theodosius or Arcadius built the Church of St. John. We must look upon the city as having existed since Roman times in its

present day form, as an elongated rectangle on the right (south) bank of the Baradā, which was cut through by a road along its greatest length which is still called the "Straight Street", by foreigners (in allusion to *Acts*, ix. 11). In the northern part lay the real centre of the town, the great sanctuary. The foundations of the citadel in the northwest corner probably also date from ancient times. We do not now know where to locate the armouries founded by Diocletian. Even the city-gates, which were there before the Arab conquest have in part survived to this day. Balādhuri (following Wākidi?) mentions, in connection with the siege of Damascus, beginning with the Bāb al-Sharḳī at the east end of the main street, on the north side the Bāb Tūmā, the Bāb al-Farādis, then the Bāb al-Djābiya in the west at the end of the street running lengthways and the Bāb al-Ṣaḡhūr and Bāb Kaisān in the south.

THE CONQUEST BY THE MUSLIMS.

After the battles of Baisān and Fihl in Dhū 'l-Ḳa'da 13 = January 635 the Arab hosts advanced on Damascus along the Djawlān road. They met with no resistance until they reached Mardj al-Ṣuffar north of al-Ṣanamain. The Byzantines were at first successful in surprising the Muslim advance guard but were finally forced to fall back on Damascus (Muḥarram 14 = February 635). Fourteen days later the Arabs appeared before Damascus. Khālid b. al-Walid, the commander-in-chief, made his headquarters north or northeast of the city at Dair Ṣalibā or Dair Khālid (see Ibn Shaddād, quoted by de Goeje, *op. cit.*, p. 94; the predominant tradition placed his camp at quite an early period farther east at the tomb of Shaikh Arslān, see Porter, i. 55 and *Journ. Asiat.*, ix^h Ser. v. 405; vi. 449). It was necessary at all costs to prevent the union of the troops who had been driven back on Damascus with an army of relief which might come from the north; and this object was attained. The consequence was that in Radjab 14 = September 635, the inhabitants of the city (perhaps through the bishop, as Balādhuri says, or al-Manṣūr the grandfather of John of Damascus, as Eutychius says) secretly opened the eastern gate to Khālid's Muslims whereupon the Greek garrison retired to the north and the city passed under Muḥammadan sway.

A wealth of irreconcilable traditions exists concerning the taking of the city. Only the most important can be mentioned here. The usual view, which has been disseminated in the east by Ibn 'Asākir and in the west by A. von Kremer, is that Khālid b. al-Walid conquered the eastern part of the town by force of arms from the Bāb al-Sharḳī, while the Bāb al-Djābiya side of the town was surrendered to Abū 'Ubaida. The two generals met in the ancient church of St. John and thus the eastern part of this building with the eastern part of the town came to be occupied by the Muslims, while the western remained to the Christians. The untenability of this late story which is in contradiction to all better older traditions has now long been recognised.

Balādhuri's account seems more worthy of credence, according to which Abū 'Ubaida seized the Bāb al-Djābiya and was met by Khālid, who had entered by the east gate, which had either been surrendered or treacherously handed over to him, at the Maḳsillāt Church (s. *Journ. As.*, ix.

Ser. vii. 376, 381, 404: at the *Three Kanāṭir*; cf. v. Kremer, *Topographie*, ii. 6: *Taḥt al-Kanāṭir* in al-Bariṣ (de Goeje = *βάρις*, probably the *via recta*).

The credit of having conclusively shown, in his exhaustive examination of the point, that Abū 'Ubaida was really never in Syria at all in the year 14, is due to Caetani. It was Khālīd to whom the city was surrendered. The story of the meeting of the two leaders in the centre of the city, so persistent in Tradition, therefore falls through, unless we, giving a new turn to a suggestion of Lammens (*Mélanges de la Faculté Orientale*, Beyrouth, iii. 255), replace Abū 'Ubaida by Yazīd b. Abī Sufyān who according to the usual story had entered at the Bāb al-Ṣaghīr. There can be no question of the falseness of the story of a partition of the city, particularly of the church of St. John. The Christians were rather guaranteed the possession of their property, their houses and churches and only pledged to pay tribute.

The Arabs spent the winter in Damascus, but had to vacate it on the approach of the large army of Heraclius in the spring of 636. A second siege of Damascus was therefore necessary after the decisive battle on the Yarmūk in Radjab 15 = August 636, in which Abū 'Ubaida commanded the operations. Caetani therefore places the incidents which are said to have taken place at the Bāb al-Djābiya, in this second siege. In any case the city surrendered for a second time in Dhu 'l-Ka'da 15 = December 636 under conditions which were perhaps somewhat harsher: it was possibly on this occasion that the number of churches to be left to the Christians was fixed at 15.

The fall of Damascus, this earthly paradise, was an event of incalculable importance. The Muslims took up their abode in the houses abandoned by the Byzantines. Here, if anywhere were the conditions requisite for the assimilation of Hellenic culture by the Arabs in a great centre of civilisation, in the neighbourhood of which tribes of Arab stock had long been settled. It was fortunate for Islām as for the city, that it received as governor a man of the Meccan family, which proved itself capable before all else of bringing civilisation into the Umma of the Prophet, the Umayyad Yazīd b. Abī Sufyān.

DAMASCUS UNDER THE UMAIYADS.

Yazīd succumbed in the year 18 to the plague of 'Amwās. His heir was his brother Mu'āwiya who united all Syria under his rule in 31 A.H. He succeeded in making his position so strong in his governorship that after the assassination of 'Othmān in 36 he was able to wage a war against the Caliph 'Alī to avenge 'Othmān, in which he was finally victorious in 41 (661) after the death of 'Alī and the abdication of his claims to the throne by his son Ḥasan. Damascus became the capital of the new empire. Never before and never again was Damascus so prominent in the history of the world as in the Umayyad period. How far the city immediately benefitted by this, is difficult to say. Mu'āwiya does not seem to have shown any activity in building on a large scale in Damascus. The area around the Church of St. John or rather the Umayyad Mosque as it afterwards became, continued to form the centre of the town as it had previously been and still is to the present day. Here close together lay

the Old Mosque, the Church of 'St. John, and Mu'āwiya's new palace al-Khaḍrā. The only contemporary account of Damascus is given us by the Gallic bishop Arculf. According to the account transmitted to us by the monk Adamnan, he describes Damascus as follows: *in qua* [sc. *ciuitate*] *Saracenorum rex adeptus eius principatum regnat, et ibidem in honorem Sancti Johannis baptistae grandis fundata ecclesia est. Quaedam etiam Saracenorum ecclesia incredulorum et ipsa in eadem ciuitate, quam ipsi frequentant, fabricata est (Itinera Hierosolymitana saeculi III—VIII, ed. Geyer, p. 276)*. The mosque was therefore quite distinct from the church. That they were close together is clear from the Arab accounts of later events. The Khaḍrā adjoined them; from it Mu'āwiya had direct access to the mosque and it was near enough the church for him to be disturbed in his sleep in his old age by the noise of the *nāḳūs* (Ibn Kutaiba, *Uyūn al-Akhbār*, p. 238). According to Ibn Djubair, (ed. de Goeje, p. 269) it was on the left hand, going out of the Umayyad Mosque by the Bāb al-Ziyāda (cf. the plan in Baedeker), on the site of the later coppersmiths' bazaar, which probably, corresponds to the modern goldsmiths' bazaar (cf. also the *Kitāb al-Aghānī*, vi. 159, 3 *et seq.*).

Mu'āwiya's son and successor Yazīd I. did not particularly care for the city; nevertheless he earned the gratitude of the environs by making or extending the Canal of Yazīd (see the article BARADĀ, p. 652; cf. *Journ. Asiat.*, ixth Ser., vii. 400 *et seq.*).

After the death of Mu'āwiya II. (64 = 683) there was no one left of the Sufyānid branch of the Umayyad house, who could be seriously considered as a successor to the Caliphate. The succession was disputed by various factions. In Damascus where al-Daḥḥāk b. Kaīs [q. v., p. 892] played a double role, a riot broke out during and after divine service between his party and the partisans of the Umayyads, represented by Ḥassān b. Malīk b. Baḥḍal, which became celebrated as the "Day of Djairūn". According to Yāḳūt ii. 175, the Djairūn was a hall with pillars dating from pre-Muḥammadian times, after which the east door of the great mosque bears the name Bāb Djairūn. This celebrated building, which survived till 559 = 1164 when it was destroyed by fire, lay to the east of the modern mosque, for the building of which according to Mas'ūdī, *Murūdj*, iii. 271, portions of it were used. It can hardly be doubted that the pillared halls were part of the ancient temple buildings, of which the Church of St. John only occupied a part, and from which came the isolated pillars and groups of columns which exist to this day in other buildings (on Djairūn cf. also de Sacy in his translation of 'Abd al-Latif, p. 442 *et seq.*). If we add the fact that the scene famed as the "Day of Djairūn" apparently took place in the mosque itself (Tabarī, ii. 470 *et seq.*) it is natural to suppose that the Djairūn was really the old mosque itself. The latter's site is then really, as Tradition says, to be sought in the east of the present Umayyad Mosque. What exactly was the position of the mosque with regard to the Church of St. John in detail, cannot be definitely ascertained. The location of the site of the Church seems to be even more difficult than that of the old mosque (cf. the new theory proposed by Thiersch: *Pharos*, p. 104); however

simple it may appear from Caetani, *Annali dell' Islām*, iii. 390 *et seq.* (but see also *ibid.*, p. 349 and cf. Becker in *Islam*, ii. 397), the solution is by no means so easy.

The hostilities which began with the Day of Djairūn, led to the bloody battle on Mardj Rāhiṭ which secured the Caliphate for the Marwānid branch of the Umayyad house. With the decrease in the personal importance of the Caliphs and the decline in their actual power, which marked the following period, there went hand in hand a gradually increasing necessity to make an external display of empire. It is therefore now that the most brilliant epoch for the Caliphate and the capital begins although in secret its decomposition had already set in. The city owes its greatest claim to fame, the Umayyad Mosque, to the Caliph al-Walid b. 'Abd al-Malik, the most important builder among the Umayyads. The old mosque had only been a makeshift; the capital of the empire was at last to receive a place of worship worthy of it. The site on which it was to be built was already indicated. The centre of the town was still, as it had always been even in the days of Paganism and Christianity, the neighbourhood of the great temple. The first thing to do was to deprive the Christians of their church and build the new mosque on the site occupied by it and the old mosque, with the material that still remained in the ruins of splendid ancient buildings. This was then done. In 86 (705), the Christians were forced to give up the church; this was partly destroyed and the new building, which was afterwards celebrated as the third wonder of the world, erected on its ruins. It used to be thought that the building was left practically unaltered and only the decoration was the work of Walid. Objections have recently (see in particular, Thiersch, *Pharos*, p. 104 and 214) been rightly raised against this view. Careful examination of the building has actually shown that more particularly the colonnades and the transept cannot well be pre-Muḥammadan (see Dickie in the *Quarterly Statement of the Palestine Exploration Fund*, 1897, pp. 268—282). Walid's expenditure on the building was enormous. Hosts of workmen were brought from Constantinople particularly for the mosaics. Papyri recently found show that materials and skilled workmen were brought from Egypt (see *Islam*, ii. 274, 374). Probably only very essential parts of the old walls were retained, but these, if Thiersch is correct, need not have been the walls of the church itself, and the western and eastern towers as minarets. It is very doubtful, if, as appears probable from the Arabic sources, the whole of the old mosque was incorporated in the new edifice. Absolute clearness in detail may be obtained with good fortune by renewed expert examination on the spot with judicious utilisation of Tradition. In any case al-Walid's work certainly was the building up of the present mass of buildings at the mosque into a whole, the erection of the northern minaret Miḍḥanat al-'Arūs, used as a beacon tower, as we learn from later writers, the building of the Muṣallā with its beautiful mosaics in a form essentially the same as it has at present, as a basilika with three naves and a transept, above which rises the celebrated Kūbbat al-Naṣr (on this name, see *Zeitschrift der Deutschen Morgenl. Ges.*, lx. 369, 702; lxiv. 661). On the artistic importance

of the Mosque, cf. also H. Saladin, *Manuel d'Art Musulman*, i. 80—87, van Berchem and Strzygowski, *Amida*, p. 326 *et seq.*

The later Caliphs did not do a great deal for Damascus. Several of the Marwānids transferred their capital to another place, while others spent at least a considerable part of the year in *bāḍiya* [q. v., p. 557] in their palaces in the desert. Those of the splendid palaces in Damascus which might have served to preserve the glory of the Umayyads were sacrificed to the fury with which the 'Abbāsids sought to extinguish the memory of their predecessors. At a later period there was a prison on the site of the Khadrā. Only one other Umayyad palace may be particularly mentioned here as the great road to the southwestern suburb of al-Maidān bore its name to modern times, the Kaṣr al-Ḥadīdījādī, called after al-Ḥadīdījādī b. 'Abd al-Malik b. Marwān, which lay outside the Bāb al-Ṣaghīr and Bāb al-Djābiya (Yaḳūt, iv. 110, according to which von Kremer's statement, *Topographie*, i. 14, is unsatisfactory; cf. *Journ. Asiat.*, ixth Series, vii. 379).

A. von Kremer, *Culturgeschichte*, i. 114, has given a very attractive if perhaps somewhat too splendid a picture of life in the city of the Caliph. Unfortunately we know very little about the time and rate of the Muḥammadanising of the city. But it is quite obvious that the number of Muslims settling in it immediately after the conquest must have been quickly much increased by immigration. Under the earlier Umayyads at least, religion did not however form an unsurmountable barrier. We find Christians on terms of intimacy with the Caliphs and filling the highest offices. The family of the Byzantine surveyor of taxes, which played a part in the surrender of the city, and to which John of Damascus belonged, may be specially mentioned (see Caetani, iii. 376; Lammens in the *Mélanges de la Fac. Or.*, iii. 248 *et seq.*). Here were the conditions requisite for the adjustment of relations between the two religions. How strongly Christianity had inspired Muslim theology just then developing, may be clearly seen from the writings of John of Damascus, which are in part clearly the outcome of disputations between Christians and Muslims (see Becker in *Zeitschr. für Assyriologie*, xxvi. 175 *et seq.*).

The end of the Umayyad period with its civil dissensions brought misfortunes to the town. On several occasions in 122 (740) turbulent 'Irākīs set fire to it and laid various quarters in ashes (Ṭabarī, ii. 1814; Theophanes, ed. de Boor, p. 412). In 126 Yazīd b. al-Walid succeeded in gaining the capital of the Empire and therewith the Caliphate by a coup de main, but this seems to have passed off without bloodshed. After Yazīd's death Marwān II. (127 = 844) occupied Damascus without opposition, his opponent Sulaimān b. Hishām taking to flight. But when the new Caliph moved the capital to Ḥarrān, Syria rose against him. The rebellion was put down and, according to Theophanes, the walls of Damascus were razed as a punishment. It had played its part as capital of the Islāmic Empire.

FROM 750 TO 1150.

Two years after Marwān appeared to have made his empire secure, it fell before the 'Abbāsids. After a short siege, Damascus was taken by 'Abd Allāh b. 'Alī, an uncle of the new Ca-

liph, on the 1st Ramaḍān 132 = 28th April 750. The 'Abbāsids gave rein to their hatred and dishonoured the tombs of the Umayyads. According to the Arab historians it was now that the old walls of Damascus were destroyed. The new rulers resided in the 'Irāk, and Damascus sunk to be the capital of a province. The western parts of the empire were often — not to their advantage — granted as a governorship to a prince or favourite in Baghdād who only sent his deputy to the provinces.

The notices of Damascus in the following period are not numerous. It is clear that the split between Kais and Yemen in Syria which had been gradually increasing in the days of the Marwānids, continued (in 176 the Barmakid Mūsā was sent to Damascus and in 180 his brother Dja'far). The occasional visits of the Caliph did not of course restore the ancient glory of Damascus as the capital of the Arab empire and al-Mutawakkil's plan of again making Damascus the capital (244 = 858) was given up after the Caliph had made but a brief stay in the Syrian city.

The empire was rapidly approaching its dissolution. When in 254 (868) a strong personality in Ahmad b. Ṭulūn became governor of Egypt, the independence of this province soon became an actual fact and in 264 (878) Syria with Damascus also passed into his hands. The Ṭulūnid supremacy only lasted about a quarter of century; this at first so brilliant period for Egypt can hardly have been the same for the more exposed Syria, although we read of a palace which Khumārawaih built for himself near Damascus below Dair Murrān [q. v. p. 898] on the Nahr Thōra: the palace in which he was assassinated in Dhū 'l-Hijja 282. The latter, ill-fated period of the Ṭulūnids coincided with the ravages of the Ḳarmāṭians who had been constantly appearing before the gates of Damascus since 389 (903), until they were routed by the forces of the Caliph, which next made an end of Ṭulūnid rule also.

A scion of the Transoxanian dynasty of Ikhshīds, who had proved himself a trusty officer, had been governor in Damascus under Khumārawaih: Tughāj b. Djuff. His son, the Ikhshīd Muḥammad (from 323 (935) governor in Egypt), was destined again to play the Ṭulūnid drama in Egypt and Syria. The latter was always a dangerous and insecure possession. The Ikhshīds finally fell before a power which also disputed the religious title of the helpless Khalifa; the Shī'ī Fātimids had long been ready to pounce on Egypt. When the Ḳarmāṭians were again ravaging Syria, al-Mu'izz saw his opportunity had arrived. Egypt fell in 358 = 999; Damascus fell in the same year, only to slip from his grasp almost immediately. The city was first taken by the Ḳarmāṭians. Their overthrow was followed by a state of anarchy in which great parts of the city were destroyed by fire. Even at a later period the century of Fātimid rule does not seem to have been a happy one for Damascus; we read of frequent changes of governor, of risings, which are certainly not to be solely ascribed to the restless spirit of its inhabitants. One of these disturbances resulted in 461 (1068) in the burning of the Umayyad Mosque.

In 468 (1076) the Saldjūk general Atsiz seized Damascus. The town was for ever lost to the

Fātimids. The name of the 'Abbāsīd Caliph again appeared in the *khutba* in the pulpit. Atsiz is said to have built the citadel (*Journ. Asiatique* ixth Series vii., 375) but its foundations at least are certainly older [see above p. 903]. His rule lasted only a few years. In 471 (1079) he had to vacate the city in favour of the Saldjūk prince Tutush (see his inscriptions in van Berchem, *Inscr. Arabes de Syrie*, p. 12 *et seq.*, 90 *et seq.*, and in *Beiträge zur Assyriologie*, vii. 1, p. 149). After his death, the Amīr Tughtegin governed for his son Duḳāk, to whom are ascribed a hospital (*Journ. As.* ixth Ser., iii., 282) and a Khānḳāh (*ibid.*, v., 282) and from whose time the oldest madrasa in the city is said to date (*ibid.* iv., 266), till he finally became really an independent prince, after the death of Duḳāk in 479 (1104) and shortly afterwards his son also, and founded the Būrid dynasty [q. v. p. 800], which ruled Damascus for half a century.

The stormy period of the Frankish invasion was not suited for architectural activity on a great scale (cf. however the collection of inscriptions of this dynasty made by van Berchem in *Florilegium de Vogüé*, p. 29—43). Tughtegin earned the gratitude of the principal sanctuary in the city by rescuing the supposed original codex of the Kor'ān of 'Othmān and bringing it to Damascus from Ṭabariya which was threatened by the Crusaders in 492 (1099). Tughtegin's successors showed themselves more and more unfitted to cope with the dangers threatening them. Sometimes Damascus was being attacked by the Franks (e. g. in 523 = 1129, and in 543 = 1148), sometimes the Būrids were calling upon the Franks for help against Zangī (534 = 1139) and his son Nūr al-Dīn (546 = 1151) of Ḥalab until the latter finally succeeded in capturing the city in 549 = 1154.

THE DAMASCUS OF NŪR AL-DĪN AND ṢALĀḤ AL-DĪN.

The period of Nūr al-Dīn opens a new era of prosperity for Damascus. The two reigns of Nūr al-Dīn and Ṣalāḥ al-Dīn are the most brilliant in the history of Damascus, but its glory is different in character from that of the days of the Umayyads. The whole period was influenced by the religious wars. The first care therefore was for the fortification of the city and alongside of this for the cultivation of pious learning; the profane branches of knowledge were not however entirely neglected; this is for example the period of Ibn 'Asākir, the great historian of Damascus. But gradually all the subjects cultivated became theological. The turmoil of the Crusades contributed largely to quicken the spirit of fanaticism. Damascus became the great bulwark of Islām.

Although the name of Damascus is inseparably associated for later ages with Ṣalāḥ al-Dīn and the glory of the city as his residence is celebrated even in contemporary western poets, it was really rather his predecessor Nūr al-Dīn who gave the new Damascus its character. The defence of the city was improved by the renovation of the walls with their towers and gates. North of the citadel, in which he built a mosque, he opened a new gateway, the Bāb al-Farāj. Not far from it, according to von Kießer, *Topographie*, i. 14; ii. 14, probably on the site of the present military Serai, lay the Dār al-'Adl (also called Dār al-Sā'āda; cf.

Journ. As., ixth Ser., vii. 246; Hādijī Khalifa, *Djihan numā*, p. 572) built by him and used as late as the Turkish period as the governor's palace. But by far the most famed were the buildings he erected for pious purposes, of which only the most important can be mentioned here: the oldest school devoted to the science of Tradition, in which Ibn 'Asākir taught (cf. Goldziher, *Mus. Studien*, ii. 186 et seq.) and the celebrated hospital, the Mārīstān of Nūr al-Dīn. In the Madrasa called Nūriya after him his tomb is still held in reverence.

With the death of Nūr al-Dīn in 569 (1174) the greater part of his kingdom including Damascus fell to Ṣalāḥ al-Dīn b. Aiyūb, who had already been reigning independently in Egypt. His brilliant victories brought Damascus triumphs previously undreamed of; but although the architectural activity begun by Nūr al-Dīn did not actually cease, the incessant wars left little energy for peaceful development. Six months after the conclusion of peace with Richard I. Coeur-de-Lion, Ṣalāḥ al-Dīn died on the 27th Ṣafar 589 (4th March 1193) and was at first interred in the citadel, but a few years later his remains were removed to his final resting place in the Madrasa al-'Azīziya.

The fierce struggle between Ṣalāḥ al-Dīn's sons al-Afdal [q. v., p. 145] and al-'Aziz [q. v., p. 540] and his brother al-'Ādil [q. v., p. 137] in which the town had to suffer several sieges, wrought great havoc on it. It was only after the death of al-'Aziz and the final defeat of al-Afdal that Damascus began to enjoy peace again under al-'Ādil (extension of the citadel, foundation of the Djamī' al-'Idain, cf. *Journ. Asiat.*, ixth Ser., vii. 231). Under his son and successor al-Mu'azzam 'Iṣā, danger from the Franks again threatened it but passed away. A few years later internecine wars again broke out in the house of Aiyūb, which finally led to the alliance, so hated by the Muslim population, of al-Ṣāliḥ Ismā'il of Damascus with the Christians against al-Ṣāliḥ Aiyūb of Egypt, who with the help of the Khwārizmians defeated the allies at Ghazza in 643 = 1244 and again united Damascus to Egypt. After the death of al-Ṣāliḥ Aiyūb's son al-Mu'azzam Tūrānshāh in 648 = 1250, al-Nāsir Yūsuf, the ruler of Ḥalab, seized the capital of southern Syria. He was the last Aiyūbid prince of Damascus.

In spite of the turbulence of the period the architectural activity begun by Nūr al-Dīn was not affected. Princes and princesses of the house of Aiyūb as well as the nobles of the kingdom vied with one another in pious foundations. Damascus became a city of madrasas. Ibn Djubair, who visited the city in the time of Ṣalāḥ al-Dīn, counted about 20 madrasas, but the number soon became multiplied many times. These buildings however have more interest for the history of Muḥammadan scholarship or rather piety than for the history of the town proper. We will therefore here only refer the reader to Sauvaire's translations in the *Journ. Asiat.*, ixth Ser., iii.—vii., with which may also be compared *Zeitschr. der Deutsch. Morgenl. Ges.*, viii. 346—374.

THE MAMLŪK PERIOD.

Soon after the middle of the viith (xiith century) the invasion of Hūlāgū's Mongol hordes made an end of the Aiyūbid kingdom of Damascus. In Rabī' I 658 = March 1260 the city, empty

of troops, opened its gates to the victors; the only obstacle the latter met was a vain resistance in the citadel. The victory of the Mamlūks of Egypt at 'Ain Djālūt [q. v. p. 212] made the latter masters of Syria. The Mongols fled and the native Christians atoned for the good reception they had given them by the destruction of the long famed Church of St. Mary (see Abū Shāma: *Rec. Hist. Crois.*, Or., v. 192).

In the following period, Damascus became the centre of the most important Mamlūk province in Syria, the *Mamlakat Dimashk*, which practically included the whole of southern Syria from the Egyptian frontier up to Bairūt, Ḥimṣ, Tadmur, al-Raḥba on the Euphrates (afterwards moved to Ḥalab) with the exception of the little *mamlakas* of al-Karak and Ṣafad (for a period also Ghazza and Ḥimṣ).

Under al-Zāhir Baibars [q. v. p. 588], the great organiser of the Mamlūk kingdom, brighter days again dawned on the city. This indefatigable monarch often held his court in Damascus. He not only rebuilt the ruined walls and citadel but also built a new palace for himself on the Maidān al-Akhḍar on the Baradā, the famous Kaṣr al-Ablak, which is said to have served as a model for al-Nāsir b. Kaḷā'ūn's [see above p. 824] building of the same name in Cairo, on the site of the modern Tekkiya (see Quatremère in Makrizī, *Sultans Mamlouks*, i. 2, p. 44; *Journ. Asiat.*, ixth Ser., vii. 253; Ibn Shākir, *Fawāt al-Wafayāt*, i. 109). Baibars died in 676 (1277) in Damascus and was buried in the Madrasa al-Zāhiriya built by command of his son al-Sa'īd by 'Izz al-Dīn Aidamur, governor of Damascus, northwest of the Umayyad Mosque (Makrizī, *Sultans Mamlouks*, i. 2, p. 162; *Journ. Asiat.*, ixth Ser., iii. 420 et seq.).

Baibars' reign had been for Damascus a worthy continuation of the prosperity it had enjoyed since Nūr al-Dīn; sciences were also steadily cultivated as evidence of which we need only recall the name of Nawawī [q. v.]. But under the later Mamlūk Sultāns a decline set in. Damascus remained unrivalled as the second city in the empire and this, the most important governorship, was naturally filled only by most distinguished Mamlūks; but this too readily resulted in a rivalry between the Sultān in Egypt and his officer in Damascus. To prevent this, the commander of the citadel was appointed by the Sultān himself, independent of the governor, which naturally produced a constant strained relationship between these two officials. Immediately on the deposition of Baibars' son Sa'īd and the accession of Kaḷā'ūn, Sonḡor al-Ashḡar (678 = 1179) rose in rebellion, supported by a *fatwā* from the Kādī 'l-Kudāt Ibn Khalikān, but this rising was put down in the following year. During the confusion which followed the assassination of al-Ashraf Khalil, Sultān Katboghā was surrounded by troops devoted to Lādīn in the citadel of Damascus and forced to surrender in 696 (1297). A fugitive Nā'ib from Damascus, Kīpčak, is said to have been the man who brought about the Mongol Ghāzān's campaign in 699 (1300), in the course of which Damascus suffered terrible devastation in the fights between the Mongols who occupied the Mosque and the Mamlūks who stubbornly defended themselves in the citadel while the suburbs like al-Ṣālihiya [q. v.] were utterly destroyed. The garrison of the citadel levelled the whole neigh-

bourhood from the Bāb al-Naṣr to the Bāb al-Farāj, and the Mongols burned great stretches of the city including Nūr al-Dīn's Dār al-Hadīth. The Mongols soon retired and Kiptāk, who was left behind by Ghāzān as governor submitted to Sultān al-Nāṣir. Damascus escaped with only a fright from the Mongol invasion of the year 702 (1303). As regards the intellectual life of Damascus in this period, we may note the activity of Ibn Taimiyya [q. v.], whose puritanical ideas ultimately brought him into conflict with the government.

During al-Nāṣir's third reign, Tangiz, the governor of Damascus, to whom the other Syrian Nāṣibs were subordinate was for a quarter of a century (712—740 = 1312—1339) regent in Syria with practically unlimited power. In 717 he founded the Tangiziyya Mosque on the site of the present military buildings behind the military Serai (*Journ. Asiat.*, ixth Ser., vii. 237 *et seq.*), and in 739 a school for the study of the Korān and the Hadīth (*Journ. Asiat.*, ixth Ser., iii. 284); he repaired the damaged southwest wall of the Umayyad Mosque and is also said to have widened the streets. While he was occupied in repairing the damage done in the city by a fire, he fell into disgrace and was finally shamefully put to death in prison in Alexandria.

A period of anarchical praetorian rule again followed the peaceful reigns of al-Nāṣir and Tangiz, during which rival Amīrs were struggling for the mastery. Damascus (753, 762, 790) also was the scene of these wars. In 791 (1389) the decisive battle between the all-powerful minister Mintash and the dethroned Sultān Barḳūk was fought before the gates of the city, by which the latter won back his throne. His son Farāj had to win back the town in 801 (1399). Under the youthful Sultān the rivalries of the Amīrs again broke out, so that Syria fell an easy prey to Timūr. In Dju-mādā i. 803 = December 1400, his forces encamped before Damascus. When Farāj, owing to a rebellion in his camp, left the city and fled to Egypt, the result of the campaign was decided. The city surrendered but the citadel continued to offer a stubborn resistance for a long time. Contrary to the terms of the capitulation Damascus was entirely given over to plunder, and a fire in which numberless lives were lost laid the greater part of the town in ashes. The Bavarian Johan Schiltberger, who long served as a Mamlūk in Timūr's army, says that 30,000 men, women and children were shut up in the great Mosque which was then set on fire. It is certain at least, that its sack by Timūr was the heaviest blow this much harassed city had suffered for centuries.

The latter part of the reign of Farāj was again filled with anarchy by the rebellious Amīrs, whose operations chiefly centred around the ill-fated Damascus. During the whole of the last century of Mamlūk rule these turmoils were constantly recurring. The change of ruler in Cairo was usually the signal for the rebellion of the governor in Damascus. It is therefore no wonder that the town did not so rapidly recover from the devastation wrought by Timūr. Kaḷkashandī (died 821 = 1418) says that only a part around the Mosque was rebuilt in his time and the remainder of the city still lay in ashes (*Daw' al-Shubh*, p. 283). Nevertheless new schools and mosques were constantly being founded and the names of the Sultāns are perpetuated in nu-

merous inscriptions, which tell of new buildings and restorations of ruined buildings, of pious endowments and royal proclamations. To this period Damascus owes buildings like the beautiful Šā-būniyya in the Maidān Road (*Journ. Asiat* ixth Ser. iii. 264), the Ilboghā Mosque northwest of the citadel (*ibid.*, p. 236, 431 *et seq.*). The western minaret of the Umayyad Mosque also dates in its present form from the time of Ka'it Bāi as this part had been burned down in 884. But even the more energetic Mamlūk rulers were no longer able to revive a real and permanent period of prosperity for the city.

THE TURKISH PERIOD.

A few weeks after the defeat of the Mamlūks at Dābiḳ on the 25th Radjab, 922 = 24th August 1516, Damascus opened its gates to the victorious Ottomans. Previously under the Mamlūks of Egypt it had still been only the capital of a province but now it passed entirely under foreign rule. From this period the land ceases to be the scene of the great events of history. It is hardly right to ascribe its decline solely to Turkish misrule, for its resources had already been exhausted by the wars of the preceding centuries. The Turkish period deserves a place of honour in the history of the architecture of Damascus, as some of the finest monuments of Muḥammadan architecture in the modern city date from it. The Egyptian style had become very predominant under the Mamlūks, but now Turkish influence began to make itself felt. Sulaimān I. in 962 = 1554 built the Tekkiye before the western gates of the city on the site and from the ruins of the ancient Kaṣr al-Ablak; this beautiful building picturesquely situated on the Baradā is built in the Turkish style (see *Journ. As.* ixth Ser. vii., 253 *et seq.*; Saladin, *Manuel de l'Art Musulman*, i. 174). Only two of the most celebrated mosques in Damascus may be mentioned here which owe their origin to Turkish Pashas: Both lie on the Maidān Road. The first is the Darwishīyya begun by Darwish Pasha in 979 = 1571 (*Journ. As.* ixth Ser. vii., 260) and the second the Sināniyya, so famed on account of its faience work, built by Sinān Pasha in 994 (1585) on the site of the ancient Masjdīd al-Baṣāl (*Journ. As.*, ixth Ser. vii., 262), according to von Kremer, *Topographie*, i. 48, the finest in Damascus next to the Umayyad Mosque. In fact, architectural activity in Damascus never seems to have ceased, although we have but scanty sources at our disposal for its history in the last few centuries.

The re-awakening of the East is associated with the appearance of Muḥammad 'Alī. From 1832—1840, Damascus was in the hands of the Egyptians. Ibrāhīm Pasha strenuously set about restoring peace and order to the ruined country. Trade and industries began to flourish. Buildings for administrative and more particularly military purposes were erected, for which unfortunately however ancient and venerable edifices were often sacrificed. Thus, for example, the Tangiziyya was altered to form a military school and the Ilboghā Mosque became a biscuit factory. The modern Military Serai was built on the site of Nūr al-Dīn's Dār al-Adl. The enmity between Druses and Maronites in Lebanon, which had been gradually increasing during the Turco-Egyptian wars in the time of Baṣhīr Shihāb, led in 1860 to a terrible massacre of Christians in Damascus, in

which 'Abd al-Qādir [q. v.] who had been banished from Algeria placed the Christians greatly in his debt. In recent years one may mention the brief period of government by the reformer Midḥat Pasha (1878); education was improved though the system soon in part broke down again; a permanent reform was the replacing of the old narrow bazaar alleys by broad streets. As had been the case innumerable times in earlier centuries, the development of the city has again in quite recent times been affected by great outbreaks of fire. In 1893 the Umayyad Mosque was burned down to its walls and in April 1912 considerable portions of the new bazaars perished in the flames.

The through commerce of Damascus was considerably affected by the opening of the Suez Canal. The railways, which since 1894 have connected the city with corn-producing Hawrān, since 1895 with Bairūt, and since 1905 with Haifa, have afforded a certain compensation, while the main line of the Ḥidjāz railway does not yet seem to have produced any considerable effect on its economic prosperity. Although the continuation of the Syrian railway system will more and more completely ruin the caravan traffic, yet a great development of the narrower hinterland may certainly be expected, which will probably assure the city permanent prosperity if it does not also bring it back its erstwhile predominance. According to the English *Consular Reports* the total trade of Damascus for 1909 and 1910 was roughly of the value £ 1,000,000 both for exports and imports.

Damascus which, as the capital of the Wilāyet of Syria with the four sandjaks, Damascus, Hamā, Hawrān and Karak, is the seat of a Wālī and the headquarters of an army corps staff, is credited in the last edition of Baedeker (1912) with 300,000 inhabitants (exclusive of 3—4000 garrison) which is probably too high.

THE CONFIGURATION OF THE MODERN CITY.

As has already been pointed out, the ground-plan of the heart of the city has hardly altered in any essential features in spite of the numerous ravages of fire and sword since the Umayyad period. A sketch of the modern city will therefore be a supplement to the historical survey. That the eastern part of the city has practically not yet grown beyond the bounds of the walls is probably in a sense the result of the fact that the Christian and Jewish quarters are here; but the reverse is still more likely, that these quarters are here because the ruling Muslims preferred the western parts as they were situated on the roads to the more cultured lands of Syria. The city soon exceeded its ancient boundaries. At quite an early period we read of the suburb of al-'Uḡaiba northwest of Damascus. When, after the time of Nūr al-Dīn, a new period of prosperity dawned, new suburbs grew up before the Bāb al-Djābiya expanding towards the Maidān al-Aḡḡḡar (G'ök Maidān) westwards and the Maidān al-Ḥasā (corresponding to the modern suburb of al-Maidān) to the southwest. Gradually the old western boundary became the military and administrative centre, while the business activities of the native population continued to be concentrated as before in the quarter around the Umayyad Mosque. This evolution has been slowly but steadily going on from the time of Nūr al-Dīn to the present day.

The great vein of traffic from east to west, the

"street which is called Straight" ends in the east of the city at the ancient Bāb al-Sharkī. From this point, the city wall, still well preserved, runs past the tomb of Shaikh Arslān (see *Journ. Asiat.*, ixth Ser., v. 404) northwards as far as the Baradā, which it reaches at the Bāb Tūmā. It then follows the southern of the two arms of the river, which here enclose an island, up to the Bāb al-Salām(a). Between the two last named gates there was once, according to Ibn Shākir (*Journ. Asiat.*, ixth Ser., vii. 373 *et seq.*) a gate Bāb al-Djiniq, called after the quarter of the same name which forcibly reminds one of the ancient poetic name of Damascus, Djillik. The traces of the courses of two walls may still be followed, although now built over in many places, westwards from the Bāb al-Salām, between which runs the Bain al-Sūrain road up to the Bāb al-Farādīs, to which there was according to Porter, i. 53 a second gate farther inside and the Bāb al-'Amāra outside across the Baradā. This gate takes its name from the suburb al-'Amāra which began at the Bāb al-Salām and gradually developing by the incorporation of originally isolated quarters like al-'Uḡaiba not far from the Maḡbarat al-Daḡḡāḡ (*Journ. Asiat.*, ixth Ser., vii. 451), al-Baḡḡa, etc., now sends out a thoroughfare to the northwest up to al-Ṣāliḡiya (cf. *Journ. Asiat.*, ixth Ser., iv. 473 *et seq.*), which had arisen at the foot of Djebel Ḳāsiyūn before 600 (1200). The city wall must have been somewhere here linked up with the citadel. The manifold alterations, one of which is witnessed to by Nūr al-Dīn's erection of the Bāb al-Farādī (on the site of an older Bāb al-'Amāra, cf. *Journ. Asiat.*, ixth Ser., vii. 374) probably owe their origin to the desire to protect the quarters which were gradually growing and becoming linked up to the city. But the city constantly expanded beyond the bounds drawn round it; and Porter and v. Kremer have not succeeded in definitely locating the course of the ancient walls in this part of the city. While the ancient Bāb al-Ḥadīd was incorporated in the citadel in the course of al-'Adīl's alterations in it, the ancient name was transferred to the gate formerly called Bāb al-Naṣr, a little farther to the south and has thus survived to the present day. The wall then ran close along the east side of the Maidān road up to the Bāb al-Djābiya, which corresponds to the west end of the great street running the whole length of the city, and without a doubt continued a considerable distance farther in the same direction, although all traces of it here have now utterly disappeared, following the Ṣūḡ al-Sināniya until it turned eastwards at the Bāb al-Ṣaḡḡir. At the present day the suburb of al-Maidān with numerous beautiful mosques stretches for a mile or two southwards on this side, as far as Bawwābat Allāh, the starting point of the Ḥadīdj route, not far from the Maṣḡjid al-Ḳaḡam, where Tradition sought to locate the grave of Moses and footprints are pointed out which used (see Ibn Djubair, ed. de Goeje, p. 281 *et seq.*; Ibn Baṡūta, i. 226 *et seq.*) to be said to be those of Moses and at a later period of Muḡammad (cf. von Kremer, *Topographie*, ii. 22; *Zeitschr. des Deutschen Palästina-Vereins*, xii. 284). It does not appear quite certain, although according to Yāḡūt, ii. 236, very probable, that the ancient Bāb al-Ṣaḡḡir is identical with the modern Bāb al-Shaḡḡir, at which a double doorway is further evidence for the former existence

of a double ring of walls. Although the name Bāb al-Ṣaghīr for the gate has now disappeared, it is preserved in that of the most celebrated cemetery in Damascus, the Maḳbarat Bāb al-Ṣaghīr, where a number of companions of the Prophet, and several wives of Muḥammad as well as his daughter Fāṭima found their last resting-place. The very memory of the tomb of Mu'āwīya which was once here has utterly disappeared, while not far from the neighbouring Djāmi' al-Djarrāh, in which — probably merely owing to some misunderstanding — the grave of Abū 'Ubaida is shown, the alleged tomb of Yazid I. remained as an object of vituperation (von Kremer, *Topographie*, ii. 20; cf. *Zeitschr. der Deutsch. Morgenl. Ges.*, xv. 360). From this point to the now closed Bāb Kaisān, where legend locates the scene of *Acts*, ix. 25, and thence to the east gate, the wall is still fairly well preserved with many towers but only as a single line of defence, although it seems to have been once double here also, cf. Thévenot; *Suite du Voyage de Levant* (Paris 1673), p. 25 et seq. The alleged tomb of Bilāl b. Rabāḥ [q.v., p. 719] and a Christian sanctuary of St. George, which is however also revered by Muslims, are situated in the gardens south of the city.

As the more important monuments of architecture in Damascus have already been mentioned above, a few general remarks on the interior of the city will suffice. As in all Oriental towns the usually blind alleys of the quiet residential quarter with their bleak high walls, which often however enclose veritable palaces, form a striking contrast to the streets of the bazaars always busy and full of colour, with their huge *khāns*, the offices and warehouses of Eastern merchants. One great advantage the town has over others is its inexhaustible supply of running water which the Baradā supplies. It is no wonder then that the baths of Damascus, often splendidly decorated with faience work, enjoyed particular renown. Wetzstein gave a delightful picture of the picturesque scenes in the markets of the city about the middle of last century in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xi. 475—525. If the city has since lost some of its real Oriental character, it has nevertheless remained purer than in the other great cities of the east which have been more influenced by European cosmopolitanism. The old established industries of Damascus have however declined considerably. The armourer's art, which is usually traced back to the armouries founded by Diocletian, has been extinct since Tīmūr carried off those who followed it. The once world-famed silk-looms (cf. Idrīsī *op. cit.*) have, it is true, not entirely disappeared but they have quite lost their former importance. At the present day manufactured goods (particularly cotton-stuffs) hold first place among imported articles. On the other hand many craftsmen still supply good and well made articles for native use. The leather work is particularly well known. The goldsmiths make pretty filagree work while the wood and metal (copper, brass) inlaid work find a ready market in foreign countries also. Though the town has irredeemably lost its erstwhile importance as the capital of a great empire and a centre of the world's commerce, it by no means lives solely on its glorious past and we may well concur in M. von Oppenheim's verdict that "a new era of prosperity is clearly dawning upon it".

Bibliography: Balādhuri, *Futūḥ* (ed. de Goeje), p. 120—130; *Biblioth. Geogr. Arab.* (ed. de Goeje), i. 59—61; ii. 114—116; iii. 156—160; v. 104 et seq.; vii. 325 et seq.; Idrīsī, *Zeitschr. d. Deutsch. Pal.-Vereins*, viii. 11 et seq., 130 et seq.; Ibn Džubair (ed. de Goeje), p. 260—298; Yāḳūt, *Mu'djam*, ii. 587—598; Ibn Baṭṭa (ed. Defrémery et Sanguinetti), i. 187—254; Ḥādjdjī Khalifa, *Djihānumā* (Constantinople 1145), p. 571 et seq.; G. Le Strange, *Palestine under the Moslems*, p. 224—273; H. Sauvaire, *Description de Damas*, in the *Journ. As.*, 9. série iii—vii. Numerous works in manuscript specially devoted to Damascus, particularly Ibn 'Asākir, have unfortunately not yet been printed; but even the available sources have not yet been systematically utilised; indeed the topography of modern Damascus has not been thoroughly studied. The publication of the inscriptions of Damascus announced by van Berchem will supply a new basis for investigation. A. v. Kremer's old, in many places erroneous *Topographie von Damascus*, i. ii.: *Denkschr. der phil.-hist. Cl. der k. Akad. d. Wissensch. Wien*, v. vi. (1854 et seq.) is still quite indispensable; cf. also Quatremère in Maḳrīzī, *Sultans Mamlouks*, ii. 1, p. 262—288; A. von Kremer, *Mittelsyrien und Damascus* (Vienna 1853). For the conquest of the town by the Arabs s. de Goeje, *Mémoire sur la Conquête de la Syrie*², p. 82—113; Caetani, *Annali dell' Islām*, iii. 326—422. The older travellers have been utilised in Ritter, *Erskunde*, xvii. 1332—1428. See also more especially J. L. Porter, *Five Years in Damascus*, i. 24—148; H. Petermann, *Reisen im Orient*, i. 44—174; Lortet, *La Syrie d'Aujourd'hui*, p. 567 et seq.; M. von Oppenheim, *Vom Mittelmeer zum Pers. Golf*, i. 49—77; Baedeker, *Palestine and Syria*⁶ (1912), pp. 298—322. (R. HARTMANN.)

DAMIETTA, a town in Egypt 12 miles south of the mouth of the eastern arm of the Nile. Damietta, Arabic DIMYĀṬ, also popularly pronounced DUMYĀṬ, has at the present day (census of 1897) 31—32,000 inhabitants and is the capital of the gouvernement (*muḥāfaẓa*) of the same name, which has 43—44,000 inhabitants. In spite of the railway, post and telegraph it is at the present day a moribund town and only holds the tenth place among Egyptian towns as regards number of inhabitants. In the middle ages on the other hand Damietta was a flourishing industrial centre and an important seaport, the importance of which may be recognised from the fact that when it was besieged by the Crusaders in 616 (1219) Malik Kāmil was ready to restore the kingdom of Jerusalem as it existed before Saladin's time to save Damietta, an offer which was however refused by the Crusaders. When the period of Damietta's prosperity began, cannot be exactly determined. In Coptic sources it is called Tamiat or Tamiati, a name which it is said to have received from a son of the legendary eponym Ushmūn b. Miṣrāyim. Nothing further of the pre-Islāmic town is known.

The history of the conquest also, in which a relative of Muḳawḳis plays an important part (Maḳrīzī, *Khitaṭ* i. 213 et seq.) strikes one as even more legendary. Al-Miḳdād b. al-Aswad is said to have been its conqueror. The exposed

situation of the town was responsible for the fact that Damietta, even after the final occupation of Egypt by the Arabs, was repeatedly the object of hostile attacks and suffered much from the Byzantines and afterwards from the Crusaders. The town was, for example, thus suddenly attacked in 70 (708-709), 121 (738-739) and in the beginning of the third (ixth) century. An assault on it in the year 238 (852) induced the Caliph Mutawakkil's government to fortify Damietta. After a century of peace the town was again disturbed by the Byzantines in 357 (967-968) and two centuries later devastated by the Normans of Sicily (550 = 1155). The fights for Damietta, best known in history, are however episodes of the Crusades. It was recognised by the Christians that the possession of the Holy Land could only be secure if Egypt, the great bulwark of Islām, were overthrown. It was with this end in view that the expeditions prosecuted so vigorously against Damietta were undertaken; the first of these was a joint attack by the Byzantines and the kingdom of Jerusalem upon Saladin who had just come into power (565 = 1169). The second expedition was one led by Jean de Brienne, King of Jerusalem, (615—618 = 1218—1221) against Malik 'Adil and after the latter's death against Malik Kāmil of Egypt. Damietta fell after fierce fighting but was soon afterwards retaken by Kāmil.

An equally ill-fated attempt was made by Louis IX, on his Crusade in 647-648 = 1249-1250. These events took place just as the suzerainty of Egypt was passing from the Aiyūbids to the Mamlūks. To render such occurrences impossible in the future, Damietta was destroyed in 648 (1250) by the Mamlūks. The whole town was razed to the ground except the mosque which alone was left standing. A new unfortified town arose farther to the south. In 659 = 1260-1261, Baibars al-Bunduqdārī made the mouth of the Nile at Damietta impassable for ships. In the period of Damietta's prosperity the entrance had been barred by a chain. The new Damietta immediately adjoined the old town. The former Chief Mosque of Damietta, which dates from the period of the foundation of the town, the Djāmi' Abu 'l-Ma'āṭī or Djāmi' Fatah, still survives in a ruined suburb lying to the north of the modern Damietta, as Salmon has demonstrated beyond all doubt. The site of the ancient Damietta is also thereby defined, a problem for which various solutions have been offered on historical grounds. It was not till the French period that Damietta again began to play a part in history. After Napoleon's return, Kleber defeated a Turkish force which had landed here, on the 1st November 1799. The English afterwards occupied it and then returned it to Turkey.

While the modern Damietta has only a few unimportant industries (weaving of coarse linens, sugar, salt fish, and potteries), in the middle ages it was a centre for the export of the textiles manufactured there. The linens called Dimyāṭī (also Sharb, Kaṣab etc.) were famed throughout the Muḥammadan world. Only white stuffs were manufactured in Damietta but in the neighbourhood coloured cloths were also made (Yāqūt, *Mu'djam al-Buldān* ii. 604, 8). An admixture of gold thread was very popular and silk, which had to be imported, was applied in many ways. These industries were carried on by the state as

well as by private individuals. The work was done by free men (Christians) who were quartered in the factories and worked up a given amount of material allotted to them (cf. the article DABĪK; for further information see C. H. Becker, *Beiträge zur Geschichte Ägyptens*, iii). This industry was at its zenith in the Fātimid period. It did not survive the wars and turmoils of the Aiyūbid period and had perhaps disappeared or lost much of its importance even before Saladin's time, but we have no details on this point. At the present day only a few miserable remnants of the ancient industry remain. The decline of the town was sealed by the making of the Maḥmūdiyya canal (1816) which diverted trade to Alexandria.

Bibliography: Makrīzī, *Khiṭaṭ*, i. 213 *et seq.*; Yāqūt, *Mu'djam al-Buldān*, ii. 602 *et seq.*; 'Alī Mubārak, *Khiṭaṭ Dīadida*, xi. 36 *et seq.*; Baedeker, *Egypt*, p. 171-172. The remaining literature will be found in the important study by Georges Salmon, *Rapport sur une Mission à Damiette* (*Bulletin de l'Institut Franç. d'Archéologie Orientale au Caire*, ii. Mai—Juin 1901). (C. H. BECKER.)

DAMİR, a technical term of Arabic grammar: the personal pronoun. The term *al-damir* or *al-muḍmar* is really elliptic for *al-ism al-damir* or *al-muḍmar* "the implied name" in opposition to *al-ism al-ẓāhir* or *al-muḥzar*, the explicit name expressed by a substantive. It originally denoted not the personal pronoun itself but only the substantive represented by it (cf. Fleischer, *Kleine Schriften*, i. 161). Sibawaihi therefore does not call the personal pronoun *damir* or *muḥzar* but *'alāmat al-muḍmar* or *'alāmat al-idmār* (see for example, Derenbourg's edition, i. 188, 4 and 329, 20).

The personal pronouns are divided in the later Arabic Grammar, of which al-Zamakhsharī's *Mufaṣṣal* is the classic, into independent (*damir munfaṣil*) and dependent (*mutaṣil*). The former are the separate or independent pronouns *ana*, *anta*, *huwa* etc.; the latter include primarily the suffixed pronouns of all three cases (*fa'al-nā*, *dāru-nā*, *ra'ā-nā*) but also the merely virtually existing pronouns like the *huwa* in the form *fa'ala* etc. A pronoun of the latter class is called *mustatir* (invisible), in opposition to the suffix which although dependent is actually existent (*bāris*). A variety of the *damir al-mustatir*, the invisible personal pronoun, is the *damir al-lāzim*, the inherent pronoun, which is however not as a rule expressed, as for example, the subject of the first and second persons of the verb.

In Sibawaihi this terminology is not yet developed. He only distinguishes between an implication (*idmār*) which actually finds phonetic expression (either by a separate personal pronoun or by a suffix) and one which is not so expressed (cf. particularly i. 188, 1 and 4, and ii. 318, 1, 320, 23 and 322, 17). But he already has expressions for the first, second, and third person (*al-mutakallim*, *al-mukhāṭab* and *al-ghā'ib*; in place of the latter also *al-muḥaddath* 'anhu).

As regards syntax, the personal pronouns have given rise to a very subtle distinction among the Arabs, which trenches on a theory of knowledge. Even Sibawaihi (i. 188, 9) says that the personal pronouns are always determined, "because a noun can only be implicitly referred to when one knows that it has been made clear to another whom or

what is referred to and that one is referring to some thing definite". Doubts as to the antecedents of personal pronouns (to which as genitives the possessives also belong) can only arise in cases like the following *aḍalla badawiyūn nūkatūhu* (a Bedouin lost his she-camel) and are here practically cleared up (for further information on this debatable point see Ibn Ya'ish, p. 683). But even on this point the Arabs have found the correct view, viz. that *-hu* in a case like this is still determinative although it refers to an indeterminate noun for it cannot refer to any Bedouin but only to the one just mentioned (*loc. cit.*, l. 11).

It should be further noticed that our demonstrative and relative pronouns are not considered by the Arabs as one class with the personal pronouns but form a separate class by themselves, that of the *mubhamāt* [q. v.].

Bibliography: Sibawaihi, *Kitāb* (ed. Derenbourg), i. 187 *et seq.*, 210, 218 *et seq.*, 240, 329 *et seq.*; al-Zamakhshari, *al-Mufaṣṣal*, p. 51—55, 81, 88, 144; Ibn Ya'ish, p. 681—683; Lane, *Lexicon*, p. 1803. (A. SCHAADE.)

AL-DAMĪRĪ, MUHAMMAD B. MUṢĀ B. 'ISĀ KAMĀL AL-DĪN, was born at Cairo in 750 = 1349 (but the date is doubtful) and died there in 808 = 1405. His *nisba* is derived from the northernmost of the two towns both called Damira near Samanūd in the Delta (*Khīṭaṭ ḡadida*, xi. 59). He was a Shāfi'ite, a pupil of Bahā al-Dīn al-Subkī (d. A. H. 773, Brockelmann, ii. p. 12), to whom he acted as *famulus*, and of Djamāl al-Dīn al-Isnāwī (d. 772, Brockelmann, ii. p. 90). After at first gaining his livelihood as a tailor, he became a professional theologian and taught with reputation the normal branches of *tafsir*, *ḥadīth*, *fiqh*, philosophy and belles-lettres at Cairo in the Azhar, the Djamī' of al-Zāhir, in the Husainiya and elsewhere. He held a devotional lecture (*mī'ād*) in the Madrasa of Ibn al-Bakārī, inside of the Bāb al-Naṣr, having been appointed to it by the founder (Maḥrizī, *Khīṭaṭ*, i. ed., ii. p. 391 = ii. ed., iv. p. 236). He was also in charge of the course in *ḥadīth* instituted in the Kubba of the Khānḳāh of Baibars Djaṣhnakir (Maḥrizī, i. ed., ii. p. 416 = ii. ed., iv. p. 276; Ibn Shuhba, *Ṭabaḳāt*, in Wüstenfeld's *Aerzte*, p. 17). He made the pilgrimage several times and taught at Mecca; one of his pupils told that he heard him in the interior of the Ka'ba. As one of the Ṣūfī brotherhood of the Khānḳāh, in the Dār of Sa'īd al-Su'adā (Maḥrizī, *Khīṭaṭ*, i. ed., ii. p. 415 = ii. ed., iv. p. 273 *et seq.*), he was celebrated for his ascetic life and for his preaching; al-Maḥrizī, a younger contemporary, tells us in his *Uḥūd* that he used to go to hear him with admiration and frequented him for years. *Karāmāt* were ascribed to him also, and after a youth inclined to gluttony, he became almost a perpetual faster. The great majority of his works were of the conventional commenting, epitomizing, versifying kind, and seem mostly to be lost. Thus, he wrote a commentary, derived from al-Subkī, on the *Min-hādī* of al-Nawawī (Brockelmann, i. p. 248) and in it has the remark that some held that the *Maḥāmāt* (Ḥarīrī's apparently) and *Kalīla wa-Dimna* were allegories of alchemy. He left also sermons (*khutab*) and treatises on canon law in *raḍīas*. All these were in the way of his profession, but his great work, the *Ḥayāt al-Ḥayawān*, by which he is known in the east and the west, was evidently a labour of love in spite of his

disclaimer in the preface of *ḥarīḥa*, or natural faculty for such an undertaking. The book is a zoological dictionary in which the zoological element is minimized. The names of the animals are given in alphabetical order, and all the longer articles extend to seven sections. (i.) Philological, derived from Ibn Sida, Djawharī and Djāhiz, Damīrī's predecessor in writing a *Ḥayāt al-Ḥayawān*. (ii.) Description of the animal and its habits. (iii.) *Ḥawādīth* mentioning the animal. (iv.) Its lawfulness according to the different schools of canon law. (v.) Proverbs bearing upon it. Maidānī is used mostly. (vi.) Medicinal properties of its different parts. (vii.) Its meaning when occurring in dreams. The result is an enormous compilation, full of digressions and almost unreadable consecutively, but a store house of folk-lore, tradition, popular medicine and racial psychology beyond all praise. Very frequently Damīrī had no knowledge at all of the animals on which he was writing, but he had an immense knowledge of what had been said about them and all that he brought together with scrupulous care but in bewildering order. The book exists in three recensions, a long, a short and an intermediate, of which fortunately the long one is that which has been printed — at least at Būlāk and Cairo. There are also abbreviations, and a Persian and a Turkish translation. For these see Brockelmann, ii. p. 138. It is being made generally accessible in an English translation by Colonel A. S. G. Jayakar (London & Bombay: 1906, 1908) which has reached *Abū Firās*, having covered more than three-quarters of the whole.

Bibliography: Besides the references above, Wüstenfeld, *Aerzte*, No. 265; Leclerc, *Médecine Arabe*, ii. p. 278; introduction to Jayakar's translation; *Encyclopedia Britannica*, ixth ed. (much fuller than xith).

(D. B. MACDONALD.)

DAMMA the name of the sign for the vowel *u* (also *o*, *ö*) in Arabic. The sign is originally an abbreviated *wāw* (cf. the article, ARABIA, ARABIC ALPHABET, p. 384). The sound expressed by Damma is called *Ḍamm* i. e. "contraction" (of the lips), rounding of the lips. The Arabs therefore correctly recognised one feature of the formation of *u* and *o*. Cf. also A. Schaa de, *Sibawaihi's Lautlehre*, p. 24.

(A. SCHAADE.)

DĀNAḲ, **DANĀḲ**, (Pahlavi, *dānak*, Pers. *dāna*, "corn"; cf. Pahlavi and Pers. *dāng*, Arm. *dank*, *dang*, Old Pers. *ḍavānu*) a small weight and coin, the sixth part of a *ḍinār* or of a *ḍirham*. Among the Meccans, the *danāk* was in the pagan period a weight of 8½ *ḥabba* (barleycorns of average size); afterwards it was worth 3⅛ *ḥirāt* = 10 *ḥabba* (barleycorns) = 40 *aruzza* (grains of rice). In Spain it was as a rule worth: 2 *ḥirāt* (Casiri, *Bibl. Ar. Hisp.*, i. 366 and also Golius).

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(CL. HUART.)

DANĀḲILA, sing. **DUNḲULĀWĪ**; an inhabitant of Dongola [q. v.].

AL-DĀNĪ, **ABŪ 'AMR 'OTHMĀN B. SA'ĪD B. 'OMAR AL-OMAWĪ**, born at Cordova in 371 = 981-982 is best known by the name of **ABŪ 'AMR AL-DĀNĪ** (of Denia) as he lived for long at Denia, in the province of Valencia. I began my studies, he tells us himself, in 385 (var. 384, 386,

387) at the age of 14 and set out for the east on Sunday the 2nd Muḥarram 397 = 29th Sept. 1006. After spending four months at Kairawān I entered Cairo in the month of Shawwāl of the same year. In 398 (= 1007) I left Egypt and went to Mecca and Medina to perform the pilgrimage. I spent the most of these two years in study and returned to Cordova in the month of Dhū 'l-Ḳa'da 399 = August 1009.

In order to escape the turmoil which was then raging in the latter town, he betook himself to Almeria and then to Denia where he died on Monday the 14th Shawwāl 444 = 8th February 1053; he was given a pompous funeral; the prince himself walked before the cortège.

Among his teachers in Cordova, Ecija, Pechina, Saragossa, Kairawān, Cairo, Mecca and Medina are mentioned: Abu 'l-Muṭarrāf 'Abd al-Raḥmān b. 'Oṭhmān al-Ḳushairī, Abū Bakr Ḥatīm b. 'Abd Allāh al-Bazzār, Abū 'Oṭhmān Sa'īd b. al-Ḳazzāz, the Ḳāḍī Yūnus b. 'Abd Allāh, Abū 'Abd Allāh Muḥammad b. 'Abd Allāh b. Abī Zamnīn, Abū Muḥammad Ibn al-Naḥḥās, Abū 'l-Ḳāsim 'Abd al-Waḥḥāb b. Aḥmad b. Munaiyir b. al-Ḥasan al-Khashshāb, Abū 'l-Ḥasan al-Ḳābisī etc.

His pupils were: Abū Dā'ūd b. Nadjāḥ, author of the *Ḳitāb al-Tanzīl fī 'l-Rasm*, Ḳhalaf b. Ibrāhīm of Toledo etc. etc. A Mālikī jurist, Abū 'Amr al-Dānī is everywhere credited with having immense knowledge of all the sciences connected with the Ḳor'ān and the Ḥadīth. His life was irreproachable and his education admirable; according to his biographers he also possessed a prodigious memory such as none of his contemporaries could claim to have.

At Denia, he formed a friendship with the ruler Muḍjahid, the Mugetus of the early Christian chroniclers, who had a decided leaning for the sciences studied by Abū 'Amr al-Dānī.

Out of more than a hundred works from his pen enumerated by him in an *Ordjūza* we now possess only the following:

1^o. *al-Taisīr fī 'l-Ḳirā'āt al-Sab'*, a treatise on the seven texts from the Ḳor'ān which it is permitted to recite in prayer (Berlin 579—89, Gotha 550, Brit. Mus. Suppl. 84, Algiers 367, 368); — 2^o. *Ḍjāmī al-Bayān fī 'l-Ḳirā'āt al-Sab' al-Mashkhūra*, on the same subject as the preceding (Bibl. Khed. i., 94); — 3^o. *Ḳitāb al-Muknī fī Ma'rīfat Rasm* (var. *Ḳhatt*) *Maṣāḥif al-Amṣār*, treatise on Ḳor'anic orthography. (Berlin 419, Vienna 1624, Paris 593, Brit. Mus. Suppl. 88); — 4^o. *Ḳitāb al-Idjāz wa 'l-Bayān* (var. *Idjāz al-Bayān*) *'an Uṣūl Ḳirā'at Warsh 'an Nāfi'*, a treatise on the principles of reading the Ḳor'ān by Nāfi' b. 'Abd al-Raḥmān after his pupil Warsh 'Oṭhmān b. Sa'īd (fragment, Paris 592 3); — 5^o. *Ḳitāb al-Tahdhīb fī 'l-Ḳirā'a* (St. Sophia 39); — 6^o. *Ḳitāb al-Ta'rīf fī 'l-Ḳirā'āt al-Shawādih*, a treatise on the different ways of reading the Ḳor'ān which divided the pupils of Nāfi': Ishāk b. Muḥammad, Ismā'il b. Ḍja'far, 'Isā b. Mūsā and 'Oṭhmān b. Sa'īd called Warsh (Alger 367 2); — 7^o. *Mufradāt al-Ḳurrā' al-Sab'a*, treatise on the peculiarities of the seven readers of the Ḳor'ān (Bibl. Khed. i. 114); — 8^o. *Ḳitāb al-Muktafā fī 'l-Waḳf wā 'l-Mubtadā*, a treatise on the rules of the pause; — 9^o. *Ḳitāb al-Idghām*, a treatise on vowel contraction.

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Ḳitāb al-Ṣila (ed. Codera, Madrid 1883), n^o. 873; Ibn Ḳhair, *Fahrāsa* (ed. Codera and Ribera, Saragossa 1894); al-Maḳkārī, *Nafḥ al-Ṭib* (Leiden), i. 550, (Cairo, 1202), i. 386; Yāḳūt, *Mu'djam al-Buldān* (ed. Wüstenfeld), ii. 540; Ibn Farḥūn, *al-Dihādī al-Mudḥḥab fī Ma'rīfat A'yān 'Ulamā' al-Madḥḥab* (Fās 1316), p. 191; Mor-tadā, *Tādī al-'Arūs*, s. v. *Dāniyā*; al-Dhahabī, *Tadhkirat al-Huffāz* (Haidarābād n. d.), iii. 316; Suyūṭī, *Ṭabakāt al-Huffāz* (ed. Wüstenfeld, Göttingen 1833), xiv. 5; Wüstenfeld, *Die Geschichtschreiber der Araber und ihre Werke* (Göttingen 1882), p. 197; Brockelmann, *Geschichte der Arabischen Litteratur* (Weimar, 1898), i. 407; Pons Boygues, *Ensayo bio-bibliografico* (Madrid 1898), n^o. 91; Cl. Huart, *Arabic Literature* (London 1903), p. 258, 259.

(MOH. BEN CHENEB.)

DĀNISHMANDIYA. The Turkoman dynasty of the sons of Dānishmand originated, according to Oriental authors, in Malatya (the Melitene of the Byzantines) and traced its descent from the Arab Čid, Baṭṭāl Ghāzī [q. v., p. 680] who fell in 740 in battle with the Byzantines; according to Niketas (Bonn edition), p. 45, they were of Arsakid descent. Their ancestor, Malik Dānishmand Aḥmad Ghāzī, invaded Asia in alliance with and in the train of the Saldjuḳ Ḳilidj Arslān I. and founded an independent kingdom there, which in addition to Sīwās, their capital, included the towns of Amasia, Kiangri (Gangra), Çorum, Niksar (Neocaesarea) etc. within its borders. He also ruled over Ablastān (Elbistan) and Malatya (Hazārfenn, Ḥādjīdji Ḳhalfa). He died, according to Abū 'l-Faradj, in the year 1104 A. D., in 1106 according to Armenian authorities, while according to Hazārfenn and the coin in the Ottoman Museum (Aḥmed Tewḥid, N^o. 101) his death must have taken place some years earlier (in 1084 as Casanova presumes). He was succeeded by his son Malik Ghāzī (Amīr Ghāzī on his coins and in Armenian sources; Gümüştegin in Abū 'l-Fidā and Münedjdjimbāshi; Malik Ghāzī Muḥammad in Hazārfenn and Ḥādjīdji Ḳhalfa, the latter confuse him with his son Muḥammad and make one individual of them). If the earlier date given for his accession be the correct one, it was Malik Ghāzī, who in 1097 A. D., in alliance with Ḳilidj Arslān I., repeatedly attacked the Crusaders on their march through Asia Minor under Godfrey of Bouillon (on these battles, cf. the *Alexias* of Anna Comnena, ed. Reifferscheid, ii. 111, where he is called *Τανικμάν δ σουλτάν*) and in 1100 took prisoner Boemund of Antioch at Malatya (Danisman in William of Tyre, Doniman in Albertus Aquensis). He was afterwards engaged in fighting the Byzantines from whom he captured Kastamoni, the capital of Paphlagonia, shortly before his death (Kinnamos, p. 13 *et seq.*; Niketas Chon., p. 25 *et seq.*). Ewliyā credits him with the conquest of Gümüşh, Çorum and Bor (ii. 405, 407; iii. 189), but according to Hazārfenn they had been already taken by his father. Muḥammad, the son and successor of Malik Ghāzī, came to the throne about 1126, — to follow Kinnamos and Niketas. He lost Kastamoni and Gangra to the Byzantines, but retained possession of Niksar, which the Emperor Manuel besieged in vain. He also waged war on the Georgians and captured several towns in Cilicia. Niketas calls him lord of Kaişariya; on his coins he actually describes himself as lord of all Anatolia

and Romania (i. e. بلاد روم, Asia Minor, in the narrower sense of the district of Amasia). He was succeeded in 537 (1142-1143) by his brother Niẓām al-Dīn Yāghībasān (the 'ἡγευκταῶν of the Byzantines, Yaghi Arslān of the Arabs, and Yakub Arslān of the Armenians). According to Niketas, p. 152, he ruled over Amasia and Angora and was brother-in-law of Kīlīdj Arslān II. of Kōniya; another brother-in-law of the Saldjūk Sultān ruled in Kaiṣariya and Siwās, Dadunes, i. e. 'Imād al-Dīn Dhu 'l-Nūn b. Malik Muḥammad, a nephew of Yāghībasān. Yāghībasān was in a way under the protection of the Emperor Manuel and was therefore constantly assailed by Kīlīdj Arslān (Kinnamos, p. 39 *et seq.*, year 1145). This did not however prevent him from plundering Byzantine territory; in 1155 he fell upon Oenaon (Unie) and Paurāe (Bafra) on the Black Sea; but this did not prevent him from sending a special embassy to greet the Emperor when the latter appeared with an army in Cilicia, an allying himself with him in 1158 against Kīlīdj Arslān (Kinnamos, p. 176, 183, 200).

After the death of Yāghībasān, who according to Hazārfeñn died in 562 (1166-1167), Kīlīdj Arslān decided to dispossess the Dānishmandids and drove Dhu 'l-Nūn out of his territory; the latter in vain tried to take Amasia with the help of Yāghībasān's widow; on the other hand the Emperor Manuel claimed Yāghībasān's estate on the ground that it was originally Byzantine territory. Ultimately Amasia fell to Kīlīdj Arslān while Niksar surrendered to the Emperor (Kinn., p. 296 *et seq.*, 300). The disastrous war, which Manuel then waged with Kīlīdj Arslān, and which ended in the total defeat of the Byzantines, forced the Emperor to restore his conquests, (Niketas, p. 230 *et seq.*). According to Abu 'l-Farāj, Dhu 'l-Nūn had fled to the Emperor, who was trying to restore him; he then turned with greater success to the Atabeg Nūr al-Dīn of Damascus, who again procured him the possession of Siwās for a period.

Hazārfeñn and Münedjdjimbāshi mention as successors of Yāghībasān:

1. Abū Muḥammad Djamāl Ghāzī, son of Yāghībasān;

2. Malik Ibrāhīm, son of Muḥammad, and nephew of Yāghībasān;

3. Shams al-Dunyā wa 'l-Dīn Abu 'l-Kādir Ismā'il, son of Malik Ibrāhīm, died 564 A. H. (1168-1169);

4. Dhu 'l-Nūn, brother of Malik Ibrāhīm.

A coin of Ismā'il's is known which shows that he actually reigned, if only for a brief period; Dhu 'l-Nūn's coins are more numerous. After the death of Nūr al-Dīn (May 1174), Kīlīdj Arslān finally made an end of the Dānishmandid kingdom. According to Djannābī and the author of the *Nukhbāt al-Tawārikh*, in von Hammer, *Gesch. des Osm. Reiches*, i. p. 22, Kīlīdj Arslān had the last Dānishmandid prince — probably therefore Dhu 'l-Nūn — put out of the way by poison and at the same time occupied Malatya, where another branch of the family ruled. The latter is as yet only known from coins and scattered allusions in Armenian sources. The following dynastic list may be compiled.

1. 'Ain al-Dawla, son of Ghāzī (Malik Ghāzī), died 1151;

2. Dhu 'l-Karnain, son of 'Ain al-Dawla;

3. Nāṣir al-Dīn Muḥammad and

4. Fakhr al-Dīn Kāsim, sons of Dhu 'l-Karnain, about 1170 or 1172.

Three sons of Yāghībasān, Muẓaffir al-Dīn Maḥmūd and Zāhir al-Dīn ʿIlī Parwāna, and Sinān al-Dīn Yūsuf afterwards appear as *ūdī begleri* in the service of Kai Khusrāw I.; ʿIlī Parwāna rose against Kai Kawūs I. (*Recueil des textes rel. à l'histoire des Seldj.*, iii. and iv. passim), and an inscription of Maḥmūd of the year 602 A. H. (1205-1206) has survived (*Zeitschr. f. Assyriologie*, xxxvii. p. 89 *et seq.*).

The chronology of the early Dānishmandids is uncertain; the accounts of Western and Eastern authors are defective and often contradictory. The main sources are the occasional references in Byzantine authors (Anna Comnena, Kinnamos, Niketas Choniates), the pertinent passages in Hazārfeñn's *Tanẓīh al-Tawārikh*, Münedjdjimbāshi (ii. 575 *et seq.*), Hādīdjī Khālfa (*Djihānnumā*, p. 629) and the very remarkable coins (exclusively *Æ*) of the Dānishmand princes (most fully treated in Ahmed Tewhīd, *Muse-i humāyūn, Meskūkāt-i kadime Islāmiye Kātālōghī* [*Catalogue of Mus. Coins in the Ottoman Mus.*], iv. No. 101—119). Monographs by A. D. Mordtmann sen. in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxx. 467—486; and P. Casanova in the *Revue Numismatique Française*, 1894. (J. H. MORDTMANN.)

DĀNIYĀL. The prophet Daniel is not very often mentioned in Muḥammadan literature. Ṭabari's *Chronicle* (see Index) states that he was among the people taken prisoner in Jerusalem by Nebuchadnezzar; this king recognised his wisdom and appointed him his private secretary (cf. the Book of Daniel, i. 1—6); he afterwards converted Cyrus (cf. Chap. xiv. 42); the latter is said to have appointed him his minister; the prophet asked him for permission for the Israelites to return to Jerusalem and rebuild the city and temple; Cyrus granted the people's wish but retained Daniel at his side and the latter was only allowed to return to his native land on the death of the king. According to another tradition, the king sent him home with the Israelites as their leader.

The story of the Lions' Den and the prophecy of the kingdoms of the world (cf. *op. cit.*, Chap. xi.) are also found in Ṭabari's *Chronicle* but with considerable alterations.

We are further told that Daniel restored 1000 men to life, who had been dead 1000 years — a story which seems to be based on a misinterpretation of Chap. xii. of the Book of Daniel.

In his *Murūdj* (ii. 128) Mas'ūdī distinguishes two Daniels, a younger who lived at the time of the Exile and an older who appeared much earlier in the period between Noah and Abraham; the elder is credited with the prophecy concerning the kingdoms of the world; he is also said to have composed a book of prophecies, the *Kitāb al-Djafr*. According to Mas'ūdī (*op. cit.*, p. 118) there was a well close to the village of Babel, which was held to be that of the prophet Daniel; Christians and Jews visited it at certain festivals.

Al-Bīrūnī repeats a story according to which this prophet obtained his wisdom from the Treasure-Cave; this is a cave in which Adam concealed the secrets of wisdom (*Chronology*, ed. Sachau, p. 300; on this idea cf. *Die Schatzhöhle*, ed. and transl. by Bezold, Leipzig 1883—1888). The same author gives an account of a dispute between

Jews and Christians on the meaning of Chap. xii. 11, 12 of the Book of Daniel.

On the Tomb of Daniel in Sūs, or Tustar, cf. *Zeitschr. der Deutsch. Morgenl. Ges.* liii. 58 *et seq.* and *Jewish Encyclopaedia*, iv. 430, and the Arabic authors cited there.

See also Thaḥlabī, *Ḳiṣaṣ al-Anbiyā* (Cairo 1325), p. 213 *et seq.* (B. CARRA DE VAUX).

DĀR (A.) "house", frequent in compounds of which the most important follow.

DAR AL-BEḌĀ (BAIDĀ), called CASABLANCA in Europe, a town on the Atlantic coast of Morocco, about 200 miles S.E. of Tangier and 200 N.W. of Mogador, in 33° 37' N. Lat. and 12° 15' W. Long. (Greenw.), with 30,000 inhabitants, including 4000—5000 Jews and 500—600 Europeans (Spaniards, French, English, German and Portuguese). The town is surrounded by walls crowned with towers and pierced by four gates. It is divided into three sections: the *Madīna* with houses built of stone in the Moorish style but with outer windows, traversed by broad irregular streets; the *Mallāḥ* or Jewish quarter; the *Tnākār*, a quarter of reed and clay huts. Adjoining the *Tnākār* is an extensive enclosure of recent origin which has not yet been built upon. There are no remarkable buildings; the great mosque, the only building of any importance, is by no means a work of art. The town is surrounded by a narrow girdle of orchards of olives and fig-trees and vineyards with a few scattered country houses.

The largest section of the native population consists of Arabs and arabicised Berbers, natives of the surrounding country, who form a proletariat of labourers, porters, camel-drivers etc. The public offices are filled by Moors who came almost entirely from Fez, Rbāṭ and Tetwān. The Jews are artisans or merchants, as are the Europeans. The Muslims of Casablanca have a special reverence for Sidi Belliūt, whom they regard as the patron saint of the town. This saint, whose cult seems to have made particular progress in the second half of the xixth century, is said to have had the gift of omnipresence and of subduing wild animals. According to Doutté, *Merrākech*, p. 15 (Paris 1905), his name is a corruption of the literary Arabic *Abu 'l-Luyūth* "the man with the lions". The water that falls into his *Ḳubba* is credited with the power of irresistibly bringing back to Casablanca any one who has left it. Casablanca is of considerable economic importance as a market for the district incorrectly called Shāwiya by Europeans, the arable surface (*tir* "black earth") of which is estimated at 1500 sq. miles and which sustains a population of 200,000 natives. In 1909 its foreign trade totalled £1,191,600 in value or about 20% of the trade of the whole of Morocco. The harbour is the busiest in Morocco although it consists of a dock accessible only to small boats, while ships of large tonnage have to anchor in an open and unsheltered roadstead.

Casablanca occupies the site of Anfā, the Anafe of Marmol, a very flourishing place in the middle ages. Idrīsī mentions it as a harbour visited by merchant ships which came to get wheat and barley (Idrīsī, ed. de Goeje, p. 84). According to Leo Africanus, Anfā was a rich and populous town, with beautiful buildings, traces of which were still to be seen in his time, where learning was held in great honour. In the xvth century A. D. its possession was disputed between the

Marīnid princes of Fās and Marrākush, but Anfā seems to have succeeded in retaining its independence. The piratical raids of its inhabitants on the Spanish and Portuguese coasts however exposed them to attack from the Christians in retaliation. The Portuguese sent a fleet of 50 ships against Anfā in 1458. At the approach of this fleet, the people of Anfā, feeling unfit to offer any resistance, quitted the town and abandoned it to the Christians who entered without opposition and sacked it utterly.

The site of Anfā remained deserted till 1515, when the Portuguese laid the foundations of a settlement which they called Casablanca but had however soon to evacuate. It was not till the xviiith century that Sulṭān Mūlay Muḥammad, anxious to develop Moroccan commerce, rebuilt the town which received the name of Dār al-BeḌā. Dār al-BeḌā, where the Spaniards obtained the monopoly of the trade in cereals in 1789 and which had to sustain an attack from the natives of the surrounding country in 1790, was at the beginning of the xixth century still only a wretched little town. It developed considerably in the reigns of Mūlay 'Abd al-Raḥmān and his successors so that by the end of the xixth century it had become the most important centre of commerce in the whole empire. The enlargement of the harbour was deemed necessary and undertaken. The murder of several European workmen employed on the harbour works on the 30th July 1907 provoked the armed intervention of France. A body of soldiers occupied the town and restored peace in the Shāwiya country which had risen. The French occupation has resulted in a material transformation of Casablanca as well as in a notable increase in the number of European residents.

Bibliography: Leo Africanus, ed. Schefer, ii. 9; Budgett Meakin, *The Land of the Moors*, ix. 173; Weisgerber, *Etude géographiques sur le Maroc* in *Géographie* of the 15th June 1900. (G. YVER.)

DĀR AL-DJHĀD. [See DĀR AL-ḤARB.]

DĀR FŪR or DĀR FŪR, a territory and Sulṭanat in the Eastern Sūdān, is one of the still unopened areas in Central Africa, nominally belonging to the English sphere of influence and even paying tribute (cf. the annual *Reports on Egypt and the Sudan*) but still practically independent. Its boundaries can only be roughly defined as: in the north the 15° and in the south the 10° N. Lat., in the west the 22° and in the east the 27° E. Long. (Greenw.). Dār Fūr is bounded on the west by the Sulṭanat of Wadā'i under French influence, in the south and east by the provinces of Baḥr al-Ghazāl [q. v., p. 579] and Ḳordofān of the Anglo-Egyptian Sūdān. To the north lies the Eastern Sahara, the ownership of which is still undefined. Its frontiers have frequently changed. At times great stretches of Wadā'i, Ḳordofān and even Baḥr al-Ghazāl have belonged to it and at others the rule of its Sulṭāns has been limited to the natural geographic centre, the Djabal Marra and the territories adjoining it. Since the end of the xviiith century the capital has been al-Fāshar. Nachtigal, to whom we owe all our real knowledge of the older Dār Fūr, estimated the population of the whole country at 3—4 millions, but this suffered great diminution in the horrors of the conquest by Zibēr Pasha

and in the time of the Mahdists. Dār Fūr is inhabited by negroes, immigrant Arabs and half-breeds. The five main elements of the population are distinguished by the letters *d, t, f, z, n*. These are according to Nachtigal whose orthography is practically retained here, 1.) the Dādscho — called Tādjo by Slatin Pasha and the geographers since Idrisi — probably the old owners of the country, living in the south and south-west; 2.) the Tundscher (*tundjer*, perhaps from *tudjār*), of Arab origin but strongly mixed, said to have come 400 years ago from North Africa into the country, still speaking Arabic and living in the centre of the kingdom at the eastern end of the Marra range and also in Wadā'i and Bornū [q. v., p. 747 *et seq.*]; 3.) the Fōrāwa, forming with the Dādscho the great mass of the population, live principally in the Marra range and the S., S.W. and W.; they speak a language of their own; 4.) the Zoghāwa are wholly or half-nomadic and live chiefly in the N.; 5.) the Nawā'ibe, who are probably the earliest immigrant Arabs and are divided into numerous sections, all of which profess to belong to the Dju-haina [q. v.] tribe. They are mostly cattleherds, Bakḳāra [cf. the article BAGGĀRA, p. 561].

Of these elements, the Zoghāwa have played a certain part in the north and east outside of Dār Fūr proper (*Der Islam*, i. 162 *et seq.*), but in the history of the land itself they are not at all prominent. The course of the latter was first defined by the Dādscho, then by the Tundscher and finally by the Fōrāwa, who within the historical period gave Dār Fūr proper (the dwelling of the Fōrāwa) the name still in use to this day. According to Nachtigal, iii. 360, the Dādscho ruled the country for some centuries from the Marra mountains. They lost their power without a struggle to immigrant Arabs, the Tundscher. The first ruler of this line was called Aḥmad al-Māqūr. The name is explained by Slatin as al-Ma'kūr (the man with the cut sinew in his foot) and an etiological legend adduced in support. He seems a historical personage but his date cannot be located. The whole Tundscher period is still very uncertain. The last Tundscher ruler Shau was overthrown by a relative, a descendant of Aḥmad, who on his mother's side belonged to the tribe of Kēra, a branch of the Fōrāwa. This, the first ruler of the Kēra dynasty, was called Dāli or Delil Bahar and is still one of the most popular of the kings of Dār Fūr, being particularly famous for the national system of laws which he is credited with introducing, the Book of Dāli, which has unfortunately not yet been studied by any European. The Book of Dāli forms the basis of the administrative and criminal law of later times. According to it, for example, the land was divided as follows. The country was divided into five provinces, the north province Dār-Tokunjāwī, the south province Dār-Uma, the southwest province Dār-Dīma, the east province Dār-Dāli and the west province Lār al-Gharb. Each province was divided into 12 districts and many minor divisions, but this division has not survived in its entirety. The west province was the only one, which did not have a governor, but its three districts were ruled directly by the king. The centre of the Marra range had also a separate organisation of its own. The punishments inflicted by the criminal code were exclusively money fines which, when money was not available,

were paid in kind, confiscation of property etc. It is highly improbable that this book originated at so early a period; for it may be presumed that the use of writing was not known till a later period. If the whole story is not actually fiction, the customary law must have been codified at a later period and ascribed to the legendary founder of the ruling dynasty. It is also possible that a king named *Dalil* was invented from the book bearing this name. Nachtigal and Slatin regard both individual and book as historical. Nachtigal places the Dāli of the legend in the middle of the xvth century. Some ten kings followed him, whose names are uncertain. The last of this line was overthrown by Sulēmān Solon, the son of an Arab woman. With him we enter on more historical ground. Islām, which had possibly already entered the land with the Tundscher but secured no strong foothold, now became the state religion; the borders of the flourishing kingdom, which became a real state, were extended far and wide across the Nile and farther to the Atbara. The most prominent ruler and the second founder of the kingdom was Sulēmān Solon's grandson Aḥmad Bokkor, who was the first to make Dār Fūr a real Muḥammadan state and by attracting foreign elements on a higher scale of civilization sought to elevate the country. At this period a strong current of immigration set in from Bornū [q. v., p. 747 *et seq.*] and Bagirmi [q. v., p. 570 *et seq.*]. Mosques and madrasas were built everywhere, firearms introduced and the government probably first organised on the lines which Nachtigal described at a later period. It is impossible to mention here the constant civil wars, the quarrels with Wadā'i and the struggles for the throne which Nachtigal has carefully detailed. Dār Fūr remained the great power in the Eastern Sūdān till Muḥammad 'Alī conquered the Sūdān. The Sulṭāns now sought to enter into negotiations with Constantinople and 'Abd al-Madḡid and 'Abd al-'Azīz actually issued firmans confirming them in their power. But circumstances were stronger than these firmans. It has already been narrated in the article BAḤR AL-GHAZĀL [q. v., p. 579], how the Egyptian government followed in the wake of the slavetraders. Zībēr Pasha at the instigation of the Egyptian government advanced on Dār Fūr while Ismā'il Pasha co-operated in the north. In autumn 1874, King Ibrāhīm (Brahim) fell in battle with Zībēr at Manoashi and soon afterwards al-Fāshar was sacked. The country was now ruled from Kharṭūm but pretenders still held out in the more inaccessible parts. Bosh fell before Zībēr Pasha and succeeding governors continued the war with his successor Hārūn. A general rising, which Hārūn was able to stir up against the Egyptians, was quickly put down, and Gordon, the recently appointed Governor-General of the Sūdān, was able to pacify the turbulent spirits of Dār Fūr also. He left Ḥasan Pasha Hilmī there as Mudir who was succeeded by the Italian Messedaglia and later by the Austrian Slatin.

While he was governor, the Mahdist rebellion broke out and Slatin had to surrender in 1883. Meanwhile Abdullāhi Dud Benga, a cousin of the Sulṭān Hārūn who had fallen in the war with the Egyptian government, had set himself up as a pretender in the Marra mountains. In 1885 he voluntarily betook himself to the Mahdi in Kharṭūm; when the Mahdi's kingdom collapsed, 'Alī

Dīnār succeeded in reviving the ancient Dār Für kingdom. England has not again intervened in the domestic affairs of the land but is on diplomatic relations with 'Alī Dīnār and receives tribute from him regularly. With the advance of the Sūdān railway Dār Für is gradually being opened up to commerce. The land has recovered somewhat under 'Alī Dīnār's rule from the grievous damage done it by the constant wars and the ravages of the Mahdists. A list of the historical Sultāns is given here; a very useful genealogical table is given in Helmolt's *Weltgeschichte*, iii. 573.

- 1596—1637 Sulēmān Solon;
- 1637—1682 Musā, son of the preceding;
- 1682—1722 Aḥmad Bokkor, son of the preceding;
- 1722—1732 Muḥammad Daura, son of the preceding;
- 1732—1739 Omar Lēle (the Ass), son of the preceding;
- 1739—1752 Abu 'l-Kāsim b. Aḥmad Bokkor, uncle of his predecessor;
- 1752—1785 Muḥammad Tirab, brother of his predecessor;
- 1785—1799 'Abd al-Raḥmān, brother of his predecessor;
- 1799—1839 Muḥammad al-Faḍl, son of the preceding;
- 1839—1873 Muḥammad al-Hasīn, son of the preceding;
- 1873—1874 Ibrāhīm (Brāhīm), son of the preceding;
- 1874—1875 Bosch b. Muḥammad al-Faḍl, uncle of his predecessor;
- 1875—1879 Harūn al-Rashīd, son of the preceding;
- 1880—1885 'Abdullāhī Dud Benga, cousin of the preceding;
- 1885— 'Alī Dīnār, regnant.

It was fortunate for science that Nachtigal was able to visit Dār Für just before the break-up of the ancient kingdom and to make a permanent record of the conditions then existing. The great collections of material that Slatin made at a later period were destroyed by the Mahdists. Of special interest are his notes on the ceremonial punctiliously observed at the court with its hierarchy of officials. Immediately below the king (Alā Kūri or Ari) ranked the king's mother who bore the title Abo and as the chief of the Abonga (plur. of Abo), the seven mothers — widows or relatives of the royal house advanced in years — also played a certain part in the state religion. The Kamene (the king's neck), a kind of reflection of the king, the king's shadow, as Nachtigal calls him, was hardly less important. He was an official, to whom all honour was shown as to the king himself, but he had no actual regal power. In ancient times he was put to death when the king died. This shadowy figure was of less actual importance than the Abū Shaikh Dāli, the chief eunuch and governor of the eastern province. He had charge of the harem, had great influence on the transactions of the court and in earlier times was the real king-maker when a vacancy in the throne occurred. He was considered the guardian of the book of Dāli, whence his name. He had also to keep a sacred fire alight which was only extinguished on the death of a king. A second such fire was maintained in the royal palace. Fourth in rank was the Iya Basi, i. e. "the great

woman", almost always a sister of the king. She actually had the attributes of an official, appeared in public on horseback, and had great influence everywhere, almost more than the king's mother although the latter was superior to her in rank. These were only the highest members of the court to whom were attached numerous others.

We have already seen how much that is pre-Islāmic has survived in Muḥammadan Dār Für, and the late appearance of Muḥammadan influence in originally heathen ceremonies like the principal annual festival, the great drum festival, may be clearly recognised. It was originally merely a spring festival celebrated according to the solar year at which sacrifices were offered to former kings at their tombs. The ceremony became so far influenced by Islām as to have passages from the Ḳor'ān read at the tombs for the good of the souls of the Muslim kings along with these sacrifices. The Ḳor'ān was not read at the tombs of heathen kings but sacrifices continued to be offered. To this was attached a typical spring rite. The king dug seven holes in which he placed seeds. These holes were then filled in by the seven Abogas; a further part of the ceremony, from which the whole took its name, was the slaughter of white cows and oxen with the skin of which the great royal drum al-Manṣūra and its "child" the little drum were covered. The king had to beat a rib of the slaughtered animal on its own skin drawn across the drum. The drum as a tribal religious symbol is also found among the Fulbe (*Strümpell in Mitteilungen der Geographischen Gesellschaft in Hamburg*, xxvi. (1912), p. 51 *et seq.*). The third part of the ceremony consisted in the partition of a sheep, of which a certain part with symbolic meaning was allotted to each office. The half decayed intestines of the animal had then to be devoured by the courtiers before the eyes of the warriors of the court. Whoever hesitated, was originally slain. The sheep at this peculiar meal is said to have been substituted for a virgin under the influence of Islām. Elsewhere we also find traces of a primitive cannibalism in Dār Für. It is to be hoped that the future opening up of Dār Für will add to the account of this interesting land by Nachtigal.

Bibliography: Gustav Nachtigal, *Sahārā und Sūdān*, iii. (Leipzig 1889), 299 *et seq.*; Rudolph Slatin Pasha, *Fire and Sword in the Sudan* (transl. Wingate, London 1896), p. 36, 57, 218; Mohammed Ebn Omar el-Tounsy, *Voyage au Darfour*, trad. par Perron (Paris 1845). (C. H. BECKER.)

DĀR AL-HARB. In Muslim constitutional law the world is divided into *Dār al-Harb* and *Dār al-Islām*. "Abode of Islām" is that which is already under Muslim rule; "Abode of war" is that which is not, but which, actually or potentially, is a seat of war for Muslims until by conquest it is turned into "Abode of Islām". For an anomalous and disputed exception, see *Dār al-Sulḥ*. Thus to turn *Dār al-Harb* into *Dār al-Islām*, is the object of *Qihād* [q. v.], and, theoretically, the Muslim state is in a constant state of warfare with the non-Muslim world. But practically that is now impossible. The rulers of Islām are not in a position to keep up a constant warfare *contra mundum*. Territories, too, once Muslim, are gradually coming under the rule of unbelievers. To meet this situation the early and logical position

has had to yield. Land once Abode of Islām does not become Abode of War, except on three conditions: (i.) That the legal decisions of unbelievers are regarded and those of Islām are not; (ii.) That the country immediately adjoins an Abode of War, no Muslim country coming between; (iii.) That there is no longer protection for Muslims and their non-Muslim *Dhimmi*s [see *Dhimma*]. Of these, the first is the most important, and some have even held that so long as a single legal decision (*ḥukm*) of Islām is observed and maintained, a country cannot become *Dār al-ḥarb*. The *Dictionary of Technical Terms*, (p. 466), having a regard for the situation in India, sums up: "This country is an abode of Islām and of Muslims although it belongs to the accursed ones and the authority externally belongs to these Satans". Practically, of course, no rebellion under such circumstances would be legal unless it had a good prospect of success and were led by a Muslim sovereign. These conditions being fulfilled, unbelieving control of an Abode of Islām is an illegal absurdity. When a Muslim country does become a *Dār al-ḥarb*, it is the duty of all Muslims to withdraw from it, and a wife who refuses to accompany her husband in this, is *ipso facto* divorced.

Bibliography: Juynboll, *Handb. des Islamischen Gesetzes*, p. 340; Snouck Hurgronje, *Politique Musulmane de la Hollande*, p. 14 (= *Nederland en de Islām*, p. 8); Hughes, *Dictionary of Islām*, p. 69 *et seq.*; W. W. Hunter, *Indian Muslims*; the last two on the Indian situation. (D. B. MACDONALD.)

DĀR AL-ISLĀM. An Abode of Islām is a country where the ordinances of Islām are established and which is under the rule of a Muslim sovereign. Its inhabitants are Muslims and also non-Muslims who have submitted to Muslim control and who, under certain restrictions and without the possibility of full citizenship, are guaranteed their lives and property by the Muslim state [see *DHIMMA*]. They must belong to a People of Scripture (*ahl kitāb*) and may not be idolaters. See, also, *DĀR AL-ḤARB* and *DĀR AL-ṢULḤ* and the bibliographies there. (D. B. MACDONALD.)

DĀR AL-NADWA was the name given to the public hall in an Arabian town, in which municipal, religious and other affairs of general interest were discussed, but the term is used *par excellence* for the town-house or *hôtel de ville* of Mecca. This building, which stood on the South-West side of the Ka'ba looking upon the Ṭawāf al-Sharīf, was originally the dwelling-house of Ḳuṣaiy, which he built for a palace about the year 440 A. D. It was called the Council House because in it Ḳuraish assembled to discuss public matters. In order to become a member of this assembly it was necessary to be not less than forty years of age. Here marriages were arranged, and maidens who had reached woman's estate were for the first time clothed in the *dirʿ*. Here, too, the leader of a military expedition received from the hands of Ḳuṣaiy the flag or *liwā*. The ceremony of tying the piece of white cloth upon the lance, which lasted till the end of the Arab empire, was called *ʿaḳd al-liwā* (Ibn Hishām, p. 80.). Ḳuṣaiy bequeathed his five privileges of *ḥiḍyāba*, *siḳāya*, *riḳāda*, *liwā* and *naḍwa* to his son ʿAbd al-Dār, but on the death of the latter the sons of his brother ʿAbd-Manāf attempted, on

the ground of their wealth and influence, to seize them. Ḳuraish became divided into two factions. In the end the faction of ʿAbd Manāf acquired the *Siḳāya* and *Riḳāda*, whilst that of ʿAbd al-Dār retained the *Ḥiḍyāba*, *Liwā* and *Nadwa*. At the time when the first two functions were held by ʿAbd al-Muṭṭalib, the other three were divided amongst different individuals, who were consequently of less importance than ʿAbd al-Muṭṭalib.

It was in the *Dār al-Nadwa* that Ḳuraish assembled to decide the fate of Muḥammad immediately before the *Ḥiḍra* when Iblis also obtained admission to their council (Ibn Hishām, p. 323 ff.). The building was still the same which had been the house of Ḳuṣaiy. In front of it also Ḳuraish took their stand to watch Muḥammad and his companions make the circuit of the Ka'ba in the year 7 A. H., according to a tradition ascribed to al-ʿAbbās (*op. cit.* p. 789).

Bibliography: Caussin de Perceval, *Essai*, I, 235 ff.; Tabari, I, 1098. See also Lammens, *La République marchande de la Mecque* (*Bull. Inst. Egypt.*, série v. t. 4, p. 23—54); Mart. Hartmann, *Quṣaiy: Zeitschr. für Assyriologie*, xxvii. 43 sq. The latter thinks that *Dār al-Nadwa* was a temple of Ḳuṣaiy, the *deus eponymus* of the clan of Ḳuṣaiy.

(T. H. WEIR.)

DĀR AL-SALĀM, "Abode of Peace", is in the first place a name of Paradise in the *Korʾān* (vi. 127; x. 26), because, says Baiḍāwī, it is a place of security (*salāma*) from transitoriness and injury, or because God and the angels salute (*sal-lama*) those who enter it. Hence it was given to the city of Baghdād by al-Manṣūr, alongside of *Madinat al-Salām* (Cf. art. *BAGHDĀD*, p. 563 above, and also in the geographical lexicon of Yāḳūt, *ad init.*). As for the capital of German East Africa s. *DARESSALAM*, p. 923.

(T. H. WEIR.)

DĀR AL-ŠINĀʿA, also *DĀR AL-ŠANĀʿA* and *DĀR AL-ŠANʿA*, the Arabic word for dockyard. The literal translation is "house of work". With so general a meaning, it is natural that *Dār al-Šināʿa* not only means dockyard but also simply workshop (e. g. of goldwork cf. Dozy, *Supplément*, s. v.), but the meaning *Dār Šināʿat al-Bahr* is by far the commonest and has passed into the Romance languages from the Arabic like so many other nautical and commercial terms. In Italian it appears as *darsena* and *arsenale*, in Spanish as *arsenal* and thence has passed into almost all European languages (Dozy and Engelmann, *Glossaire des Mots Espagnols et Portugais dérivés de l'Arabe*, p. 205 *et seq.*). The dockyards were in the first place naval shipyards. In the earliest period of the Caliphate there appears to have been a *Dār al-Šināʿa* only in Egypt, (Balādhuri, *Futūḥ*, p. 117). In the year 49 (669), Muʿāwīya built an arsenal at Akkā (Acre), which was transferred by the later Umayyads to Šūr (Tyre). Even in the reign of ʿAbd al-Malik, warships were built by him in Tunis (Dozy and Engelmann *l. c.*). We are best informed on the arsenals of Egypt, to which Maḳrīzī devotes a comprehensive chapter in his *Khīṭaṭ*, ii. 189 *et seq.* The Aphroditic papyri give valuable information on the Egyptian arsenals (cf. H. I. Bell, *Catalogue of Greek Papyri in the British Museum*, Vol. iv.: *The Aphroditic Papyri*, p. xxxiii; C. H. Becker, in *Zeitschr. für Assyr.*, xx, 84 *et seq.*). At a later period there were naturally similar arsenals at all

important places on the coast. The head of a Dār al-Šinā'a was called *Mutawalli 'l-Šinā'a*. Ibn Mammāti, *Kawānīn al-Dawāwīn*, p. 16, gives some account of the work done in one of these government dockyards. (C. H. BECKER.)

DĀR AL-ŠULḤ. Besides *Dār al-Ḥarb* and *Dār al-Islām* [q. v.] some schools of canon law recognize the existence of a third division, *Dār al-Šulḥ*, or *al-Ahd*, which is not under Muslim rule, yet is in tributary relationship to Islām — *Šulḥan*, "by agreement", being generally used in canon law as the opposite of *'Anwatan* "by force". The two historical examples of such a status, and the origin, apparently, of the whole conception, are Nadjran and Nubia. With the Christian population of Nadjran Muḥammad himself entered on treaty relationships, guaranteeing their safety and laying on them a certain tribute, regarded by some afterwards as *Kharādj* [q. v.] and by others as *Djizya* [q. v.]. See on the whole story Balādhuri, *Futūḥ* (ed. de Goeje), p. 63 *et seq.*; Sprenger, *Leben Moham-mads*, iii. 502 *et seq.* In the course of events, and because of their position within Arabia, this protection for the people of Nadjran amounted to very little. The case of Nubia was somewhat different. By their skill with the bow the Nubians were able to hold off the Muslim attack and to maintain their independence for centuries. In consequence, 'Abd Allāh b. Sa'd entered into treaty (*'Ahd*) with them, not requiring the head-tax (*Djizya*) but only a certain tribute in slaves [s. BAQT, p. 608.]. Others, however, evidently disliking the implication that there could be any territory in a status of neither Islām nor war, and therefore outside of Muslim conquest, maintained that this was not really a *Šulḥ* or *'Ahd* but only a truce (*Hudna*) and an arrangement for an exchange of commodities (Balādhuri, *Futūḥ* (ed. de Goeje), p. 236 *et seq.*; Weil, *Gesch. d. Chalifen*, i. p. 16, *et seq.*; Lane-Poole (following Makrizi), *Hist. of Egypt*, p. 21 *et seq.*; Torrey (transl. from Ibn 'Abd al-Ḥakam), *Yale Bibl. & Sem. Studies*, p. 307 *et seq.*). This conception in some vague form was probably also the basis on which treaty relations with Christian states were accepted as possible; the presents sent by such states would then be regarded as *Kharādj*. The constitutional situation on the matter is thus formally laid down by Māwardi. All territories, into the control of which, in different degrees of directness, Muslims come, fall into three divisions: (i.) those taken by force of arms; (ii.) those taken without fighting after the flight of their previous owners; (iii.) those taken by treaty (*Šulḥ*). The last divides again into two, according as the title to the soil is (a) vested in the Muslim people as a *Wakf*, or (b) remains with the original owners. In the first case the original owners can remain in actual possession, becoming *Dhimmis* [q. v.], and paying *Kharādj* and *Djizya* and the land becoming *Dār al-Islām* [q. v.]. In the second case, (b), the terms of the treaty are that the owners retain their lands and pay a *Kharādj* from their produce; that this *Kharādj* is regarded as a *Djizya* which falls away when they embrace Islām; that their country is neither *Dār al-Islām* nor *Dār al-Ḥarb* [q. v.] but *Dār al-Šulḥ* (otherwise called *Dār al-'Ahd*); and that their lands are absolutely their own to sell or pledge. When these pass to a Muslim, *Kharādj* can no longer be collected. This condition of the owners holds so long as they observe the requirements of the treaty, and the *Djizya* cannot be

collected from them as they are not in a *Dār al-Islām*. Abū Ḥanīfa, however, held that by the treaty their country had become a *Dār al-Islām* and they were *Dhimmis* and should pay the *Djizya*. As to what was the situation if they broke the treaty after entering into it, there was dispute between the schools. Al-Šāfi'i held that if their territory was then conquered, it came into the category (i. above) of territory taken by force; and if it was not conquered, it became a *Dār al-Ḥarb*. Abū Ḥanīfa, however, held that if there was a Muslim in their territory, or if a Muslim country came between their territory and a *Dār al-Ḥarb*, then their territory was a *Dār al-Islām* and they were rebels (*Bughāt*). If neither of these conditions held, then it was a *Dār al-Ḥarb*. But others maintained that it was a *Dār al-Ḥarb* in both cases (*Ahkām al-Sultāniya*, ed. of Cairo 1298, pp. 131 *et seq.*). But that this situation was anomalous and ambiguous, appears plainly. Māwardi himself, when reckoning the Lands of Islām (*Bilād al-Islām*), includes among them this *Dār al-Šulḥ* (pp. 150 and 164), and Balādhuri, when dealing with the rules of *Kharādj*, makes no mention of this distinction.

Bibliography: References are given in the article. The subject has been little treated by western scholars. See, however, Juynboll, *Handb. des Islamischen Gesetzes*, p. 340 and 348 and the authors cited there p. 344-345. Further: Yahyā Ibn Adam, *Kitāb al-Kharādj* (ed. Juynboll), p. 35 *et seq.* (D. B. MACDONALD.)

DAR (P.; Avestan *dwar*) "door or gate", particularly the gate or outer court of a royal palace. *Dar-gāh* (Pahl. *dargās*) "door", properly "place of the door". *Dar-i Sa'adat* (formerly *dar-i dawlat*) "gate of bliss", a name given to Constantinople. *Dar-bār* (Anglo-Indian *darbar*) is the name given in India to solemn court ceremonials, receptions and morning audiences.

Bibliography: Gibb, *History of Ottoman Poetry*, iii. 214, note 1. (CL. HUART.)

DAR-I ĀHANIN or DERBEND-I ĀHANIN, Arabic BĀB AL-ḤADĪD, Old Turkish TAMIR-KAPIĞI = "Iron Gate" — a frequently recurring name in the Muḥammadan world for important passes and ravines. The best known is the ravine, about 2 miles long and only 12—20 yards broad, in the Baisun-taw range, through which runs the main road from Samarkand and Bukhārā to Balkh. This ravine is first mentioned under its Persian name by Ya'qūbi (ed. de Goeje, p. 290, s); Ya'qūbi's statement that a "town" bore this name is not confirmed by any other authority. The name "Iron Gate" certainly dates from pre-Muḥammadan times and was known to the Chinese pilgrim Hsüan-čung (*Mémoires sur les Contrées Occidentales*, trad. par Stan. Julien, i. 23). To the east of this ravine began the highlands on the upper course of the Oxus comprised by the Arabs under the name Tukharistan (Chin. Tu-ho-lo), where Buddhism still reigned supreme as late as the viith century A.D., in opposition to the districts of Samarkand and Bukhārā. In later times also the "Iron Gate" was always regarded as the natural boundary between Mā warā' al-Nahr proper and the lands dependent on Balkh on both sides of the Oxus.

Besides the "Iron Gate" there are other routes across the Baisun-taw, which were known even in the viith (xiiith) century; one of these routes

is described by the Chinese pilgrim Č'ang-t'un who was here in the autumn of 1223 (E. Bretschneider, *Mediaeval Researches* etc., i. 91); but this does not seem to have affected the strategic or commercial importance of the ravine. In the descriptions of the campaigns that have affected these districts, the "Iron Gate" is almost always mentioned; in the ivth (xth) century the ruler of Čaghāniyān [q. v., p. 811] had a fortress here which was burned in 337 (948) by an army sent by the Sāmānid Nūh b. Naṣr (Gardizi in W. Barthold, *Turkestan* etc., i. 9). All caravans bearing goods from India via Balkh to Samarkand and Bukhārā passed through the "Iron Gate"; a day's journey to the north of the ravine, at Kandak, the road to Nakhshab (Nasaf among the Arabs, the modern Karshi) and Bukhārā separated from the road to Kash (Kiss among the Arabs, the modern Shahr-i Sabz) and Samarkand. As is clear from Clavijo (ed. Sreznewski, p. 231) there was still a customs house here in 1404 from which Timūr drew a large revenue. Until 1875 Clavijo was, so far as is known, the only European who had ever passed through the "Iron Gate". The ravine is sometimes mentioned by Sharaf al-Dīn Yazdī (*Zafar-Nāma*, Ind. ed., i. 49 etc.) and also by Bābur (*Bābar-Nāma*, ed. Beveridge, f. 124) by the Mongol name Qahlagha (this is the form in which it is written in the Arabic script; at the present day it is pronounced Kālgha or Khālgha among the Mongols, whence the name of the town Kalgan) "gate" (the word is not Turkish as supposed by Le Strange, *The Lands of the Eastern Caliphate*, p. 441). The name Buzghāla-Khāna ("house of the chamois") (which was found in use by the first Russian travellers to reach there (in 1875) is first mentioned by Muḥammad Wafā Karmināgi (*Tuhfat al-Khānī*, MS. in the Asiatic Museum, c 581^b, f. 184^b, in the description of a campaign by Muḥammad Raḥīm Khān in 1171 (1757).

At the present day the Russian post-road from Samarkand to Termez (Tirmidh) runs through the "Iron Gate". The road is not now of the slightest strategic or commercial importance; the "Iron Gate" is therefore only regarded by modern travellers as a remarkable natural feature of importance for the study of the geological conditions of the neighbourhood; no traces of mediaeval buildings have survived here. The view of the ravine in Reclus (*Nouvelle Géographie Universelle*, vi. 503) is a reproduction of a drawing made in 1879 by the Russian painter Karazin; the same view is given in Mushketow's *Turkestan*, i. 555. (W. BARTHOLD).

DĀRĀ, Arabic form of the name Dārāyā-wahush = Darius; the form Dārāyush is also found as well as the Persian forms Dārāb and Dārāw. Muḥammadan authors distinguish two Dārās: Dārā the elder, son of Bahman, son of Isfandiyār, and Dārā the younger, son of Dārā the elder.

Bahman had, as the Magean religion allowed, married his own daughter Humāi or Humāya but died soon afterwards leaving her enceinte; she began to reign but when the child was born, fearing that he would be placed on the throne in her stead she placed him in a box on the river of Balkh (Dehās). A miller found and brought up the boy whom he called Dārāb. When he was twenty years of age, Humāi recognised him and gave him the crown. After his mother's death he left Balkh and went to reside in Persia; there

he founded the city of Dārāb and afterwards lived in Babylon; his reign was twelve years long.

His son Dārā is the Darius who was defeated and put to death by Alexander after reigning forty years. Philip of Macedon paid tribute to him as he had done to his father; but when on the death of Philip, Darius sent to demand the tribute from Alexander, the latter refused, saying, "I have slain and eaten the goose with the golden eggs". According to Mas'ūdī, *Kitāb al-Tanbih*, (*Livre de l'Avertissement* transl. Carra de Vaux, p. 247), it was Aristotle who advised Alexander to go to war with Darius. Alexander bribed two of Darius's chamberlains, who mortally wounded him on the battle field; seeing that he was dying, Alexander went up to him and received his last wishes; he then married his daughter. The two chamberlains are called Bessus and Ariobarzanes in the Greek *Romance of Alexander* and Bessus and Nabarzanes in history. The Persian translation of the history of Dārā is from the Greek romance (Tabari's *Chronicle*, transl. Zotenberg; Nöldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden*, p. 3).

Dārā the younger had built a fire-temple at Sābur in Fārs (according to Mas'ūdī, *Les Prairies d'Or*, iv. 78). The date of his death is a starting point for the computation of historical epochs; he is regarded as the ancestor of the Sāsānids.

Firdawsī devotes two long cantos to the two Dārās. He reserves the form Dārāb for the elder, the son of Humāi, and attributes to him the foundation of the town of Dārābdjird [q. v.] and of the fire-temple there. Dārāb had married a daughter of the king of Rūm (Philip of Macedon) named Nāhid, and had sent her back to her father, enceinte with Alexander. Alexander would thus be the elder brother of Darius the younger (*Shāh-nāmah*, *Livre des Rois*, transl. by Jules Mohl, Vol. v. Chap. xviii. xix.).

Dārā or Daras-Anastasiopolis is a fortified town between Mardīn and Nisībīn, which was taken from the Greeks by Khusrāw (Chosroes) I. Anōsharwān in the campaign of 540 (Nöldeke, *op. cit.*, p. 239). — Dārā-i Takht is in Afghānistān.

(B. CARRA DE VAUX.)

DĀRĀ SHIKŪH, eldest son of Shāh Djahān. His mother was Ardjūmand Bānu Mumtāz Mahal, and he was born at Adjmir on the 20th March 1615. In 1633 he was married to his cousin Nādira Begam the daughter of Prince Parwēz, and granddaughter of Djahāngir. By her he had one daughter, Djānī Begam or Djahān Zeb Bānū, and two sons Sulaimān Shikōh and Sipīhr Shikōh. Dārā, says Elphinstone, was a frank and high-spirited prince, dignified in his manners, generous in his expense, liberal in his opinions, open in his enmities; but impetuous, impatient of opposition, and despising the ordinary rules of prudence as signs of weakness and artifice. In most of these characteristics he was the opposite of his younger brother Awrangzēb whom he used to speak of as the *Namāzi* "the prayer-maker". He had the inquiring spirit of his great-grandfather Akbar, and was much interested in Šūfism and other religious questions. But he had not his ancestor's military skill or daring, and he was unfortunate in all his undertakings. He was thus no match for Awrangzēb. Somehow, he seems to me to resemble Charles I. of England. He was like him in uxoriousness, attachment to reli-

gion, literary tastes and haughty temper. He resembled him too in his fate. In 1653 he made a long and fruitless attempt to take Kāndahār. In 1657 when his father fell ill, he practically governed the empire. But his younger brothers could not endure his predominance, and he was twice defeated by Awrangzēb, once near Agra, in June 1658, and again at Adjmir in March 1659. He was betrayed and seized by the Afghān Malik Dīwan the chief of Dādar (qu. the Dādri of the *Imperial Gazetteer*) and brought to Dihli where he was put to death by order of Awrangzēb in the end of August 1659. He was the author of several books which are noticed in Rieu, *Catalogue of Persian Mss.* The best known is the *Safina-i Awliyā* or "Ship of Saints", a series of short biographies of Muhammadan saints. It has been lithographed at Lucknow and there is a very full table of its contents in Ethé, *Catalogue of the Persian Mss. of the India Office*, No. 647, pp. 274—316. There is much about Dārā in Bernier and Manucci, both of whom were personally acquainted with him. (H. BEVERIDGE.)

DARĀBJIRD, a town and district in Fārs; the principal places in the district are Fasā and Yazd-Kh^wast. The town which is surrounded by a wall and by suburbs had four gates and a rocky dome-shaped mass in the centre. In the neighbourhood, bitumen (*mūmiyā*) was collected in a vault closed with an iron door and opened once a year in June, in the presence of the authorities of the town; the pure *mūmiyā* was kept in the royal treasury (Yākūt). Industry was in a flourishing condition there; all kinds of clothstuffs, mats of rushes, and the tapestry known as *sūzan-djird* were manufactured. Salt mines in the neighbourhood still yield rock-salt of various colours. In Irānian legend, the foundation of this town is attributed to Dārāb, father of Dārā (Darius III. Codomannus).

Bibliography: Barbier de Meynard, *Dictionnaire de la Perse*, p. 226; Mehren, *Cosmographie*, p. 243, 400; Istakhrī, p. 154; Ibn Hawkal, p. 214; Muḥaddasī, p. 422, 428, 442; Fr. Spiegel, *Eränsche Alterthumskunde*, i. 88; ii. 585; G. Le Strange, *The Lands of the Eastern Caliphate*, p. 288 *et seq.*

(CL. HUART.)

DARAZĪ, was one of the founders of the religion of the Druzes, not the most important who seems to have been Ḥamza, but the one who has given his name to the sect. Several historians, both Muḥammadan and Christian, have written about him and he is also referred to in the books of the Druzes; unfortunately these different sources do not at all agree with one another.

It seems certain that Darazī began as a Bāṭini missionary or dāʿī [q. v., p. 895]. According to the Christian historians John of Antioch and al-Makin, the first of whom was contemporary with him, he was called Muḥammad b. Ismāʿīl and was of Persian origin; according to the books of the Druzes he bore the praenomen Neshtegin which is Turkish. The vocalisation *Darazī* is given in the books of the Druzes.

He came to Egypt in 408 (1017). He had recognized Ḥamza as Imām in the preceding year (407 = 1016), for the latter says in his epistles that Darazī had been won over to the unitarian religion by the Maʿdhūn (a missionary of low rank) 'Alī b. Aḥmad Ḥabbāl.

In Cairo he entered the service of the Caliph al-Ḥakīm bi amri 'llāh and at first enjoyed his favour. He then tried to supplant Ḥamza; by 409 (1018) he had around him partisans called after him Darazites whom Ḥamza persecuted; the most important of them was Bardhā'il. There still exist writings of Ḥamza in which he speaks of Darazī's undertakings; he calls him, "the insolent one, the Satan" and describes him as opposed to the Imām, i. e. himself, he also complains that he has "gone from beneath the cloak of the Imām" and taken the title *Saif al-Imān* or "Sword of the Faith" (409 = 1018).

Darazī was the first publicly to recognize the divinity of the Caliph Ḥakīm; according to him, universal reason became incarnate in Adam at the beginning of the world and passed from him into the Prophets, then into 'Alī and thence into his descendants, the Fāṭimid Caliphs. Darazī wrote a book to develop this doctrine, which was only an application of that of the previous Bāṭinī system. He read this book in the principal Mosque in Cairo and, although Ḥakīm did not protest, this doctrine caused a scandal. It is also said that he allowed wine, the forbidden marriages and taught metempsychosis.

According to Abu 'l-Maḥasin, Darazī in consequence of the scandal which arose, had to retire to Syria; there he preached his doctrine to the mountaineers, especially in the valley of Taimn-Allāh and the Bāniyās [q. v., p. 648] territory. He came into conflict with the Turks and fell in a battle against them.

John of Antioch and, following him, al-Makin do not give this account of his end; according to them he was killed by the Turkish pages, on account of the scandal which his teaching caused, in Cairo while actually in Ḥakīm's carriage. After his death his house was pillaged, and there was a riot for three days in the city, the gates of which had to be closed. The Turk who had slain him was arrested and put to death on another pretext. The Druze sources would lead one to believe that it was at Ḥamza's instigation that he was assassinated; several of his followers, including Bardhā'il, shared his fate (410 = 1019).

Bibliography: S. de Sacy, *Exposé de la Religion des Druzes*, Vol. i., Introduction, p. ccclxxxiii.—ccclxxxiv.; Vol. ii., pages 157 *et seq.*, 170, 190; John of Antioch, *Chronique*, ed. Chéikhō, Carra de Vaux *et* Zayāt.

(B. CARRA DE VAUX.)

DARB (A.), plural *durūb*, "passage, pass, or road". *Al-darb* was more particularly any road into the land of the Byzantines (cf. e. g. Balādhuri, p. 137. 3), such as the roads over the Taurus and the pass over Amanus (Beilān pass, q. v., p. 690), more especially those through the Pylae Ciliciae from Ṭarsūs via Badhandūn = Podandos (see BOZANTI, p. 768) and Lu'lū'a = Lulun to Tyana and Heraclea, and the eastern route from Mar'ash (Germanicia) via Ḥadath to Malatya. These notoriously difficult passes were euphemistically called *Darb al-Satāma* (cf. Ibn Khordādhbih, p. 100 or Balādhuri, p. 189 *et seq.*). The district around the Taurus passes north of Djaiḥān bore the name *Biṭād al-Durūb* in the time of the Armenian kingdom of Cilicia (see Ibn Faḍl Allāh al-'Omāri, *Ta'rif*, p. 181 and 183; Ibn al-Aṭhīr, xi. 20 and 145).

As the word *al-Darb*, which in its technical sense appears as early as Imru 'l-Kais, cannot be

explained from the Arabic, the name is usually derived from the name of the little town of Derbe in Asia Minor. The meaning (*durūb* = κλεισούραι) rather suggests a connection with the Persian *darband* (cf. the name *Djibāl al-Darbandāt* for the Armenian Taurus in 'Omari, *op. cit.*, p. 56). Perhaps *al-darb* and Derbe are really both to be explained from some language indigenous to Asia Minor. One difficulty is the fact that the word appears in Arabic from the very first with the meaning of a *nomen proprium* but the form of an *appellativum* (whence the article) and gradually becomes quite naturalized in the language with the general meaning of "gate", "way", "road" (cf. expressions like *Darb al-Hadīdj*, *Darb al-Sultān*).

Bibliography: G. Le Strange, *Eastern Caliphate*, p. 122, 133 *et seq.*; Quatremère in Makrizi, *Sultans Mamlouks*, ii. 1, p. 147; H. Lammens in *Mélanges de la Fac. Or.*, *Beyrouth*, i. 15. Sarre, *Reise in Kleinasien*, p. 86, should also be specially noted.

(R. HARTMANN.)

ḌARB (A.) "blow", "striking" (whence *ḍarb-khāna*, "mint"); in arithmetic = multiplication; in metre = last foot of the second half line.

DARBUKKA or *darabukka* in Egypt, *dirbakki* in Syria, *darbūka* in the Maghrib; given as a neologism by Arab lexicographers in the form *darābukka*: a kind of drum, consisting of a tube enlarged or expanded at one of its ends; this end is covered with a skin (fish-skin in Egypt and goat-skin in the Maghrib) and the other is open. In the east the tube of the *darabukka* is usually of wood or earthenware (often painted or decorated) but occasionally though more rarely of copper. To play on this instrument it is placed under the forearm, with the large and covered end outermost and the skin is struck alternately with the fingers of the two hands. In Egypt the *darabukka* is an instrument used by jugglers, and street singers, also by women and the boatmen of the Nile. In the Maghrib the *darbūka* is played by women; it also forms one of the essential elements of the classical town orchestra and contributes to the rhythmic harmony which characterises the music of this orchestra. The word is of foreign origin; but its etymology is disputed (cf. Dozy, *Supplément aux Dictionnaires Arabes*, i. p. 430; Vollers, in the *Zeitschr. der Deutsch. Morgenl. Ges.* 1897, p. 326).

Bibliography: Lane, *Modern Egyptians*, ii. 73—75; Delphin et Guin, *Notes sur la Poésie et la Musique Arabes*, p. 43, 44; Bel, *La Population Musulmane de Tlemcen*, p. 49 note 1 and Pl. xxvi. (W. MARÇAIS.)

DARD, or **KHWĀDJĀ MİR DARD**, was a descendant of **Khwādjā Bahā' al-Dīn**, the founder of the **Nakshbandī** order of the **Sūfi** sect who was born at Bukhārā in A. H. 728 and died A. H. 791. His father, **Khwādjā Mīr Nāṣir**, poetically called 'Andalib, belonged to an ancient and highly respected family of Dihlī descended from Nawwāb **Djā'far Khān**, a noted general of the time of the emperor **Djāhangir**. He held a military appointment, but eventually renounced the world and was initiated into the **Nakshbandī** order of devotees under the tutorship of **Khwādjā Muhammed Zabīr**.

Khwādjā Mīr Dard, like his father, was originally a soldier by profession, and became a religious devotee. His biographer, Mawlawī **Muhammad Ḥusain**, **Āzād**, states in the *Āb-i Ḥayāt*

(2nd ed. p. 170) that **Dard** wrote a treatise on prayer, entitled *Asrār al-Salāt*, when he was only 15 years of age, and a work, called *Wāridāt-i Dard*, at the age of 29, to which he composed an extensive commentary, entitled *ʿIm al-Kitāb*, comprising 111 treatises on **Sūfi** mysticism. He is also the author of other religious works, a short **Dīwān** in Persian, and an **Urdu Dīwān**, which has been frequently lithographed at Dihlī. He was contemporary with **Saudā**, **Mīr Taqī** and **Maẓhar**, and had numerous pupils, chief of whom were **Qiyām al-Dīn Kā'im**, **Hidāyat Allāh Khān Hidāyat**, and **Ṭhanā' Allāh Khān Firāk**. According to most biographers **Dard** died at Dihlī at the age of 68 in A. H. 1199 (A. D. 1785), but **Mīrzā Luṭf** in his *Tadhkira Gulshan-i Hind* gives A. H. 1202 as the year of his death. (J. F. BLUMHARDT.)

DARDANELLES, in Turkish *Kaḷ'a-i Sultāniya Boghazi*, the ancient **Hellespont**, a strait which joins the Archipelago to the sea of **Marmora** (**Propontis**), and separates Europe from Asia (44 miles long and one to five miles broad). Its shores are covered with fortifications which guard the approach to Constantinople and are armed with Krupp guns of large calibre; their garrison consists of two regiments of unmounted artillery and one of engineers. The forts and batteries on the Asiatic side are: **Kaḷ'a-i Sultāniya**, **Kūm Kaḷ'a**, **Hamīdiya** (recent), **Maḍjidiya** (formerly **Kiöse-burnu**), **Naghara** (**Abydos**); on the European coast: **Sadd al-Bahr**, **Hawuzlar**, **Maḍjidiya** (recent), **Namāriya**, **Kilid-i Bahr**, **Dagirman-Burnu**, **Čam-Burnu**, **Maidos**, **Boḳali-Kaḷ'a**, **Kilia-Tapa** (**Sestos**). They were entirely rebuilt in 1659 under the administration of the Grand Vizier **Muhammad Kiöprülü**.—The town of **Dardanelles** (*Kaḷ'a-i Sultāniya*, popularly called *Čanak-Kaḷ'a* = the fortress at the potteries), capital of the sandjāk of **Bighā** which is directly under the Sublime Porte and is not attached to a *wilāyet*, was until 1876 the capital of the province of the Islands of the Archipelago; it was attached in May 1881 to the *wilāyet* of **Ḳarasī**, since abolished. There are twelve potteries in it, none of which are older than 1740; this industry, now declining, supplied ordinary earthenware and vases of strange forms (notably horses or quadrupeds usually taken for the Trojan Horse) painted in brilliant colours and gilded in parts. The Frankish quarter which is close to the shore, was built after a fire in 1860; the other quarters were, for the same reason, rebuilt in 1865. The population is 11,062 of whom 3,551 are **Muhammadans** and 2,577 **Greek Orthodox**; the **Armenians** originated for the most part in Persia whence they came in the reign of **Sultān Sulaimān** (1529); the **Jews**, for whose presence here there is evidence in 1660, are refugees banished from Spain in 1492. The total population of the **Ḳazā** is 19,494 of whom 9,059 are **Muhammadans** and 5,501 **Greek Orthodox**; the 1,805 **Jews** and 2,173 foreigners are found only in the town itself. There are numerous beautiful forests in the district and gold mines at **Astya** and **Osmanlar**.

Bibliography: 'Alī **Djewād**, *Diğhrāsiyā Lughātī*, p. 622; V. Cuiet, *Turquie d'Asie*, iii. 689 *et seq.* (CL. HUART.)

AL-DARDJİNİ, **ABU 'L-'ABBĀS AḤMAD B. SA'ĪD B. SULAIMĀN B. 'ALĪ B. İKHLAF**, an **Abādī** scholar of the viith century A. H. to whom we owe the *Kitāb Ṭabaḳāt al-Mashā'ikh*, an historical and biographical collection which has not yet been

published though there is a manuscript in Mzāb.

Abu 'l-Abbās's work falls into two distinct parts. The first is merely a reproduction of the *Chronicle* of Abū Zakariyā, (translated by M. Masqueray, Algiers 1878) to which have been added some personal observations and reflections. The second contains the detailed biographies of the principal members of the Abādī sect, both African and Oriental, arranged chronologically by *ṭabaḳas*, each of which covers 50 years, from the earliest years of Islām to the end of the vith century A. H.

For the latter volume, Dardjīnī made use of a list drawn up by Abū 'Ammār 'Abd al-Kāfi of Wargla, to the end of the eleventh *ṭabaḳa*. To this he added the biographies of the celebrities in the twelfth *ṭabaḳa*. (Cf. the table in the *Kitāb al-Ṭabaḳāt*, Vol. ii., given by M. de Motylinski, in his *Livres de la secte Abadhite*, p. 30 *et seq.*; Algiers, 1889).

Dardjīnī's work is valuable for the history of the Abādīs of the Maghrib. It contains valuable information for the groups of oases of Wargla, the Wād Righ, and the Sūf where Wahbi Berber communities lived after the fall of the Rustamids.

The *Kitāb al-Djawāhir al-Muntaḳāt*, written in the ixth century A. H. by an Abādī of note of the Djabal Dammar, Abu 'l-Kāsim b. Ibrāhīm al-Barrādī, gives an interesting account of the genesis of the *Ṭabaḳāt*: "Here follow" says al-Barrādī, "the circumstances under which the book of Abu 'l-'Abbās was composed. — Al-Hādīdjī 'Isā b. Zakariyā had just arrived from 'Omān, bringing with him various works, such as the *Hull* of Ibn Us'af, the *Dirwān* of Shaikh Abu 'l-Ḥasanī, that of Ibn Dja'far and other important books. His brothers in the East had asked him to send them a book containing the biographies of the Abādīs of the earlier centuries of the Hīdjra and retracing their virtues to their ancestors in the west. Al-Hādīdjī 'Isā consulted the learned *ʿAsaba* who were then in Djerba and told them of the desire expressed by their co-religionists in the east. They thought at first of Abū Zakariyā's work but they saw that it was not complete and that the style of its author, used to the Berber language and little bound by the rules of Arabic grammar and the exact use of terms, was often defective. They then decided that a new work should be composed giving the history of the Rustamids and the virtues of the ancient doctors. No one was more fitted than Abu 'l-'Abbās to carry out this task in a worthy manner and it was to him therefore that it was entrusted".

According to a passage in the *Kitāb al-Djawāhir* (p. 219), Dardjīnī went to Wargla in 616 and spent two years there. (A. DE MOTYLSKI).

DARESSALAM, capital of German East Africa. Daressalam is built in 6° 49' South Lat. and 39° 16' East Long. (Greenw.) in the form of a semicircle around a deep arm of the sea which here forms an excellent harbour; whence its name, a contraction of Bandar al-Salām ("haven of welfare") as educated natives still call it. The form Dār al-Salām is due to a popular etymology invented by Europeans. In spite of its favourable situation Daressalam is quite a modern town. In mediaeval times the most important town in this district was Kilwa, farther to the south and at a later period, Zanzibar. The terminus of the main caravan route from the interior was not Daressalam but the adjoining town of Bagamoyo. The little fishing

villages situated there first attained some importance when Saiyid Maḍjīd, Sulṭān of Zanzibar, began to build a palace there in 1862. From this period dates the main thoroughfare Barrarasta (now called "Unter den Akazien") and the two large houses around which the Wissman Fort was afterwards built. The prosperity of the town only began with the German occupation. When the coast-lands were still officially under the sovereignty of the Sulṭān of Zanzibar, Daressalam was already a station of the German East African Company to which on the 28th April 1888 the government, administration, customs etc. were handed over. This measure resulted in the great Arab rising (1888—1890), during which the company were only able to hold Daressalam and Bagamoyo out of all their stations. After the suppression of the rising the whole coast was placed under German protection (1st January 1891) and Daressalam became the residence of the Imperial governor.

At first a quiet but imposing town of officials with broad streets and numerous official buildings, Daressalam has now become one of the commercial centres of East Africa. It is connected with the interior by a railway. The line has already reached Tabora (500—600 miles from the coast) and is to be extended to Lake Tanganyika. Great European firms have permanently transferred their headquarters from Zanzibar to Daressalam, which, unlike the Oriental Zanzibar, is a European city on African soil. The town has 30,000 inhabitants, of whom 600—700 are Europeans, while the administrative district of the same name has about 190,000 of whom 830 are white and 2500 foreign non-Europeans (Arabs, Indians, etc.).

Islām, as along the coast, has made a deep impression on Daressalam. The Suaheli population of the coast, who speak a Bantu dialect, is quite Muḥammadanised. They are Shāfi'is and are supposed to have been converted to Islām by Arabs from Ḥaḍramawt in the viiith century, if not earlier. There were already Shāfi'is in Kilwa when Ibn Baṭṭūṭa visited it. The orthodox creed and the Shāfi'ī ritual of the natives is also followed by the Arabs from Ḥaḍramawt who have frequently settled in Daressalam and all along the coast; they lead on the whole a wretched existence and are usually called Shihiri after the principal port of their native land. To a much higher level of society belong the Maṣḳaṭ Arabs, the lords of Zanzibar and former owners of the land. They are Ibādīs. Though not occupying so high a position, by far the wealthiest of the non-European inhabitants of Daressalam are the Indians, of whom roughly two thirds profess Islām. They come from the Guḍjarāt coast and have also brought the innumerable castes of their native land to East Africa. The three main groups are the three commercial castes, the Khōḍja, Bōhorā [q. v., p. 738] and Maiman. The Maiman are Ḥanafīs, the Khōḍja and Bōhorā are in the main Shī'īs of the Ismā'īlī sect, while the Khōḍja represent the Nizārīte branch (whose religious chief is the Aḡhā Khān in Bombay) and the Bōhorās champion the claims of Musta'li; they are also called Dā'ūdī and their religious chief is the Mullāyī in Sūrāt. Many members of the Khōḍja congregations have gone over to the so-called Twelvers (the so-called Iḥnā'asharis, also called Senashari in Suaheli) and conversions to the Sunni sect have taken place from the

Bōhorās. At the present day there are 8 mosques in Daressalam, of which 2 belong to the 2 Khōdja groups and 2 to the hostile Bōhorā communities; one is Ibādī, 2 Sunni and one — also Sunni — belongs to the people from the Comoras.

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DĀRIM was the son of MĀLIK B. ḤANẒALA B. MĀLIK B. ZAID-MANĀT B. TAMĪM. His name was originally Baḥr and he was called Dārim because on one occasion he came to his father with the family purse, walking with short steps (cf. *Ḳāmūs*, *sub voce*).

The tribe of Dārim had their location in al-Yamāma (cf. Wüstenfeld, *Genealog. Tabellen*). On one occasion a Dārim killed unwittingly the youngest brother of ‘Amr b. Hind. ‘Amr in revenge swore that he would kill a hundred men of ḤanẒala, whom Taiy, to pay off an old score, had accused of the homicide. He slew ninety-eight men of Dārim and completed the number with a man of the Barādjim (whence the proverb, Maidānī, *Arab. Prov.* i. 5) and a woman of Nahshal. The Barādjim were sons of ḤanẒala and Nahshal a son of Dārim. The chief of Dārim at this time was Zurāra. He was succeeded by his son Ḥādjib who was in great favour with Nu‘mān Abū Ḳābūs the king of al-Ḥira, so much so that he persuaded the latter to transfer the privilege of the Ridāfa from the Yarbū‘ branch of Tamīm, who had long held it, to Dārim. Yarbū‘, however, refused to give it up. In the year 9 A. H. Tamīm submitted to Muḥammad and professed Islām. In the interview with Muḥammad on that occasion their spokesman ‘Uḫayr was of the tribe of Dārim, whom he extolled as the noblest Arabs in the Ḥidjāz. Dārim was one of the branches of Tamīm which revolted against Abū Bakr under their chief al-Akra‘, when they threw in their lot with the prophetess Sadjāh; but they were among the first to submit to Khālīd b. al-Walīd. The member of the tribe of Dārim whose name is best known is al-Farazdaq the poet (d. 110 A. H.). Another member was Sawra b. al-Ḥurr (Ṭabarī ii. 1418).

Bibliography: Caussin de Perceval, *Essai*, ii. 121 et seq. (T. H. WEIR.)

AL-DĀRIMĪ, ABŪ MUḤAMMAD ‘ABD ALLĀH B. ‘ABD AL-RAḤMĀN B. AL-FAḌL B. BAHRĀM B. ‘ABD AL-ṢAMĀD AL-TAMĪMĪ, was born in 181 (5th March 797—21st February 798) at Samarkand where he died on the 8th or 9th Dhu ‘l-Ḥijja 255 (18th–19th November 869).

In his search for Islāmīc Traditions he travelled through Khorāsān, Syria, Irāk, Egypt and the Ḥidjāz, and studied under: Abū ‘l-Yamān al-Ḥakam b. Naḥf, Yaḥyā b. Ḥassān, Muḥammad b. ‘Abd Allāh al-Raḳāshī, Muḥammad b. al-Mubārak, Ḥibbān b. Hilāl, Zaid b. Yaḥyā b. ‘Obaid al-Dimlshkī, Wabb b. Djarīr, etc. Among his pupils were: Muslim, Abū Dā‘ūd, al-Tirmidhī, al-Nasā‘ī except

in his *Sunan*, ‘Abd Allāh b. Aḥmad b. Ḥanbal, ‘Isā b. ‘Omar al-Samarḳandī, etc.

Appointed kādī of Samarḳand, he only judged one case and resigned. He was pious, fervent, of keen intellect and poor.

He is the author of the following works:

1^o. *al-Musnad*, a collection of Ḥadīth, edited for practical use: the Traditions are classified in chapters following the order in the law-books; it was lithographed at Cawnpore in 1293;

2^o. *al-Tafsīr* and 3^o. *Kitāb al-Djāmi‘* considered lost.

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(MOH. BEN CHENER.)

DĀRIYA, a district in Central Arabia, so-called after a well with a village beside it on the road from Mecca to Baṣra, 32 Arab miles from Djādila, 18 (according to Ibn Rusta, 28) miles from Tikhfa. According to the Arabs, it took its name from Dāriya, the daughter of Rabī‘a, the mother of the Ḳudā‘ī Ḥulwān. It was a much frequented halting-place for pilgrims, for here was the junction with the road from Baḥrain. It was under Medina for administrative purposes. The district of Dāriya, of whose wells and mountains al-Bakrī gives a detailed account, included the area, called Ḥemmay (probably = *Ḥimā*) on Doughty’s map and described as good pasture land, but also extended to the northwestern side of the hill of al-Nir. It was chiefly inhabited by the B. Kilāb, against whom Muḥammad sent troops led by Abū Bakr in the years 6 and 7 A. H. The Caliph ‘Omar reserved a portion of it as *ḥimā* for the camels given as *ṣadaqa* and taken in war (cf. Ibn Sa‘d, iii. 1, p. 220, 13 and 236, 3); but as the number of these animals was always increasing and reached the total of 40,000 in ‘Uthmān’s reign, this Caliph considerably extended the area set aside for them, which was reckoned against him (*Kāmil*, ed. Wright, p. 606, 6). The land afterwards became private property and is said to have yielded an annual tribute of 8000 dirhems in the early ‘Abbāsīd period.

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(FR. BUHL.)

AL-DARĪYA (Dreyeh, Deraya, Daraajeh, or Drahia) a town in the district of al-‘Arid in the Nadjd country in Arabia, on the

caravan route from the Red Sea to the Persian Gulf. It was handsomely built of stone and lay at the foot of high hills in a narrow valley, and a little *wādī* (W. Hanifa) which was usually dry in summer ran through it. In addition to a large and several smaller mosques it had many madrasas. It lay in a very fertile neighbourhood and was surrounded by extensive wheat, barley and millet-fields and rich orchards with extensive date-palm groves, peach, apricot and fig-trees. The very fine breed of horses, raised in this district, was famed throughout Arabia. It was inhabited by the great tribe of 'Anaza amongst others. It attained its greatest prosperity when at the end of the xviiith and beginning of the xixth centuries it became the capital of the Wahhābī kingdom [q.v.] under the independent rulers Sa'ūd, 'Abd al-'Aziz and 'Abd Allāh. In 1818, it was taken by storm after stubbornly resisting a five months' siege by the Egyptian general Ibrāhīm Pasha and almost levelled to the ground by fire; the splendid orchards and date-palm groves surrounding were mostly reduced to ashes. The Wahhābis considered it unlucky to rebuild the town and transferred their capital to the town of al Ri'ād, some 7 miles distant. At its zenith, Dar'īya had about 30,000—40,000 inhabitants (according to many estimates, nearly 60,000). At the present day there are about 1500 people scattered around the district chiefly at the time of the date harvest.

The only European, to visit Dar'fya in the time of its glory, was Reinaud, an Englishman who visited the ruler 'Abd al-'Aziz in April 1805 on a political mission from Man'siy, the English resident in Gran on the coast. Captain Sadlier saw it soon after its destruction; he was commissioned by the Indian government to pay its respects to the victorious Ibrāhīm Pasha in his camp at Dar'fya. In more recent times it has been visited by the traveller Palgrave.

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DAROGHA (T.) "governor", "chief of police". Cf. Yule and Burnell, *Hobson-Jobson*², p. 297.

p. 297.
AL-DĀRŪM is mentioned by Muḥaddasī as the district in which Bait Djabrin [q.v., p. 597] was situated. It is the Hebrew Darom, the South, which term the Jews particularly applied to the southwest plain on the coast of Judaea and appears in Eusebius (who distinguishes it from Eleutheropolis) as Daroma. It is wrongly described by certain Arab historians as the goal of the expedition, on which Muḥammad shortly before his death was going to send Usāma b. Zaid; its real objective was, as is clear from the account of the campaign which was afterwards carried out, the southern lands east of Jordan.

The name al-Dārūm was afterwards transferred to a fortress on the road from Ghazza to Egypt, which king Amalrich built on the ruins of a monastery of the same name. After an unsuccessful

attempt in 566 (1170) Ṣalāḥ al-Dīn succeeded in taking this stronghold in 584 (1188) along with the adjoining coast-towns; but in 588 (1192) it was taken and destroyed by Richard I. The site is marked by the ruins of Dēr al-Balāḥ, 14 miles S. W. of Ghazza.

Bibliography: Neubauer, *Géographie du Talmud*, p. 62 *et seq.*; Buhl, *Geographie des alt. Pal.*, p. 88; Muḳaddasi (ed. de Goeje), p. 174; Ibn Sa'd (ed. Sachau), iv. 1, 47, 9; Tabari, *Annales* (ed. de Goeje), i. 1795 and 1851; Mas'ūdī, *Tanbih (Bibl. Geogr. Ar., viii)*, p. 277, cf. de Goeje's note, *Bibl. Geogr. Ar.*, vii. 329; Yāqūt, *al-Mu'djam*, i. 56; ii. 525; Bahā' al-Dīn, *Vita Salādīn* (ed. Schultens), p. 72; Ibn al-Athīr, *Chronicon* (ed. Tornberg), xi. 326; xii. 52 and 63; Wilken, *Gesch. der Kreuzzüge*, iii. 2, p. 135 and 138; iv. 458—500 and 537; Robinson, *Palestine*³, ii. 38 *et seq.*; *Palestine Exploration Fund, Survey of Western Pal. Memoirs*, iii. 247 *et seq.*; G. Le Strange, *Palestine under the Moslems*, p. 437; A. Musil, *Arabia Petraea*, ii. 1, p. 220 *et seq.*; ii. 2, p. 55.

(FR. BUHL.)

DARWISH. [See DERWISH.]

DARYĀ (Old Persian *drayah*, Pahlavi *daryāk*) in Persian, sea or large river. *Daryā-i Khazar* is the Caspian Sea; *Amū-Daryā* (q. v., p. 339) and *Sir-Daryā* are the Oxus and Jaxartes of the ancients, the *Djaihūn* and *Saihūn* of the Arabs. The south coast of Lāristān and Kirmān bears the name *daryā-bār* (Quatremère, *Not. et Extraits*, xiv. 281, note 1). The naval commander at Bandar-‘Abbās bears the title *daryā-begi*; among the Ottomans, this name has been sometimes given to the Kapūdān-Pasha or Admiral-in-Chief; the *daryā-kaiani* were, before the reforms, the administrative offices of the Islands of the Archipelago. — *Daryā-i-nūr*, “sea of light”, is the name of one of the large diamonds in the crown of Persia (Polak, *Persien*, i. 374). — *Daryā-i-rūd* is a river which rises in Mount Sabalān (Savalān) in Ādharbaidjān and flows to the north into the Arax; its name is connected by W. Jackson (*Zoroaster*, p. 194) with the Zend *daray*, Pahlawī, *dāraya*, the name of the river on the banks of which Zoroaster was born according to the Vendidad (xix. 15) and the Bundahish (li. 3).

(CL. HUART.)

DARYĀ-I SHĀHĪ. [See URMIYĀ.]

DASKARA, the name of three places in the 'Irāk, viz.: 1. a town on the Diyālā, N. E. of Baghdād; 2. a village in the district of Nahr al-Malik, W. of Baghdād; 3. a village near Djahbul, on the road to Khūzistān. Cf. Yakūt, *Muḥjam* (ed. Wüstenfeld), ii. 575; *Marāsid al-Ḥittāt*, *Lexic. Geogr.*, ed. Juynboll, (Lugduni, 1850 *et seq.*), i. 402; iv. 468. Daskara is a word borrowed from the Iranian and arabicised from the Pehlevi *dast(i)a* *karita*, mod. Pers. *dast(i)a* *gard* = literally "handmade, a work of the hands", whence it means also "building, village, town". On this word s. Djawālīkī, *al-Mu'arrab* (ed. Sachau), p. 67; Vullers, *Lexicon Persico-Lat.*, i. 871, 872, 878 (s. v. *Daskara*, *Dastikār*, *Dastkara*); Fleischer in Levy, *Chaldaeisch. Wörterb.*, ii. 577 (gegen ii. 430^o); Perles, *Etymol. Studien*, p. 83; H. Hübschmann, *Armenische Grammatik* (1897), p. 135. The best known is Daskara 1; for further information see the article DASTADJIRD.

(M. STRECK.)

DASTADJIRD, the name of a number of places on Iranian soil or within the bounds of the former Sāsānian Empire (ʿIrāk). The *Mushtarik* gives ten places of this name; the Arabs usually give the Arabicised form Daskara to those in the ʿIrāk; for the meaning of Dastadjird = Daskara see the article DASKARA. The most important was Dastadjird (= Daskara 1) on the Diyālā, N. E. of Baghdād, 16 parasangs (c. 64 miles) from the latter, just above the 34° N. Lat. The Arab historians ascribe the foundation of this town to the Sāsānian king Hormizd I b. Shāpūr (383—385 A.D.). This probably was however only a re-foundation on the site of older settlements; for the Artemita of Strabo must be located practically on this spot. Dastadjird attained its greatest prosperity under Khusrāw II Parwēz (590—628), who made it his permanent residence and erected a number of splendid buildings. As it was the favourite abode of this king, the town was called Dastadjird-i Khusrāw or Daskarat al-Malik i.e. D. of Khusrāw or of the king, to distinguish it from other places of the same name. Cf. also Δασταγερ-χοράβ (*Chronicon Paschale*) and Deskarthā d^e Malka (Guidi, *Syr. Chronik*, publ. in the *Verhandl. des viii. Orientalisten-Kongr.*, Sect. II, 21); as a rule Byzantine and Syrian authors write simply: Δασταγέρδ (also Δασταγέρ) or Deskarthā or Destkarthā; in the Talmud: Diskarthā (s. Berliner, *Beitr. z. Geogr. u. Ethnogr. Babylonien im Talmud*, 1883, p. 30).

The period of Dastadjird's glory did not last a quarter of a century and was suddenly closed by the great Asiatic campaign of Heraclius, so disastrous to the Sāsānian Empire. In the early part of the year 628 the capital abandoned by Khusrāw fell into the hands of the Byzantine Emperor; it was sacked and reduced to a heap of ruins; immense booty was carried from it to Constantinople. On this conquest cf. E. Gerland in the *Byzantin. Zeitschrift*, iii. 368 *et seq.* Dastadjird was never able quite to recover from this crushing blow; this is sufficiently explained by the fact that only a few years later the Sāsānian Empire, considerably weakened by the Byzantine wars, finally collapsed before the vigorous onslaught of the Arabs.

In the Muhammadan period a small town again arose on the imposing ruins of regal splendour, which at a later period still excited the wonder of the Arab geographers (cf. in particular the accounts of Ya'qūbī and Ibn Rosta); it was of some importance as a caravan station on the great highroad from Babylonia to the Iranian highlands. (the so-called *Ṭarīk Khorāsān*). Ištakhri and Ibn Ḥawkal describe it as a flourishing place surrounded by date-groves and cornfields. It is not known when the Arab Dastadjird became deserted. It probably was ruined like so many other, once busy, towns in the ʿIrāk by the Mongol invasion so disastrous to progress.

Even at the present day there are considerable relics of the Sāsānian and Muhammadan periods of Dastadjird. The latter name has however now utterly disappeared from the district; the ruins are usually known as Eski-Baghdād = "Old Baghdād", a name also given to other ruins in the ʿIrāk, which is to be explained from the rather common Turkish custom of naming ancient ruined sites after important towns in the neighbourhood. Cf. above p. 564 and Ritter, *Erdkunde*, x. 216;

xviii. 934 *et seq.*, 972; xix. 627. The ruins of Dastadjird were visited and described on several occasions in the sixteenth century by European travellers, e.g. von Keppel (see Ritter *op. cit.*, ix. 502), C. Rich and H. Rawlinson. The latest account is from the pen of E. Herzfeld, who spent some time there in September 1905. According to his account the ruins are about 9 miles south of Shahrabān, left of the Diyālā, across the Mahrūd, and are surrounded by swampy, pathless, almost impenetrable ricefields. Three groups of ruins may be distinguished: 1. the Zindān, a city-wall flanked by towers of which 11 have survived. The Persians also give the name Zindān = "prison" to other ruins elsewhere whose real origin and use is unknown to them as well as to remarkable natural features (caves): cf. Zindān-i Sulaimān near Mashhad Mādar-i Sulaimān (plain of Murghāb), and at Takht-i Sulaimān (in Ādhar-baidjān) and Zindān Iskandar near Yazd. Zindān is clearly identical with the building outside Dastadjird, surrounded by a high wall mentioned by Ibn Rosta, which he calls a prison (*siḡn*) of the Sāsānian kings. Ištakhri and Ibn Ḥawkal describe it as a fortification of clay. 2. The Dulāb, 1 mile north of Zindān, the ruins of a second city wall built of brick in the usual Sāsānian style. 3. Eski-Baghdād, 2 miles north of Dulāb, the ruins of Dastadjird proper, ruins occupying a quadrangular area of about half a square mile surrounded by a wall with round towers. The ruins in this area are undoubtedly those of the Islāmic town. In Zindān and Dulāb may be identified one of the Sāsānid palaces (Babdarch, Baklal, etc.) the existence of which in the neighbourhood of Dastadjird is mentioned by the Byzantine historian Theophanes. The latter also gives Βαπαρσάβ (*Theoph., Chronogr.*, ed. de Boor, p. 321) as a name of the district of Dastadjird, in which form we may readily recognize the ancient name of the district under the Sāsānian system of partition of the country; among the Arabs (cf. e.g. Ya'qūt, i. 534, 793, 813): Barāz al-Rūz, still used in the form Bilād al-Rūz with a popular Arabic etymology (probably = rice-district; *rūz* = *ruzz*); see also the new Arabic periodical, *Lughat al-ʿArab* (Baghdād), i. (1911-1912), p. 369 *et seq.*

Bibliography: Ibn Rosteh (ed. de Goeje), p. 164; Ya'qūbī (ed. de Goeje), p. 270; Ištakhri (ed. de Goeje), p. 87; Ibn Ḥawkal (ed. de Goeje), p. 168; Mukaddasi (ed. de Goeje), p. 121; Ya'qūt, *Mu'djam* (ed. Wüstenfeld), ii. 575; do. *Mushtarik* (ed. Wüstenfeld), p. 179 *Marāṣia al-ʿIlitā'i* (ed. Juynboll), i. 402; iv. 468; Le Strange, *The Lands of the Eastern Caliphate* (1905), p. 62; Nöldeke, *Gesch. der Perser una Araber zur Zeit der Sasaniden* (1879), p. 46, 2, 295; G. Hoffmann, *Auszüge aus Syrisch. Akten Persisch. Märtyrer* (1880), p. 120; C. Rich, *Narrative of Residence in Koordistan* (London 1836), ii. 251—256; H. Rawlinson in the *Journal of the Roy. Geographical Soc.*, x. (1841), p. 96; Ritter, *Erdkunde*, ix. 445, 500—510; Sarre-Herzfeld, *Iranische Felsreliefs* (Berlin 1910), p. 237. (M. STRECK.)

DASTŪR (p.). The name of the priests among the Parsis, vizier, custom, a percentage, fixed by custom, on cash payments, etc., cf. Yule and Burnell, *Hobson-Jobson*, s. v. Destoor and Dustoor. AL-DASŪQĪ, AL-SAYYID IBRĀHĪM B. IBRĀHĪM (ʿABD AL-GHAFFĀR), a descendant of Mūsā, brother

of the Šūfī Ibrāhīm Dasūkī (see the next article) born in 1226 = 1811 in a poor family following the Mālikī ritual. After completing his elementary education in his native place of Dasūk, he attended the lectures of distinguished Shaikh̄s at the Azhar Mosque, among whom was the celebrated Mālikī Muḥammad 'Illēsh (died 1299 = 1882). After himself lecturing in the Azhar for a short time, he entered the employment of the state in 1248 (1832) where on account of the accuracy of his knowledge of Arabic philology he received the office of corrector of the text-books destined to be used in the higher educational institutes and was ultimately appointed *bāshmuṣaḥḥih* (chief reader) at the government printing office in Būlāḳ in the time of the Khedive Ismā'īl Pasha. He was for a period also assistant editor of the official gazette *al-Waḳū'i al-Miṣriya*. He died in 1300 = 1883. — His claim to a place in this work is based on the fact that, on the recommendation of Fresnel, he was employed during E. W. Lane's (Maṣṣūr Efendi) second residence in Cairo with him for several years as a trusted collaborator in the preparation of and collection of material for Lane's *Arabic-English Lexicon*, for which Lane in his preface gave him a glowing testimonial. Even after Lane's return to England, Dasūkī continued to assist him with extracts from Arabic works (Preface, i. xxii. xxiii.). We possess a memoir prepared for the former Egyptian minister 'Alī Mubārak's encyclopaedic work in *Saḍī'* from the pen of Dasūkī in which he describes his meeting and intercourse with Lane, his impression of his personality, his domestic arrangements and mode of life in Cairo, his intercourse with Muslims there (including Shaikh̄ Aḥmad, immortalised in the preface to the *Manners and Customs of the Modern Egyptians*), his singular mastery of the Arabic idiom ("as if he were an 'Adnānī or a Ḳaḥṭānī"), their joint method of studying the authorities on Arabic philology and their work on the utilisation of these materials for the *Lexicon*, Lane's generosity to his Arab collaborators, etc., in the fullest detail. This article is an important document for the biography of the great English Arabist.

Bibliography: 'Alī Mubārak, *al-Khiṭaṭ al-Djādida li-Miṣr al-Ḳāhira wa-mudunihā wabildihā al-ḳadima wa'l-shahira* (Būlāḳ 1305), Bd. xi. p. 9—13; S. Lane-Poole, *Life of E. W. Lane*, p. 117 et seq. (I. GOLDZIEHER.)
AL-DASŪKĪ, IBRĀHĪM B. MUḤAMMAD B. 'ABD AL-RAḤMĀN, an Arab mystic, born in 833 (1429) and died on the 9th Sha'bān 919 = 11th Oct. 1513 in Damascus, collected passages used in prayer, which have been preserved in a Berlin Mss. (Ahlwardt, *Verzeichnis*, No. 3778) (cf. al-Nuṣṣānī, *K. al-Rawḍ al-Āṭir*, cod. Wetzst., ii. 289; Ahlw., *Verz.*, No. 9886, fol. 17b.).

(C. BROCKELMANN.)

DĀTĀ GANDJ BAKHSĪ LĀHŌRĪ, whose real name was 'ALĪ B. 'UṬHMĀN B. 'ALĪ AL-DJULLĀBĪ AL-HUḌJWĪRĪ, an eminent Šūfī, was born at Ghaznīn. He is called al-Djullābī and al-Huḍjwīrī, because he alternately resided in these two suburbs of Ghaznīn. He seems to have travelled through all the Muḥammadan world and to have made himself acquainted with all the eminent Šūfīs of his time, i. e. the 7th century of the Hīdīra. In his latter days he settled in Lāhore, where he died in A. H. 465, (1072 A. D.). He wrote many

books, of which the *Kashf al-Mahdjūb* — a work treating of the lives, teachings, and observances of the Šūfīs — is the most widely known and read.

Bibliography: Rieu, *Cat. of the Persian Mss. Br. Mus.*, p. 343a; *Hadā'iq al-Hanafīya*, p. 197; *The Kashf al-Mahdjūb* by 'Alī b. 'Uṭhmān al-Jullābī al-Huḍjwīrī, translated by Reynold A. Nicholson, (*Gibb Memorial*, London, 1911).

(M. HIDAYET HOSAIN.)

DATHĪNA, a district in South Arabia, lying to the west of the land of the 'Awālik [q. v., p. 514] in the Djebel Kawr. It is a fairly mountainous country with a dry climate, as a rule. The soil is fertile only in the N. E. where it produces tobacco, wheat and maize. The main wādīs are: the very fertile Wādī Marrān (Mirān) and the Wādī al-Dūra. Dathīna is inhabited by two large tribes, the main branch, the Ahl um-Sa'īdi (Ahl al-Sa'īdi) and the 'Ulah (al-'Ulah, 'Ulah al-Kawr and 'Ulah al-Bahr). The chief town is Blad Ahl um-Sa'īdi with several hundred inhabitants (including several families of Jews) and a large palace. The chief market of Dathīna is Hafa (also called Sūḳ Ahl um-Sa'īdi). Dathīna is nominally under the suzerainty of the Faḍlī [q. v.] but has to pay tribute to the upper 'Awālik.

Dathīna is a very ancient country. Hamdānī gives a detailed account of it in his *Djazīra*. In his time it was larger than it now is and probably also comprised the territory now occupied by the 'Awdhilla [q. v., p. 516]. He calls it Ghāit, a dry unfertile land, a steppe, which description is still applicable to the greater portion of it. He says it is inhabited by the Banī Awd (the present 'Awdhilla), who speak very good Arabic. Of settlements in Dathīna he mentions: Akma(?), Arrān (also called al-Rukab or al-Rukub), Āṭhira, al-Khanina (Dhu 'l-Khanina), al-Mwshh (the vocalisation is not given; it is said to have been the largest town in Dathīna) and al-Zāhira etc.; of Wādīs: Wādī Dathīna, al-Hār and Tarān, al-Ghamr, al-Ḥumairā, al-Ma'warān or al-Mi'warān, Mirān, Ṣaḥb and 'Uruffān; of hills, besides Djebel Aswad (Black Mountain) and Rāish, the Kawr (Kūr), which no longer belongs to Dathīna, but to the land of the 'Awdhilla.

The name Dafina also appears in the geographers in addition to Dathīna. Several Dathīna are further mentioned. One is a town between Baṣra and Mecca and usually written Dafina.

Bibliography: Hamdānī, *Djazīra* (ed. D. H. Müller), p. 78, 31, 80, 7, 91, 11—92, 6, 96, 4—19, 125, 5, 134, 23; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), ii. 391, 550; *Biblioth. Geogr. Arab.* (ed. de Goeje), iii. 89; v. 26; vi. 146, 190; A. Sprenger, *Die alte Geographie Arabiens* (Bern 1875), p. 81 (§ 96), 187 (§ 307), 275—276 (§ 410); H. v. Maltzan, *Reise nach Sūdārabien* (Braunschweig 1873), p. 269—274; Comte de Landberg, *Notes préliminaires sur les Tribus du pays libre de Dafina et du Sultanat des 'Awāliq supérieurs* etc. (in Arabica, iv., Leiden 1897), p. 9—35; do., *Études sur les Dialectes de l'Arabie Méridionale, Dafina*, i. ii. (Leiden 1905—1909).

(J. SCHLEIFER.)

DĀ'UD (the Biblical David). The Korān has several passages in which reference is made to the legend of the kingly prophet David, the *Ḳhalīfa* of Allāh (*Sūra*, 38, 25). Like the legends of the other prophets, it has been somewhat corrupted and shows signs of Rabbinical influence or

of an effort to explain certain imperfectly known verses of the Bible. Muḥammad knew that David slew Goliath (Djālūt) (*Qur'ān*, *Sūra* 2, 250 *et seq.*) and that he received the Psalms from God: The Book of Psalms is one of the four volumes of the Bible with which Muḥammad was acquainted. David shares with Solomon the gift of wisdom (2, 252; 27, 15); together on one occasion they delivered a remarkable judgment in a case concerning the damage done by some sheep in a field. The commentators say that in this case, Solomon, though only 11 years of age, showed his wisdom by improving on the sentence passed by his father. In another passage, the case of two suitors is referred to, who came to David to reproach him with his fault in the guise of asking him to deliver judgment (38, 20—25). Mention is made of the repentance of David in *Sūra* 38, 16. The royal prophet is thought to be the inventor of coats-of-mail, that is to say he replaced by them the cuirasses of plates of metal. Iron seemed to become ductile in his hands (21, 80 and 34, 10); he had the gift of song; the mountains and the birds alternated with him in his songs (21, 79; 34, 10; 38, 17—18); this is evidently only the literal interpretation of verses in which the Psalmist invites the hills and beasts of the field to praise the Lord. Lastly by combining verses 5, 82 and 2, 61 of the *Qur'ān* we learn that David punished Sabbath-breakers by changing them into monkeys.

The brief references to David are considerably developed in the commentators and agree in the main points with the Bible: The following are the main points in Ṭabarī. Djālūt (Goliath), a descendant of the 'Adites and Thāmūdites, having attacked Ṭālūt (Saul), David slays him with his sling; he marries the daughter of Ṭālūt and shares his authority. Ṭālūt becomes jealous and tries to kill him; David flees and hides in a cave across the entrance to which a spider weaves its web, thus protecting David from Saul. Ṭabarī gives David's genealogy, tells the story of Bathsheba, wife of Uriah, David's repentance and the plan of building the temple; he also adds a few anecdotes.

Mas'ūdī knew the Mihrāb Dā'ūd, built by this king in Jerusalem and still standing in this historian's time; it is, he says, the highest building in the city; from it one can see the Dead Sea and the Jordan. It is apparently the Citadel or Tower of David. Mas'ūdī had some slight acquaintance with the Psalms.

Down to the xivth century the Muslims like the Christians before them located the tomb of David in Bethlehem although other traditions regarding its site were known to them. In the Crusading period a tomb alleged to be David's was found on the southwest hill of Jerusalem. In the xvth century it was taken over by the Muslims who still regard it as particularly holy (cf. *al-Mashriḳ*, xii., 898—902; Kahle in the *Palästina-Jahrbuch*, vi. 74 and 86).

David is of a certain importance among the mystics. Djālāl al-Dīn Rūmī in his *Mathnawī* quotes him several times. The *Kashf al-Mahdjuh*, a very early work on Ṣūfism, exaggerates in an almost absurd fashion the legends on the charm of his voice; the wild beasts, we are told in this work (p. 402-403), used to leave their lairs to listen to him; water ceased to flow and the birds fell from the sky. People followed him into the desert forgetting to eat and drink for days;

many of his auditors perished in this state of ecstasy. On one such occasion 700 virgins and 12,000 men died. Some finer features of his character are given in the same work e.g. (p. 197): „Hate thy soul, for my love depends on thy hatred of it”.

In Kurdistan there still exists a small sect of followers of David (Dā'ūdites); they live in the mountainous district of Kirnīd, near Khānikīn, and at Mandala, north of Baghdād; to them David is the most important of the Prophets. (See le Père Anastase, *La Secte des Davidiens in Mashriḳ*, 1903, N^o. 2, p. 60—67).

Bibliography: In addition to the *Qur'ān* and the works dealing with the lives of the Prophets: Mas'ūdī, *Les Prairies d'Or* (ed. and transl. Barbier de Meynard), i. 106—112; Ṭabarī (*Persian Chronicle*, transl. Zotenberg); the *Kashf al-Mahdjuh* by al-Djullabi, transl. Nicholson (Gibb Memorial, 1911); Tha'labī, *Ḳiṣaṣ al-Anbiyā* (Cairo 1325), p. 170—180; Weil, *Biblische Legenden der Muselmänner*; Grünbaum, *Neue Beiträge zur Semitischer Sagenkunde*, p. 189 *et seq.* (B. CARRA DE VAUX.)

DĀ'UD B. KHALAF AL-İSFAHĀNĪ ABŪ SULAIMĀN, the founder of the Zāhiriya school of Arab law, which regards only the literal meaning of the *Qur'ān* and Tradition as authoritative. Dā'ūd was born in Kūfa about the year 200 (815), but was brought up in Baghdād, afterwards studied in Baṣra and Nisābūr (with Ishāq b. Rāhwaihi) and returned to Baghdād where he died in 270 (883). Although his father belonged to the Hanafī school, he attached himself to the Shāfi'ī but went even further than they, as he rejected not only the *Ra'y* but also the *Ḳiyās*, by which he really denied the *Taqlīd*, i.e. the unconditional adherence to the teaching of the Imām, which the Sunnī jurists consider necessary. He only nominally approved the validity of the consensus (*Ijma'*) as he limited it to the companions (*Ṣaḥāba*) of the Prophet. His piety and ascetic life are much commended, but his literary labours were less highly thought of, so that nothing of them has survived, although he composed a great many works. But he collected many pupils around him and his teachings afterwards found a fanatical but highly gifted protagonist in Ibn Ḥazm [q.v.]. Cf. the article ZĀHIRITES.

Bibliography: *Fihrist*, i. 216 *et seq.*; Ibn Khallikān (ed. Wüstenfeld), N^o. 222; al-Subkī, *Ṭabaḳāt al-Shāfi'iya*, ii. 42 *et seq.*; Wüstenfeld, *Der Imām al-Shāfi'ī* etc., N^o. 46; Goldziher, *Die Zāhiriten*, passim; do. in Hastings, *Encyclopaedia of Religion and Ethics*, iv. 405; Brockelmann, *Geschichte der Arab. Litt.*, i. 183 *et seq.*

DĀ'UD PASHA, the name of several Ottoman officials of high rank.

1. Dā'ūd Paṣha, Bāyazīd II's Grand Vizier, an Albanian by birth, was taken prisoner in his youth and brought up at the Imperial court; he began his career under Meḥmed II, fought, as Beglerbeg of Anatolia, in the battle of Tardjān (1473) against Uzun Ḥasan (Sa'd al-Dīn, i. 537) and, as Beglerbeg of Rumeli, took part in the siege of Shkodra in 1478 (Sa'd al-Dīn, i. 564). In 888 (1483) he became Grand Vizier under Bāyazīd II. (Sa'd al-Dīn, ii. 216) and was deposed on the 4th Radjab 902 = 8th March 1497 (Sa'd al-Dīn *l.c.*; according to the Venetian Report in

von Hammer, *Geschichte des Osmanischen Reiches*, ii. 309 *et seq.* on the 3rd March) the reason alleged being that he had facilitated the flight to Persia of Mirzā Aḥmad, a grandson of Uzun Ḥasan, who had married a daughter of Bāyazīd II. (Leunclavius, *Hist.*, p. 644 *et seq.*). He was sent in disgrace to Dimotika, where he died on the 4th Rabi' I. 904 (20th October 1498) (Sa'd al-Dīn, *l. c.*). While Grand Vizier he only twice took the field: in 892 (1487) he subjected the Warsak and Torghud-tribes in Karamān (Sa'd al-Dīn, ii. 53 *et seq.*) and in 897 (1492) he accompanied the Sultān on his campaign against Albania (do., ii. 71). The great mosque built by him in Constantinople in 895 (1490) [q. v., p. 871^a] is celebrated and after it one of the gates on the sea-walls on the Sea of Marmora is named (*Ḥadiqat al-Djāwāmi'*, i. 104 *et seq.*). His name also survives in the plain of Dā'ud Pasha before the land-walls of the city, where the army assembled on leaving Constantinople for Roumelia; Dā'ud Pasha had built a Serai there for himself (*Ḥadiqat al-Djāwāmi'*, i. 298, cf. Kantemir, *Gesch. des Osm. Reiches*, p. 428; v. Hammer, *Gesch. d. Osm. Reiches*, ii. 286 is quite erroneous).

2. Kara Dā'ud Pasha, a Bosnian, brought up in the Imperial palace; in 1013 (1604) as Beglerbeg of Rumeli, and entrusted with several military expeditions in Asia Minor by Aḥmed I., he accompanied the expedition against Eriwān in 1612 and was Kapudan-Pasha for a few days in Muṣṭafā I's first reign (1613); in the reign of Osmān II. he took part in the Chocim campaign in 1621. At the outbreak of the revolution against Osmān II. (May 1662) he was appointed Grand Vizier by the Janissaries on the proposal of Walida Sultān, the mother of Muṣṭafā I., whose sister he had married, and carried out the execution of the dethroned Sultān (20th May 1622). He was generally abhorred for this cruel deed and was deposed in a few weeks on the 3rd Sha'bān (13th June), subsequently brought to book and executed on the 7th Rabi' I. 1032 (9th January 1623). His tomb is in the Mosque of Murād Pasha in the Akserai quarter (*Ḥadiqat al-Djāwāmi'*, i. 204). Cf. Hādjdji Khalfa, *Fedhlike*; Na'imā; von Hammer, *Gesch. des Osm. Reiches*, iv; Roe, *Negotiations*.

(J. H. MORDTMANN.)

3. Dā'ud Pasha, last Ottoman governor of Baghdād of the Mamlūk line, a Georgian slave born about 1188 = 1774, taken to Baghdād at the age of eleven and bought by Sulaimān Pasha; at the age of twenty-seven he was appointed *Khaznadār* (treasurer) to the governor; becoming the brother-in-law of Sa'īd Bey, son of Sulaimān, he was elected by the latter as steward (1229 = 1814) but almost immediately dismissed; dissatisfied he assembled a few Mamlūks, entrenched himself at Sulaimāniya (1231 = 1816) and demanded the office of *wālī*, which he received; he entered into his office without striking a blow (5th Rabi' II. 1232 = 22nd Febr. 1817) and had his predecessor assassinated. During the fifteen years his power lasted, he restored peace to the country by pacifying the Yazidis and the 'Anezes (1234 = 1818); he prevented the advance of the Persian Army, contributed to the suppression of the Janissaries, carried out numerous public works (canals dug, mosques repaired or built) and instituted manufactures of cloth and gun-factories; he engaged a French officer, Deveaux, whom he

took from the Persian service to drill a body of ten thousand regular soldiers which he had created (1824). His delay in forwarding the contribution demanded by the Porte at the conclusion of the war with Russia decided the government to put an end to the practical independence which the province of Baghdād enjoyed; Şadiḳ-Efendi, entrusted with the task, was strangled by trusty emissaries of Dā'ud who tried to fight but was defeated, rather by floods and pestilence, than by the military operations conducted against him (1247 = 1831). When taken to Constantinople, Dā'ud was well treated by the Sultāns Maḥmūd II and 'Abd al-Madjid; in 1260 = 1844, he was appointed governor of the Tomb of the Prophet at Madina where he died in 1267 = 1851 and was buried opposite the tomb of the Caliph 'Othmān; his praises have been sung by the Arab poet 'Abd al-Ghaffār al-Akhras.

Bibliography: Amīn b. Ḥasan al-Holwānī, *Maḥālī' al-Su'ūd* (Bombay, 1304); Shānī-Zāde, ii. 306, 379; Aḥmad 'Izzet al-Fārūki, *al-Ṭirāz al-anfas* (Constantinople, 1304), p. 249; Thābit-Efendi, *Baghdād-da Kieulemen Ḥükümeti*; Aucher-Eloy, *Relations de Voyages en Orient*, i. 325 *et seq.*; Cl. Huart, *Histoire de Bagdad*, p. 168, 175. (CL. HUART.)

4. Dā'ud Pasha, first governor (*Mutassarif*) of the Lebanon province (1861—1868). He was an Armenian Catholic, born in Constantinople in 1816, who began his official career as attaché at the Turkish Embassy in Berlin and was afterwards Consul in Vienna. In 1868 he was appointed Minister of Public Works but was unsuccessful in an attempt to negotiate a loan in Europe and, as his health also began to fail, he had to give up his office. In 1873 he died at Biarritz: cf. Sāmī Bey, *Kamūs al-A'lam*, iii. 2111.

DĀ'UD-PŌTRA is the name of the tribe to which the family of the Nawwābs of Bahāwalpur belongs. The name means 'descendants of Dā'ud' and the tribe claims descent from Dā'ud Khān a member of the Sindī family known as 'Abbāsī, from which also springs the Kalhōrā family of Sind. There can be little doubt that this family is purely indigenous, probably of Rāḍjpūt or Djaṭ descent, and that the legend of 'Abbāsī origin (from a member of the Egyptian 'Abbāsī Khālifas, who is supposed to have come to Sind at the time of Sultān Muḥammad Tagh-lak) is of late invention. The family first emerged from obscurity in the XVIIIth century and obtained some importance through timely submission to Nādir Shāh, who gave them some of the possessions of the Kalhōrās including Shikārpur. Şadiḳ Muḥammad the head of the family was killed afterwards in a war with the Kalhōrās, but the family continued to rise in importance. His son Bahāwal Khān founded the town of Bahāwalpur in 1162 H. (1748 A. D.) and took the title of Nawwāb. Under Aḥmad Shāh Durrānī and his successors his dominions were enlarged. Bahāwal Khān II was involved in war with the Durrānis, and Timūr Shāh invaded Bahāwalpur but left it without success, and his successors came rather as refugees than conquerors, as for instance Shāh Shudjā' al-Mulk in 1219 H. (1804 A. D.) In 1808 Elphinstone visited Bahāwalpur and the first treaty was made with the British Government. Şadiḳ Muḥammad II succeeded in 1224 (1809); he was involved in wars with the Balōḥ tribes beyond

the Indus and made friends with Raṇḍjit Singh, who after he had conquered Dēra Ghāzi Khān from the Durrānīs gave it on lease for 250,000 rupees a year to Šādiḳ Muḥammed. This involved him in further trouble with the turbulent Balōč tribes, and especially the Khōsā tribe who rejected his demand for the hand of a daughter of their chief. His successor Bahāwal Khān III was unable to fulfil his obligations to the Sikhs and Raṇḍjit Singh sent an army under Gen. Ventura and expelled him from Dēra Ghāzi Khān. To avoid destruction by the Sikhs, he allied himself with the British, gave facilities for the passage of troops during the Afghān wars of 1839—1842, and came to the help of Edwardes during the siege of Multān in 1848—49. After the annexation of the Panḍjāb the Nawwābs of Bahāwalpur were maintained in possession of their dominions, but were troubled with internal feuds. The present Nawwāb is a minor. He holds the second place among the chiefs of the Panḍjāb and receives a salute of 17 guns from the Indian Government.

Bibliography: Gazetteer of Bahāwalpur (Lahore); Shahāmat 'Alī, *History of Bahāwalpur* (London 1846).

(M. LONGWORTH DAMES.)

DĀW (often written **DHAW**, etc.), an Arab vessel on the Red Sea and elsewhere. The word is probably connected with *dawnidj*, plur. *dawnūnidj* (sloop) and appears to be of Persian origin.

Bibliography: Yule and Burnell, *Hobson-Jobson*², s. v. *Dhow*, *Dow*.

DAWĀ' (plur. *adwīya*, q. v., p. 144) "medicine", "medicament", "drug". — The word is first used in the meaning of ingredient (constituent part of a medicine). Thus in Arabic prescriptions, after the individual components are stated — usually introduced by the word *yū'khadh* "let there be taken" — there very frequently appears: *tuḏjma'u ḥādhihi 'l-adwīya madkūka mankhūla* "these ingredients are to be pounded, sifted, and combined". *Dawā'* is also used in the wider sense of "medicine", "drug" (a medicine composed of several elements). Medical treatment is therefore called *al-'ilādji bi 'l-dawā'* in opposition to surgical (*al-'ilādji bi 'l-ḥadid*) and in medical works the prescriptions themselves are called *ṣifāt dawā'* or *nuskhāt dawā'* or are given with the simple title *dawā'*. The various prescriptions have also separate names according to their character, eg. *dawā' mushil* "aperient medicine", *dawā' ḥadd* "pungent medicine" (for other names see the article *ADWIYA*, p. 144).

An attempt has been made to derive the word "drug" common to all European languages from *dawā'*. Cf. C. F. Seybold in the *Zeitschr. für Deutsche Wortforschung*, x. 218 et seq.

(E. MITTWOCH.)

DA'WĀ, means accusation or arraignment in civil and criminal law. It should be noted that according to Muḥammadan law, prosecution is still partly a private affair in as much as the aggrieved person himself or his heir (and not the authorities) has the right either to inflict punishment himself on the guilty individual or to demand his punishment. The law however distinguishes between laws made by man (*ḥaḳḳ ādami*) and divine laws (*ḥaḳḳ Allāh*). There is for example a human claim for justice when any-

one has to demand the blood-money (*diya*) in atonement for a murder or the price of a thing sold by him or the return of something stolen from him by a thief. If on the other hand no human being has been affected in his rights, but it is solely a divine law that has been transgressed, the punishment of the guilty one is regarded as the right of God. In the latter case every believer has the right to bring the sinner to judgment *Dei causa*, so that the judge may pass sentence on him (*ta'zir*). Such an accusation is called *da'wa 'l-hisba*, and the office of *muhtasib*, who supervises commercial transactions in the markets and bazaars and when occasion arises has to act as public prosecutor, has arisen out of this right to arraign those who trespass divine commands. A *da'wa 'l-hisba* is not allowed only when it is a question of a crime which requires a *ḥadd* punishment. In this case the judge, if suspicion falls on anyone for any reason, must himself go into the matter and order punishment to be executed on the guilty individual in accordance with the strict letter of the law, if his guilt is conclusively and legally demonstrated. According to common law however it is regarded as meritorious (even for the judge also) to avert punishment from the guilty one as far as possible, if it is purely a divine law that has been transgressed. (Cf. the article *ADHĀB*, p. 132).

As regards impeachment on a question of a law of man, the following is in the procedure to be observed. After the accuser (*al-mudda'i*) has duly preferred his charge and explained it, the judge hears the reply of the accused (*al-mudda'a 'alaihi*). If the latter concedes the justice of the accusation it requires no further proof. If, on the other hand, the accused disputes the justice of the charge, the judge must as a rule not pass sentence until the prosecutor has brought forward evidence in support of his statements. The judge is however allowed in certain circumstances, if he is personally acquainted with the facts of the case, to give a verdict from his own knowledge without further evidence being brought by either party, and he is never required to give a verdict, based on evidence formally valid adduced by the parties, but contrary to his own better knowledge. Valid evidence in a law-suit is mainly the testimony of free adult believers, who are known as *'adl*; written documents are not legally valid evidence unless their contents are confirmed by reliable witnesses. If the prosecutor cannot bring any proof he is nonsuited if the accused swears that the charge is unfounded. If the accused declines to take this oath, the accuser is held to be in the right if he will testify on oath to the justice of the charge. The judge also can make one of the parties take an oath in order to make the testimony of a witness quite conclusive. Finally it is to be noted that the judge must dismiss a charge by a statute of limitation if it be proved that the prosecutor has, without valid grounds, been an unusually long time in making good his charges, for this can only be interpreted as meaning that the accusation is unfounded. The period of limitation is however not definitely fixed. According to some *ṣaḳihs* it is 15 years, while others say it is 30 or somewhat more.

Bibliography: In addition to the chapter on the administration of justice in the collections on Tradition and the Fīḳh books and in

the *Handbuch des Islāmischen Gesetzes* by the author of this article: Sachau, *Muhamm. Recht nach Schafit. Lehre*, p. 683 *et seq.*; C. Snouck Hurgronje, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, liii. (1899), p. 163—166 and in *Tijdschr. van het Bataviaasch Genootschap van Kunsten en Wetensch.*, xxxix. (1897) p. 431—457; J. Wellhausen, *Reste Arab. Heidentums* (2nd ed.), p. 186—195.

(TH. W. JUYNBOLL.)

DAWĀ'IR. [See DWĀ'IR.]

DAWĀR, "an encampment of Beduin Arabs, where the tents are arranged in a circle or ellipse, the empty space in the middle being reserved for the flocks"; this very ancient form of encampment is found among the Beduins of the East (North Syria, Mesopotamia) and among all the nomads or semi-nomads of North Africa; and the name *dawār* which is given to it appears in certain mediaeval travellers and geographers. In the east, the exact form of the word is *dawār* or *dwār*, and in the Maghrib it is *dūwār* or *dowwār* (plur. *dwāwir*). The number of tents which make up a *dawār* is very variable; it may be as many as several hundreds, while on the other hand it need not be more than a dozen. Many reasons, e. g. the abundance of pasturage, the varying state of security or insecurity etc., lead alternately to the breaking up of the same body of Beduins into *dawārs* of little importance or its reunion into *dawārs* of considerable size. On the whole, the permanent state of peace and security introduced by the French conquest into Algeria and Tunisia tends to bring about the ultimate disappearance of the great groups of tents. — In the administrative language of Algeria, the word *douar* has lost its primitive significance and is used to mean a native settlement, nomad or sedentary, under the authority of the same chief, *ka'id* or *shaikh*.

Bibliography: Dozy, *Supplément aux Dictionnaires Arabes*, i. 473; on the *dawār* of the Beduins of the East: Burckhardt, *Voyages en Arabie* (traduct. française), iii. 24; Von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, ii. 44; A. Musil, *Arabia Petraea*, iii. 130, 131 *et fig.* 18; on the *dūwār*, *dowwār* of the Arabs Maghribi: cf. Delphin, *Recueil de Textes pour l'Étude de l'Arabe parlé*, p. 284; A. Bernard et N. Lacroix, *L'Évolution du Nomadisme en Algérie*, p. 276 *et seq.*; Urquhardt, *Pillars of Hercules*, i. 452, *Archives Marocaines*, iv. 105, 106.

(W. MARÇAIS.)

DĀWAR. [See ZAMĪN-I DĀWAR.]

DAWĀSIR or **DOWĀSIR** is the name of a tract of country lying to the southwest of Nejd in Arabia. It is contained within latitude 21° and 24° N. and longitude 44° to 46° E., and forms one of the districts into which the kingdom of al-Ri'āḍ is divided. The extreme limit of that kingdom in a southwesterly direction is the Wādī Salaiyil which separates the Wādī Dawāsir from the 'Asir province of the Yemen. The Wādī Dawāsir itself seems to be the continuation in a northeasterly direction of the W. Taraba and W. Bisha [q. v. p. 727] and is itself continued by the W. Aflāj. The province, which is named after an Arab tribe, lies immediately to the north of the great southern desert or Dahnā [q. v.], and is itself described as barren and unproductive. Throughout its shallow length of over

200 Arabian miles or ten days' journey are scattered villages of palm-leaf huts. The inhabitants are as inhospitable as the soil. They live, wherever possible, by plunder, and are said to be the most fanatical and dangerous of all the Wahhābis. Palgrave states that they had been already satirised by Mutanabbi, and are still "the most contemptible and the most contemptible among all the Arab race". Doughty states that one informant told him that one might ride a camel for three days through the Wādī Dawāsir without leaving the palm-groves for any length of time; but the common report is what has been given above. It was also said to be filled with good villages of some of which Doughty gives the names. The distance from al-Aflāj to Wādī Bisha was said to be twelve days' journey for a *dhalūl*. It was also said that the wild ox was found there.

Bibliography: Palgrave, *Central and Eastern Arabia*, II, 72, 75 *et seq.*; Doughty, *Arabia Deserta*, ii. 38, 324, 397; Sprenger, *Alte Geogr. Ar.*, §§ 279, 363, 371, 372.

(T. H. WEIR.)

DAWĀTDĀR (DAWĀDĀR, DAWIDĀR, DUWĀIDĀR, composed of *dawāt* or *dawā* and *dār* = inkpot-bearer, called *diudar* in the journals of European pilgrims) was the title of an official in the Mamlūk kingdom, who with the Džandar [q. v.] and the private secretary received the mails destined for the Sultān from the couriers, had all the Sultān's letters signed by him and dispatched. He supervised the remuneration of the Mamlūks and had therefore the deciding vote in the assessment and allotment of the fiefs. The office of *Amīr Dawādār al-Kabīr* (Grand Dawādār) was at first held by a Mamlūk, who being a foreigner was often not sufficiently well acquainted with the Arabic language. Sultān Ḳalā'ūn therefore found it necessary again to organise the Privy Chancery on the lines on which it had existed in the Fātimid period. The importance of the Grand Dawādār gradually increased. Even in the time of Sultān Ḥasan he was chosen from among the commanders of a 1000 Mamlūks (general). In the later period of Mamlūk rule in the xvth and beginning of the xviith centuries, his influence often turned the scale, particularly as the Grand Dawādār frequently held at the same time the office of *Ustādār* (Master of the Household) and of chief supervisor of rents (*Kāshif al-Kushshāf*). Besides the Grand Dawādār there was also a second Dawādār with the rank of an Amīr of 40 Mamlūks, a third with the rank of an Amīr of 20 Mamlūks, and 10 Dawādārs among the body guard (*khāṣṣikī*) in Cairo and in each province. A Dawādār Sikkīn also is frequently mentioned; according to Ibn Iyās's account, his office was to conduct the correspondence between the Sultān and his Mamlūks. Besides all the higher officials had Dawādārs of their own, corresponding to the modern private secretaries.

Bibliography: Quatremère in Maḳrīzī, *Histoire des Sultans Mamlouks*, i. 2, p. 118; Maḳrīzī, *Khīṭaṭ* (first Bulāḳ edition), p. 224.

(M. SOBERNHEIM.)

DAWLATĀBĀD, situated in the north-western corner of the Nizām's dominions, is the ancient DEVAGIRI or DEOGIR, which has been identified with Ptolemy's *Táyapa*. It was the capital of the northern Yādavas from 1187 until their final overthrow by the Muslims in 1318. In 1294

Devagiri was attacked by 'Alā' al-Dīn, nephew and son-in-law of Firuz Shāh Khaldjī of Dihli, but Rāmācandra, the Yādava rājā, was permitted to redeem the city by paying an indemnity and promising to pay tribute. In 1318 the town was attacked and captured by Kuṭb al-Dīn Mubārak Shāh Khaldjī who, having taken and slayed alive Harpāl Deva, built the great mosque of which the ruins are still standing. Muḥammad b. Tagh-lak (1325—1351) after his extensive conquests in the Dakhan rebuilt Devagiri, fortified it elaborately, named it Dawlatābād, and made it the capital of his empire, driving the entire population of Dihli across India to the new city. The measure was a failure, and Muḥammad was obliged, before the end of his reign, to permit the exiles to return. When the centurions of the Dakhan rebelled in 1347, Ismā'il the Afghān, whom they had elected as their king, was besieged for some time in Dawlatābād by the emperor, who was compelled to raise the siege by the news of a rebellion in Guḡjarāt. On his departure Ismā'il resigned his crown to 'Alā' al-Dīn Ḥasan, who assumed the title of Bahman Shāh. He transferred the capital to Gulbarga, and Dawlatābād remained the capital of the *taraf*, or province, of that name. After 1490 the fortress was included in the dominions of the Nizām Shāhī Kings of Aḥmadnagar. In 1630, when Shāh-Djahān resolved to extinguish this dynasty, Faṭḥ Khān, son of Malik 'Ambar the African, murdered Murtaḍā Nizām Shāh II, and, after proclaiming his son, Ḥusain Nizām Shāh III, king, shut himself up in Dawlatābād. He made a pretence of submitting to the Mughals, and the Nizām Shāhī dominions were invaded by an army from Bidjāpūr. Faṭḥ Khān sought help from the emperor, but on the arrival of the imperial troops allied himself with the Bidjāpūris. In June, 1633, after a siege of four months, he was compelled to surrender, and Dawlatābād passed into the possession of Shāh-Djahān.

The hill on which the citadel stands has been scarped on all sides to a great height, and is surrounded at the foot of the escarpment by a deep and wide ditch. Access is gained to the citadel by a spiral passage, cut through the hill itself, and the entrance is closed by an iron gate. The top of this passage is covered by a grating on which, when it was closed, a fire could be lighted in order to suffocate any who might succeed in forcing the iron gate. The fortress was impregnable before the improvement of artillery, and its capture by the officers of Shāh-Djahān was due to the failure of provisions. The extensive ruins of the old city are now unoccupied, save for the huts of a few villagers.

Bibliography: T. W. Haig, *Historic Landmarks of the Deccan*. (T. W. HAIG.)

AL-DAWLATĀBĀDĪ, SHIHĀB AL-DĪN AḤMAD B. SHAMS AL-DĪN B. 'OMAR AL-ZĀWULĪ AL-HINDĪ, was born in Dawlatābād, a town in the Dakhan. His early days were passed in his native land, but the fame of some eminent 'Ulamā of Dihli induced him to leave his home, and to visit that town. Here he remained under the instruction of Mawlānā 'Abd al-Muḥtadīr and Mawlānā Khwādjagī. When Tamerlane swept down upon India, Mawlānā Khwādjagī thought it advisable to seek a place of safety. His pupil, Shihāb al-Dīn Aḥmad, and the Mawlānā went to Kālpī and stayed there for a long time. But afterwards

Shihāb al-Dīn went to Djawnpur where he was received with honour by Sulṭān Ibrāhīm Shārkī who appointed him Kaḍī al-Ḳuḍāt (chief justice) of Djawnpur and conferred upon him the title of Malik al-'Ulamā (king of the learned). He lived here to his last days and died in A. H. 849, A. D. 1397, and was buried on the right side of the mosque of Sulṭān Ibrāhīm Shārkī. He is the author of a Persian commentary on the *Korān*, *Bahr Mawwāḍj* (lithographed, Lucknow 1880), and several other works.

Bibliography: *Subḥat al-Mardjān*, p. 39; *Abḍiād al-'Ulūm*, p. 893; *Musid al-Musūlī*, p. 124; *Hadā'ik al-Hanafīya*, p. 319; Brockelmann, *Gesch. d. Arab. Litt.*, ii. 220.

(M. HIDAYET HOSAIN.)

DAWLĀT-SHĀH, (AMR) B. 'ALĀ' AL-DAWLĀ BAKHTI-SHĀH, a Persian man of letters, a descendant of a family of Isfarā'in in Khorāsān which held certain estates there; his father was one of the most favoured courtiers of Shāh Rukh, son of Timūr; he himself took part in the battle between Sulṭān Maḥmūd and Abu 'l-Ghāzī Sulṭān Ḥusain, near Andakhūd. He was about fifty years of age when he began to write his *Tadhkirat al-Shu'arā*, which was completed in 892 (1487).

The eldest son of Faṭḥ-'Alī Shāh was also called Dawlat-Shāh; he was born at Nawā on the 7th Rabī' II. 1203 (6th Jan. 1789), was for long governor of Kirmān-shāhān and died on the 26th Šafar 1236 (3rd Dec. 1820) on returning from his campaign against Maḥmūd Pasha; he left some poems.

Bibliography: *The Tadhkiratu' sh-shu'arā*, ed. by Edw. G. Browne, p. 7, 14; Rida-Ḳulī-Khān, *Maḍjma' al-Fusahā*, i. 26; Edw. G. Browne, *The Sources of Dawlat-shāh in Journ. of the R. As. Soc.*, Jan. 1899, p. 37—60; Belin, in the *Journ. Asiat.* 1861, i. p. 245.

(CL. HUART.)

DAWR (A.) "Circle", technical term in astronomy (period of revolution); in logic: argument in a circle, e. g.: The sun is the star of day and the day is the time when the sun is in the sky; in metrics: strophe in certain metres; in music: melody; for the meaning in divination, cf. Dozy, *Supplément*, i. 473.

DAWRAK, a town in Khūzistān, also called Dawrak al-Furs, = "D. of the Persians", in the middle ages capital of a district which was sometimes called after it and sometimes after Surrak. Dawrak lay on the bank of the river of the same name, which flows parallel to the Kārūn, in approximately 48° 37' E. Long. and 30° 35' N. Lat. The veils made here used to be famous; a sulphur spring was used for medicinal purposes (baths). A few remarkable buildings dated from the Sāsānian period. In recent times Dawrak was abandoned by its inhabitants, who built a new town an hour or two's journey from it, the modern Fallāhiya, to which the old name Dawrak (popularly Dorak) is also sometimes given. This modern town is now the most important place in the coastlands of Khūzistān (or 'Arabistān). It is built in 30° 30' N. Lat. within the fork of the arms of the river Djarrāhi in a low lying swampy district, above 16 miles from the Persian Gulf. The majority of the innumerable canals end at Fallāhiya after much of their water has been used up to irrigate the fields, and then lose themselves to the south in the swamps. The Djarrāhi

is connected by canals with the Kārūn. Fallāhiya is about three miles in circumference; the inner town is enclosed by a wall of earth protected by towers around which extensive suburbs lie in the shades of large groves of palms. With the seven villages attached to it, the total population numbers c. 8000; their main industry is the manufacture of cloaks (*'abā's*) which are exported hence to Arabia and Persia in large quantities. — Since the middle ages the swampy lowlying stretch of coast of Khūzistān, 5 parasangs in length and breadth, through which flow the river of Dawrak and the Kārūn, has been called Dawrakistān (Dōrakistān, popularly Dōrgestān) after Dawrak. The bay in this district of lagoons in the Persian Gulf is called Khawr Dawrak (Khōr Dōrak).

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DAWSA. The *Dōsa*, literally "trampling", was a ceremony performed at Cairo by the Shaikh of the Sa'dite fraternity of derwishes on the Mōlids, or birthday celebrations, of the Prophet, of al-Shāfi'i, of Sultān Ḥanafī (a celebrated Cairene saint who died in A.H. 847: *Khiṭ. djad.* iii. 93; iv. 100), of Shaikh Dашtūtī (or Tashṭūshī, another saint; see Lane, *Modern Egyptians*, chap. xxv. and *Khiṭ. djad.* iii. 72, 133; iv. 111) and of Shaikh Yūnus (see below). These took place by day: a similar ceremony was performed by the Shaikh al-Bekrī on the Mōlid of Dашtūtī, but by night. This ceremony has been described at length by Lane (*loc. cit.*), but it, in short, consisted in about three hundred derwishes of that order laying themselves down with their faces to the ground and the Shaikh riding over them on horseback. By a special *karāma* [q. v.], inherent in the order, none was ever injured, and by such physical contact the blessing (*baraka*) belonging to the Shaikh was communicated to his followers. The same ceremony is performed elsewhere. Lady Burton found it at Barze near Damascus (*Inner Life of Syria*, chap. x). Dozy, *Supplément*, (s. v.) refers also to *Voyage au Ouaday*, trad. par Perron, 700. In other Orders, also, benediction has been ascribed to rubbing with the feet of the Shaikh and even to the dust on which he has trodden. The use of a horse by the Sa'dites has been associated with the rank of their founder as a descendant from the Prophet. The origin of the Cairo Dōsa is obscure, but the legend told of it is, that when Shaikh Yūnus, the son of Sa'd al-Dīn al-Djibāwī, the founder of the Sa'dite *tarika*, came to Cairo, the Sa'dite derwishes there asked him to establish for their usage a *bid'a ḥasana* (good innovation) which would be a *karāma* in proof of his wali-ship and of the sacred origin of their order. He directed them to lay round glass vessels in rows on the ground, and he then rode over those on horseback without breaking them. This his successor could not do, and prostrate

derwishes were substituted for the more fragile glass (Goldziher in *Zeitschr. d. Deutsch. Morgenl. Ges.* xxxvi. pp. 647 *et seq.*; *Ta'rikh* of Muḥammad 'Abdū (Cairo, 1324), vol. ii. pp. 147 *et seq.*) This Shaikh Yūnus is said by some (e. g. Goldziher's authority) to be buried in the Bāb al-Naṣr, and by others, outside of that gate on the way to 'Abbāsiya (*Khiṭ. djad.* ii. p. 72). The dates are quite uncertain apparently because of the quarrel as to origin between the Sa'dite and the Rifā'ite derwishes. Perhaps, also, there has been confusion with the *madjdhib* Shaikh Yūnus al-Shaibānī (Makrizī, *Khiṭat*, ed. i., vol. ii. p. 435 = ed. ii., vol. iv. pp. 304 *et seq.*), the founder of the Yūnusite order. Sa'd al-dīn is commonly assigned to the second half of the viith century of the Hidjra. The Dōsa was finally abolished by the Khedive Muḥammad Tewfiḳ in 1881, on the basis of a *fatwā* from the chief Mufti of Egypt. It was judged, to be a *bid'a kaḥiṣa* (evil innovation) as involving contemptuous treatment of Muslims. The Sa'dites petitioned that they might be permitted to hold it at least on the Mōlid of Shaikh Yūnus himself, but even that was forbidden. At present all that is left is that on the morning of those Mōlids their Shaikh finds before his door a number of derwishes lying on the ground and walks over them (A. Le Chatelier, *Confréries musulmanes*, p. 225).

Bibliography: Add to references above, *Khiṭ. djad.*, iv. p. 112; Depont et Coppolani, *Confréries religieuses musulmanes*, pp. 329 *et seq.* (D. B. MACDONALD.)

AL-DAWWĀNĪ, MUḤAMMAD B. AS'AD DJALĀL AL-DĪN, an Arabic and Persian author, born in 830 (1427) at Dawwān in the district of Kāzarūn, where his father was Kāḍī; he claimed descent from the Caliph Abū Bakr whence his *Nisba* al-Shiddīkī. He ultimately became Kāḍī of Fārs and professor at the *Madrasa al-Aitām* in Shīrāz and died in 907 (1501) (according to others in 908) near Kāzarūn. In addition to numerous commentaries on well known works of philosophical and mystical literature he wrote a series of smaller dogmatic, mystic and philosophic treatises in Arabic. Of these have been printed his commentary on *al-Akā'id al-Aḥudiya*, the creed of al-Idjī (died 756 = 1355), Stambul 1817, St. Petersburg 1313; his commentary on the *Tahdhīb al-Manṭiḳ wa 'l-Kalām* of al-Taftāzānī (died 791 = 1389), Lucknow 1264, 1293 (with glosses by Mir Zāhid), and his *Risālat al-Zawra'*, a treatise on several philosophical and mystic points, completed in 870 (1465) (Cairo 1326 with *Ta'liqāt*), the idea of which had come to him not far from the Tigris, which is also called al-Zawra', after a vision of 'Alī. Of his Persian works the best known is his edition of Nāṣir al-Dīn al-Tūsī's (died 672 = 1273), *Akhlāk-i Nāṣirī*, which was itself a translation of the *K. al-Tahāra* of Ibn Maskawāh (died 421 = 1030), entitled *Lawāmi' al-Ishrāḳ fī Makārim al-Akhlāk* or more briefly *Akhlāk-i Djalālī*, printed Calcutta 1810, Navalkishor 1283, transl. into English by W. T. Thompson, *Practical Philosophy of the Muhammadan People*, London 1839.

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DAY (T.) Maternal uncle; cf. the article DEY.
DAY (DAI), name of the tenth month in the

Persian calendar, and also the name of the 8th, 15th and 23rd day of each month, to which the name of the next day is added to distinguish them from one another, thus: *Dai ba Adhar*, *Dai ba Mihr*, *Dai ba Din*.

DEBDŪ, a town in the east of Morocco at the western end of the chalk range which runs from Tlemcen to Debdū; it is 3528 feet above sea-level (according to De Foucauld), about 85 miles, as the crow flies, from the sea and has a temperate climate. Debdū lies in the upper valley of the Wād Debdū, a tributary to the middle Mulūya on its right bank. "Debdū" says de Foucauld "is built on a delightful site at the foot of the right wall of the valley, which rises sheer upright to a height of 250 feet above the river; it forms a high wall of yellow rock, over which run long creepers with their dark foliage. At the top lies a plateau with an old fortress in a commanding position on the edge of the precipice with a high minaret and crumbling towers, on the other side of the plateau is a series of steep walls of rock and steep slopes rising to the summit of the heights. There, 1500 feet above Debdū is a long wooded ridge called the *Gada*. Brooks rushing from the mountain top fall in high cascades down these steep walls and clothe the surface with bands of silver. Debdū is surrounded by splendid gardens; vines, olive, fig, pomegranate and peach trees form thick groves around the town, and extend beyond along the edge of the Wād. The rest of the valley is covered with pasture, fields of wheat and barley rising up its lower slopes".

It is not possible to fix the date of origin of Debdū. Historians mention it for the first time in connection with the partition effected by 'Abd al-Ḥaḡḡ in the viith—xiiith century among the Marinid tribes. The district of Debdū fell to the Banī Urtādjin and the town became the capital of their fief. These Berbers organised into a kind of *makhzen* tribe, were entrusted with the task of protecting the kingdom of Fās against the attacks of the rulers of Tlemcen. Thence resulted numerous struggles of which the best known is the war of Abū Ḥammū II., king of Tlemcen, against Ibn Zagdān, lord of Debdū, and his ally Wanzammār b. 'Arīf, lord of Garsif and chief of the Ma'ākil Arabs of the Angād country to the north of Debdū (Suid, Aḡlāf, Saḡjā'a etc.). In this war, in the xivth century of our era, the lands of Debdū and of Garsif were utterly devastated by the king of Tlemcen.

The fall of the Marinids and the rise of the Banī Waṭṭās brought about a revival among the Arabs of the Angād country, who entered the service of the Tlemcen dynasty. Wars followed between the Urtādjin Marinids of Debdū and the Arabs. The latter besieged the town; the Marinid chief Ibn Raḡū negotiated with them, then installed himself at Debdū where about 1430 he founded a practically independent principality. This little state lasted for over a century. Muḥammad the third successor of Ibn Raḡū, had a fortress built, erected the mosque and its tall minaret, welcomed many foreigners to his town, particularly Andalusian Jews who had been driven out at the Spanish conquest. To this day the Jews of Debdū divide themselves into native and Andalusian. It was in the reign of the Amīr Muḥammad that the Banī Waṭṭās sovereigns of Fās

were forced to recognise the practical independence of the descendants of Raḡū. They were too much occupied with their struggles against the Spanish and Portuguese in the west and north of Morocco, to undertake the difficult task of forcing the Amīr of Debdū to submit.

Nevertheless the descendants of Ibn Raḡū took up arms on behalf of their Marinid suzerains against the Sa'dian Sharifs who were trying to overthrow the kings of Fās. After the capture of Fās from the Sharif Muḥammad al-Mahdi in 1554 we find the Amīr of Debdū as an ally of the Marinid Bu Ḥassūn and of the Turkish Beglerbeg Ṣālah Ra'īs. The second Sa'dian Sultān, al-Ḡhālīb bi 'llāh, forced the last Amīr of Debdū, 'Ammār, to come and live in Fās. On the death of the latter, the Sultān extinguished the principality and placed the territory of Debdū under a Pasha in 1563.

From this time onward the history of Debdū is full of obscurity. There were not only interneccine wars for predominance between Arab and Berber tribes, wars in which the people of the town played a part and in which their town was often at stake. The town gradually became so depopulated that the Jewish merchants in it were ultimately more numerous than the Muslims. Debdū became merely the commercial centre of Eastern Morocco and did not have an important garrison. The disputes about boundaries between the Turks in Algiers and the Sharifs of Fās had their scene farther east: the upper valley of the Wād Zā', Uḡjda and the basin of the Tāfnā.

From the time of Mūlāy Ḥasan (1873—1894) there has not been a Pasha at Debdū, which is over 100 miles from the frontier of French Morocco. Debdū became ruled like the majority of independent Berber districts by *mī'ad* and *shīukh*. The Muḥammadan population recognised the authority of the 'Amīl of Tāzā, who annually sent his *Khalīfā* to collect taxes; the Jews recognised the Pasha of Fās al-Djādīd, to whom they regularly sent their tribute. This state of practically complete independence facilitated the anarchy engendered by conflicts between Berber and Arab *Laff* (political confederations).

In a period which cannot be exactly defined, about the middle of the xixth century, the Ulād al-Ḥāḡdjī Arabs, already masters of the right bank of the Upper Mulūya and the Rakkam (in the south of the Gada or mountainous plateau of Debdū) ultimately secured the town of Debdū also, in which two of their sections, the Ulād Yūsuf and the Ulād 'Abd definitely installed themselves. Since then Arab influence and the Arab language have been predominant in Debdū to such an extent that the Berber language is only spoken in the *Ḳṣūr* of the surrounding mountains.

The accession of the Mūlāy 'Abd al-'Azīz (1894), and the rebellion of the claimant Bū 'Amāra, were the signal for a recrudescence of anarchy in this region. Bū Ḥaṣṣra, a Berber of the Banī Snassen, who had distinguished himself in the pretender's wars, brought the region under his rule and tried to make himself independent. But in 1904 at the instigation of a Berber Jew Dūdn b. Ḥaida, the town and all the surrounding tribes proclaimed the pretender. The latter appointed *Ḳā'ids* from among his officers to all the tribes; but these foreign *Ḳā'ids* were incapable of putting an end to disputes between

the various tribes and to put down the resultant anarchy. They were content to collect tribute from their subjects and to oppress them. Dūdū b. Haida, Kā'id of Debdū, called by his enemies the "tyrant", alone held out. He took advantage of his position to revenge himself on his enemies, the Andalusian Jews. The latter attacked him before the Rabbinical tribunal of Fās and even before that of Jerusalem. Ibn Haida was condemned but his exploits only ceased with the French occupation of the town, which took place in 1911 after the proclamation of Mūlāy Ḥafīz by the Andalusian Jews and the Muḥammadan Arabs. It was necessitated by the increase in local disturbances, the Berber attempts to plunder the town but particularly by the assassination of several Frenchmen. Debdū is one of the four markets to be jointly organised by France and Morocco in the Algerian-Moroccan hinterland (Art. 3 of the Franco-Moroccan treaty of the 20th April 1902). The occupation had hitherto been postponed.

The geographical position of Debdū makes it the capital and sole centre of supplies for the Berber and Arab tribes of the valley of the middle and upper Mūlūya. Around the town the mountains and their Kṣṣr are occupied by the Berber tribes of the Banī 'Amar, Banī Ya'la, Banī Fashat, Banī Ushkal, Banī Riis, Ahl Rashīda, Ahl Admar and Banī Khalaftan; the low lying lands in the valley belong to the Arabs and are occupied in the south by the Ulād al-Ḥādīdj, in the north and west by the Ulād Unnan, the Hawāra, the Aḥiāf and the Karārma, etc. These peoples who are a mixture of Arab and Berber elements are being driven to the east by the Banī Warāin, who are contributing to break them up.

Debdū consists of two parts, Debdū proper with its fortress Kaṣba Debdū, and a suburb Mṣalla on the left bank of the valley. Debdū has 2032 inhabitants of whom 729 are Muḥammadan and 1303 Jews. The Kaṣba has 264 Muḥammadan inhabitants and Mṣalla 234; in all 2530. The town is divided into four quarters: 1. the Ulād 'Amāra of Berber origin. 2. the Ulād Yūsuf, Arabs. 3. the Ulād 'Abid, Arabs. 4. in the centre the Mallāh or Jewish quarter. The inhabitants of the Kaṣba claim descent from the Marīnids. The Jews are divided into Kwahna (sons of Kāhin) who are Berbers, and Andalusian (Ulād Marciano, Ulād b. Guigui, Ulād b. Susan, Ulād Nasim and Ulād Maghalli).

The Ulād 'Amāra claim to be marabuts; for it is in their quarter that the only mosque in the town is found. The Jews have 12 synagogues of which two are particularly notable for their internal decorations. The natives say that the Kaṣba was constructed by Christians; in any case its mosque is remarkable for its size and tall minaret.

The houses of Debdū are square in form like those of Tlemcen, built of *ṣābia* (a kind of pisé) and are surmounted by terraces in spite of the high situation of the town. Each has its *frīna*, a kind of oven for baking bread but not one has a well or granary. The latter are replaced by *haifa* baskets, in which the natives store their grain.

Before the troubles of the last few years the municipal government of Debdū was carried on by three *shaiḫs* elected annually by the citizens. They were also charged with the duty of administering justice among Muḥammadans. Among the Jews, on the other hand, justice was admi-

nistered by a Rabbinical tribunal which still exists. It consist of a Chief Rabbi and two Rabbi assessors. These three are appointed by the members of the local consistory called *shiḫh* (plur. of *shaiḫh*). The *shiḫh* are nominated by the Sulṭān of Fās. It is clear therefore that the Jews are an influential element, for the Makḥzen, in the midst of almost independent peoples. In the case of an appeal the case is carried before the Rabbinical tribunal in Fās which is the final court of appeal.

The marriage customs of Debdū are those of the Berbers of the district except as regards the Andalusian Jews who follow the customs observed in Tetwān and Fās. The Andalusian Jewess can dispose of her dowry and realise it under the supervision of her husband. The Berber Jewess possesses nothing; her husband has bought her from another Jewish family, and she is the property of her lord and master. The Jews of Debdū are polygamous.

The Andalusian Jews dress in the western (Tetwān, Fās etc.) fashion while the Berber Jews follow the custom of the Arabs or Berbers of their district. The Jewish women dress like Muḥammadan women but do not wear the 'abāya of the Beduins. The Jewesses tie a kerchief round their heads and do not wear the *shāshiya*.

The women make carpets, which are sold in Tlemcen, weave cloths called *shogha*, which after being embroidered by the men find a market in the country round. At Debdū black soap is also made as well as sieves and other Arab household requisites.

The much frequented weekly market of Debdū is held on Thursdays. But the Berber Jews are not content with displaying their goods there; they go to trade also among the tribes and towns of Algeria of the Ujdja region and the Upper Mūlūya. Owing to a kind of feudal system of protection — *Kull yḥūdī bi saiyidho*, "every Jew has his master", says a local proverb — they trade in comparative security up to borders of the lands still unsubdued. For this the merchant makes an agreement with a Berber chief, pays him an annual sum, leaves with him in his kṣar one of his wives and her children, and by an oath on the Bible declares himself the chief's man. Henceforth the Jew can freely go about wherever the influence of the chief extends. This custom, which was noted even in the middle ages by al-Bakrī, is general in the Moroccan Atlas.

Agriculture, favoured by the climate, is prosperous in the neighbourhood of Debdū. Muḥammadans and Jews alike are landlords and cultivators. Some Jews work as *khammās*, i. e. as hired labourers for a fifth of the gross harvest. The unit measure of labour is the *zuḍja*, the amount which a pair of oxen can till in a year, as in Algeria. There are fine nut-trees around the Kaṣba of Debdū. The woods around are unfortunately rendered unsafe by many wild boars and a few panthers.

To the south of Debdū is a fountain the building of which according to the natives dates from Roman times. They also say that their town is over 500 years older than Fās. This fountain and many others supply the beautiful gardens with water. The waters irrigating them are divided according to the number of square feet in each. The length of the time they are to be watered is fixed as follows: by day the hours are decided

by the length of the shadow cast by a staff placed perpendicularly in the sunlight, by night the hours are fixed by the movement of the stars.

The agricultural products in Debdü are carried throughout the *amālat* of Ujdja along with those of the Bani Snašan.

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DEDE (T.), "grandfather", a surname frequently given to Shaikhs of Dervish communities. We may cite the names of Khāk-Dede Na'bandi, born at Pergamon; Muḥammad Dede, buried near the seven towers at Constantinople; Hasan-Dede, who had built himself a hut as high as the minaret of the mosque of Sulṭān Muḥammad II and died when his frail structure was destroyed in a night by a tempest; Kapāni Deli Sefer Dede, who lodged in a bakehouse and threw himself into the sea and was never seen again; Sarbān Haḳīk, Agha of Szintorn in Hungary, who became dumb at the end of the war under Muḥammad III and only recovered his speech seven years later by pronouncing the words *yemīsh ghurūsh* "70 piastres" constantly, which became his surname; he used to walk about the streets all winter without getting any trace of mud on his slippers; 'Ashūm-Dede, who lived at Sarraḳi-Khāna, never left it and used to clear the streets of the stones which he found in them; Dürmiş-Dede, at Rumili-Ḥiṣār, whom the captains of ships used to consult as they passed. In Asia Minor pilgrims visit the tomb of Burhān-Dede, near that of Koyūn-Bābā, and that of Pir-Dede, a contemporary of Murād II. at Marzifün.

Bibliography: Ewliyā Efendi, *Travels*, transl. Hammer, i. 2, 21, 25; ii. 97, 213.

(CL. HUART.)

DEDE AGHAÇ, a seaport on the Aegean Sea in the wilāyet of Edirne and capital of the Sanḳaḳ of the same name. In recent years since it has been connected by rail with Constantinople and Salonika, the town formerly of no importance, has increased considerably and now has 9000 inhabitants. The harbour is a fairly busy one and is increasing in prosperity: Cf. 'Alī Dja-wād, *Djoghrafiyā Lughātī*, p. 386 *et seq.*

DEDE SULṬĀN. A certain Böreklüḳje Muṣṭafā is known by this name, who played a part in a religious movement under Sulṭān Meḥemmed I. For further information see the article IBN KĀDĪ ŠIMĀWNA.

DEFTER (P.), from the Greek *διφθέρα*, parchment, i. gister, book; cf. Yule and Burnell, *Hobson-Jobson*², s. v. Dufter.

DEF'IERDĀR (P., T.), strictly "keeper of the registers", was formerly the name applied in the Ottoman Empire to the superintendent of the finances and still applied to the director of the finances of each province (*wilāyet*). From the time of Muḥammad II, there was only one defterdār, that of Rūmili, who had an assistant for

the Asiatic provinces; at a later period there were four of them. Selīm I had instituted the third to control the finances of Egypt and Syria; the fourth was created by Sulaimān I for Hungary and the provinces of the Danube. Under Selīm III, the first was the minister of finance, the second administered the new taxes established under the name of *niḡami-i djedid*; the third had charge of the victualling of the capital (*hubūbāt-nāgiri*). These officials were admitted on Tuesdays with the viziers to audience of the Sulṭān; but they could only present reports which had been revised by the Grand Vizier and approved of by him. The first promontory on the Bosphorus on the European side is called *Defterdār-Burnū*. "Cape of the Controller of Finance".

Bibliography: Hammer, *Histoire de l'empire Ottoman*, iii. 312; do., *Geschichte der Gold. Horde*, p. 497 *et seq.*; d'Ohsson, *Tableau*, vii. 192, 261. (CL. HUART.)

DEHĀS, explained by Ibn Hawḳal as driving *dih As* "Ten Mills", the name of the river of Balḳh called Baktros by the ancients (cf. Pauly-Wissowa's *Real-Enzyklopaedie*, ii. 2814) and now known as Balḳh-ab, to which this town owes its favourable topographical situation (it must however be noted that the Arabs frequently mean the Āmū-Daryā by the *Nahr Balḳh*). The Dehās, which is rich in fish, rises in the Kōh-i Bābā from the Band-i Amir, flows through several natural pools and on emerging in the plains south of Balḳh is divided up into numerous channels, which irrigate the wide country around the town, in which their waters disappear without reaching the Āmū-Daryā (see Yate, *Northern Afghanistan*, p. 283). The supervision of the individual channels was in ancient times as even in the sixteenth century an important and remunerative task (see *Asiatic Journal*, xxii. 169). The swamping of the district and its resultant unhealthiness is apparently due to the increasing neglect of the canal system. — For further literature see the article BALḲH.

(R. HARTMANN.)

DEIR AL-ZÖR, the capital of the sanḳaḳ of Zör directly under the Sublime Porte; it is a charming, quite modern town on the right bank of the Euphrates with a government palace in the modern Greek style, three mosques, and two Catholic churches. It has also bazaars of vaulted masonry rebuilt in 1886 and about 2500 stone houses with streets 5 yards broad. It is surrounded by the gardens of the island of Hawḳja "grove" connected with the town by a bridge; to cross to the left bank of the river, a large boat called the *turaima* is used. It has about 20,000 inhabitants, the great majority of whom are Sunnis. It is here that the date-palm begins to be cultivated [see the article ZÖR].

Bibliography: V. Cuinet, *Turquie d'Asie*, ii. 275 *et seq.*; *Revue du Monde Musulman*, xiv. 1911, p. 208; M. von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, i. 329 *et seq.* (CL. HUART.)

DELHI. [See DIHLI.]

DELHEME (DHU 'L-HIMMA). [See SIRAT.]

DELI (T.). "mad" or "wild", the name of a body of irregular troops formerly in the Turkish army, mainly Bosnians or Albanians by birth and commanded by a Deli Bashī. They often served as the Vizier's bodyguard. — The word *deli* also appears in Turkish personal names, e. g.

Deli Berāder, as Ghazali of Brusa [q. v.] was called; Deli Bekir Tuzsus, a character in the Turkish shadow-play.

Bibliography: Rycaut, *Histoire de l'État présent de l'Empire Ottoman*, p. 468 et seq.; Jacob, *Türkische Literaturgeschichte*, p. 24 et seq.

DEMĀWEND, the highest point in the mountains on the borders of Northern Persia, the Elburz (cf. the article ALBURZ, p. 251), somewhat below 36° N. Lat and about 50 miles N. E. of Teherān. According to de Morgan it rises out of the Plateau of Rēhpe to a height of 13,000 feet above it. The various estimates of its height differ; Thomson estimates it at 21,000 feet (certainly too high), de Morgan at 20,260 feet, Houtum Schindler at 19,646, Sven Hedin at 18,187 and in the last edition of Stieler's *Handatlas* (1910) it is given as 18,830 feet. Its summit covered with eternal snow and almost always enveloped in clouds, may be seen several days' journey off as Yākūt tells us from his own experience. In good weather and light it may be seen, as Melgunof tells us, from the Caspian sea, a distance of over 260 versts (162 miles). Kāzwīnī's statements on this point are exaggerated; but it is certain that the massif of Demāwend commands the whole coastlands of Māzandarān (the mediaeval Tabaristān).

Geologically Demāwend is of recent origin as is clear from its volcanic nature which is shown in several features. There are as many as 70 craters on this mountain mass; from one of them, which is covered with thick deposits of sulphur, rises the conical peak. There are also many sulphur springs on it; Kāzwīnī mentions "the springs of Demāwend from which smoke arises by day and fire by night". Demāwend is the centre of the earthquake zone which stretches throughout Māzandarān. It is clear from the earlier accounts of Arab travellers that the internal activity of the central volcano had not yet quite ceased as it now has.

Demāwend is rich in minerals, particularly anthracite. Sulphur is found in immense quantities; the finest quality, the best in Persia, according to Pollak (*op. cit.*, ii. 178), is found just below the summit of the mountain, where it is collected in the summer months by the people of Ask and Demāwend and sold by them. Around the foot of Demāwend rise numerous mineral springs of which two, in particular, one in the little town of Ask, the other somewhat farther north on the Herāz (Herhaz), enjoy a great reputation (as baths). The majority deposit considerable sediment; for example Ask is built on the deposits of springs (Pollak, *op. cit.*, ii. 229). The apricots grown in the valleys of Demāwend are highly esteemed in Persia (Pollak, *op. cit.*, ii. 146).

Like the other Titans of Eastern Asia, (e. g. Ararat q. v., p. 420) Demāwend was for long regarded as inaccessible; this opinion which is widely disseminated is found repeatedly in the Arab geographers, though one successful ascent is mentioned; see 'Alī b. Razīn's statement in Kāzwīnī, p. 159. Oliver (1798) was the first European traveller to visit the mountain, without being able to reach the summit. It was not till 1837 that W. Taylor reached the top; he was followed in 1843 by the botanist Th. Kotschy and in 1852 by the Austrian engineer Czarnotta. H. Brugsch and Baron Minutoli seem also to

have reached the summit in 1860; see Petermann's *Geographische Mitteilungen*, 1861, p. 437. In recent years a number of further successful ascents have been made (by Napier etc.) which have usually been undertaken from Ask; cf. especially Sven Hedin, *op. cit.* Inhabitants of the towns of Ask and Demāwend also go up the mountain once or twice a year to collect the sulphur found around the summit.

In the ancient history of Persia, Demāwend is the scene of the legendary history of the Pēshdād and Kayān rulers. Even at the present day the people of Māzandarān point out the different places which were the scenes of the wonderful deeds of Djāmshīd, Farīdūn, Sām, Zāl, Rustam and other heroes immortalised in the *Shāhnāmāh*, Demāwend is also the abode of the fabulous bird Simurgh. From ancient times the prison of the cruel king Dāhhāk (Old Iran. Dahāka, also Bē-warasp) has been located here. Farīdūn (Old Iran. Thraetana) is traditionally said to have shut him up in a cavern on the summit of this mountain and here the imprisoned tyrant still lives to this day, as the country people believe; the dull sounds which are periodically heard inside the mountain are thought to be his groans, and the vapour and smoke which comes from clefts and springs on the face of the mountain his breath. It is of course evident, that the volcanic properties of Demāwend are responsible for the formation of this legend. The demon Šakhr imprisoned by Solomon is also enclosed in Demāwend according to one story. This mountain is thought by the Persians to be the highest in Īrān next to that on which Noah's Ark rested. Cf. the wealth of legends of Demāwend in Yākūt, ii. 606, 610; Kāzwīnī, *op. cit.*; Melgunof, *op. cit.*, p. 22 et seq.; Grünbaum in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xxxi. 238-239.

There used to be many fortified places on the slopes and in the valleys of Demāwend. At the present day the most important place is the little town called Demāwend after the mountain and situated on its southwestern spurs (according to de Morgan 6425 feet above sea-level). It is said to be very ancient and according to Mustawfī used to be called Pishyān. The beautiful valley of Demāwend watered by two rivers with the chief town of the same name and ten villages no longer belongs to Māzandarān but to Īrāk 'Adjamī; in consequence of its high situation the climate is very pleasant; on this account the Shāhs of Persia used to delight in spending the summer in its valleys. The ultra-Shī'ite sect of the 'Alī Ilāhī (see above, p. 292) has a large number of adherents among the inhabitants of this district.

As to the name Demāwend itself, it appears in Persian and Arabic sources in a series of variant forms. Pers. Danbāwand (Vullers, *Lex. Persic.-Lat.*, i. 907^b), Damāwand (l. c., 902^b), Dēmāwand (l. c., 955^b) and Dēmāwand (l. c., 956^b); Arab.: Dunbāwand, Dubāwand, Dumāwand. The oldest form of the name appears to be Dunbāwand. The form Demāwend is now the usually one.

On the different ways of writing the name see Quatremère, *op. cit.*, p. 260 et seq.; Fleischer's edition of Abu 'l-Fidā', *Histor. Antislamica* (Lips. 1831), p. 213 et seq., 232 and H. Hübschmann, *Armenische Grammatik* (Leipzig 1897), p. 17.

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(ed. de Goeje), passim; Yākūt, *Mu'djam* (ed. Wüstenfeld), ii. 544, 585, 606 et seq.; Kazwini, *Kosmographie* (ed. Wüstenfeld), i. 82, 158 et seq., 198; *Marāṣid al-Iṭṭilā'i* (ed. Juynboll), i. 388, 408; v. 429, 432, 483; Le Strange, *The Lands of the East. Caliphate* (1905), p. 371; K. Ritter, *Erdkunde*, viii. 10, 502—505, 550—570; Fr. Spiegel, *Eranische Altertumskunde*, i. (Leipzig 1871), p. 70; W. Ouseley, *Travels in var. Countries of the East* (London 1819 et seq.), iii. 326—334; W. Taylor Thomson's account in the *Journ. of Roy. Geograph. Societ.*, viii. 1838, p. 109 et seq.; Hommaire de Hell, *Voy. en Turquie et en Perse* (Paris 1854 et seq.) with the historical Atlas, Pl. 74, 76^a; Th. Kotschy's account in *Petermann's Geograph. Mitteil.*, 1859, p. 49 et seq.; J. E. Pollak, *Persien* (Leipzig 1865), i. 313, 315, 349; ii. 146, 178, 229; G. Melgunof, *Das südl. Ufer des Kaspisch. Meeres* (Leipzig 1868), p. 21—27, 52, 149, 183; Fhr. v. Call-Rosenberg, *Das Lärthal bei Teherān und der Demāwend in the Mitteil. der Geograph. Gesellsch. in Wien*, New Series, ix. (1876), p. 113—142; G. Napier's account in the *Alpine Journal*, 1877, p. 265—262 and in *Petermann's Geograph. Mitteil.*, 1877, p. 434; Tietze, *Der Vulkan Demawend in Persien*, 1877 (in the *Jahrb. der k. k. geolog. Reichsanst.*, Wien, vol. 27); de Morgan, *Mission scientif. en Perse. Étud. géograph.*, i. (Paris 1894), p. 115, 120—133 (with good views); Sven Hedin, *Der Demāwend in the Verh. der Gesellsch. f. Erdkunde* (Berlin), xix. 304—322; Sarre in the *Zeitschr. f. Erdkunde* (Berlin), 1902, p. 100 et seq.

(M. STRECK.)

DENEB. [See DHANAB.]

DENDERA (the form ANDARA is also found) is a place in Upper Egypt on the left bank of the Nile, which now belongs to the district and province of Ḳenā. The name is derived from the Coptic Nitentōri (Greek Τεντρούρα). Dendera is celebrated for its temple of Hathor to which all sorts of legends have been attached, as usual in Arabic literature. While the city is said to have been founded by "one of the daughters of the Copts" (Abū Ṣāliḥ in the time of Manfā'ūs or by Kaṣṭurīm b. Miṣrayīm, the building of the temple is ascribed to the giants; a great well is also said to have been made by them, which Abū Ṣāliḥ had seen and minutely described. The spirit in whose protection the sanctuary was, had the form of a man with a two-horned lion's head. The images of Hathor etc. seem to have given rise to these ideas. Another wonder, the tree of 'Abbās, is also several times mentioned, the leaves of which closed when it was threatened to cut it down and opened again when it was told it was to be spared. In the Islāmic period Dendera is known to have been the capital of a *kūra* (district) at quite an early date. Towards the end of the vith century A. H., we have various testimonies to its prosperity and wealth in palm-trees. Ibn Duḳmāk estimates its yield at 8000 dinārs. Now it is a small town of no importance and according to Boinet Bey has 6159 inhabitants.

Bibliography: Ibn Khurdādhbih (ed. de Goeje), p. 247; Yā'qūbī (ed. de Goeje), p. 232; Yākūt, *Mu'djam*, ii. 610; Abū Ṣāliḥ (ed. Evetts), fol. 102b; Dimashki (ed. Mehren) passim; Maḳrīzī, *Khitaṭ*, i. 233; Ibn Duḳmāk, *Kitāb al-*

Intiṣār, v. 31. et seq.; 'Alī Bāshā Mubārak, *Khitaṭ Djadida*, xi. 60 et seq.; Amélineau, *Géographie de l'Égypte*, p. 140 et seq.; Boinet Bey, *Dictionnaire géographique de l'Égypte*; Baedeker, *Égypte*, p. 240—246.

(E. GRAEFE.)

DENIA is the chief town in the north-eastern district of the Spanish province of Alicante, the most southerly of the three modern provinces (Castellón de la Plana, Valencia, Alicante) which make up the ancient kingdom of Valencia, with 14,000 inhabitants, situated almost at the southeast end of the Gulf of Valencia (Sinus Sucronensis) north of Mongo (2196 feet high), in Arabic Djebel Ḳā'ūn = Mon(t)gó, was on account of its good harbour, northwest of the ancient Promontorium Artemisium, Ferrarium or Tenebrium (now called Cabo de S. Antonio, S. Martin or de la Nao) an ancient Phocæan settlement (from Massilia-Marseilles or Emporium-Ampurias) founded in the vith century B. C. and was first called τὸ 'Ημεροσκοπεῖον (Strabo), Heme-roscopion, "the watcher for the day", afterwards Artemisium from the famous temple of the Ephesian Artemis on the hill on which the town was built and since the Roman period Dianium (the town of Diana) whence the Arabic *Dāniya*, with Imāla *Dēniya* and Spanish *Denia*. Although it was a Greek colony allied with the Romans it was spared by the Carthaginians; near it Cato defeated the Spaniards before 195 B. C. It was used by Sertorius, the liberator of Spain, as his last bulwark and station for his fleet; and it was most probably there that he was murdered in 73. Caesar punished it as it was on the side of Pompey (Dianium Stipendiarium). As a municipium however it attained considerable prosperity under Roman rule as excavations show. But it was under Arab rule that it reached its zenith (50,000 inhabitants) after the conquest by Ṭarīḳ in 713 A. D., while nothing is known of it of the period of migrations and the Goths. It played a part in the risings against 'Abd al-Raḥmān I and later, but still more after the extinction of the caliphate of Cordova in 1013, when the 'Amirid al-Muwaffāḳ, a manumitted slave of 'Abd al-Raḥmān b. Maṣṣūr, named Abū 'l-Djaish Mudjahid [q. v.] (Mudjehid, whence in western sources, Musett, Mugeto) seized Denia and the Balearic Islands [q. v., p. 617] (405—436 = 1014-1015—1044-1045), at first in alliance with the learned Khalifa al-Mu'aiti (1015—1030), and tried also to subdue Sardinia. His son 'Alī lḳbāl al-Dawla ruled over Denia from 436—468 = 1044-1045—1076, but was dethroned by the Hūdīd al-Muḳtadir. Denia remained attached to the kingdom of Saragossa from 1076—1081 when it fell on the partition of this kingdom, with Lérída and Tortosa, to the second son Mundhir of al-Muḳtadir till 1090. His son Sulaimān Sīd al-Dawla continued to reign under the regency of the Bani Batr till after 1092 when Denia was ruled by the governors of the Berber Almoravids and Almohads (with frequent rebellions and reconquest), who held it till in 1244 James I of Aragon's (Don Jaime I el-Batallador) German general Carroz finally won it from the Muslims. In 1356 Denia was made a county by Pedro IV and a duchy by the Reyes Católicos (Ferdinand and Isabella). In 1610 through the expulsion of the industrious Morescos by Philip III, Denia lost the greater part of its population

and therewith all its importance. As a fortified seaport it played a prominent part in the War of the Spanish Succession on the Archduke's side, was twice besieged by Philip V and taken in 1708. In 1812-1813 it was occupied by the French.

The most celebrated Arab scholar of Denia is the great reader of the *Qur'ān* Abū 'Amr 'Othmān b. Sa'īd al-Dānī [q. v., p. 912].

Bibliography: Roque Chabas, *Historia de la Ciudad de Denia*, 2 Vols. (Denia 1874—1876); Madoz, *Diccionario geogr.-estadístico-histór.*, vii. 377 *et seq.*; Idrisi, *Description de l'Afrique et de l'Espagne*, p. 192 = 232; Yākūt, *Mu'djam al-Buldān*, ii. 540 (Denia's harbour is called al-Summān); Butrus al-Bustānī, *Dā'irat al-Ma'ārif (Encyclopédie arabe)*, vii. 572; *Lexicon geographicum: Marāsid al-I'tīlā'*, v. 426; Biography of Mudjahid in al-Dabbī [q. v.], *Bughyat al-Multamis*, p. 457—459, cf. Amari, *Biblioteca Arabo-Sicula* (Versione Italiana), i. 437; Dozy, *Histoire des Musulmans d'Espagne*, iv. 48; 304; Ibn Khaldūn (Bulāk), iv. 164; Coins: Franc. Codera, *Tratado de Numismática árabe-española* (Madrid 1879), p. 174—181; Franc. Caballero-Infante, *Estudio sobre las monedas árabes de Denia* (reprint from *El Archivo*, iv.) 17 p. (Denia 1889); Ant. Vives y Escudero, *Monedas de las Dinastías Árabe-Españolas* (Madrid 1893), p. 212—221. (C. F. SEYBOLD.)

DENİZ (T.; East. Turk. *tängiz*), Sea. *Āra-deniz*, the Black Sea; *Ak-Deniz*, the Greek Archipelago (also called *Ada-lar denizi*) and in a wider sense the Mediterranean; it is also the name of a lake north of Antioch in the Wilāyet of Aleppo, which is also called the Lake of Yaghrā and 'Amīk-Giölü (al-'Amīk is the name of the district, see Abu 'l-Fidā, *Taqwīm*, p. 41 *et seq.*). *Aghaṭ-denizi* "ocean of trees" is the name of a great forest with very thick foliage at Izmiḍ (Nicomedia) in the northeast of the peninsula of *Kodja-Ili*.

Bibliography: 'Alī Djewād, *Dioghrāfiyā lughātī*, p. 17, 34, 556; Sāmi Bey, *Kānūs al-'Ālām*, i. 262; v. 3223. (CL. HUART.)

DENİZLİ, capital of the Sandjak of the same name in the province of Aidīn (Smyrna) with a population of 20,000 including 2000 Turkish-speaking Greeks, in the xvth century supplanted Lādik (cf. the form *Λαυδίσκη* in Cinnamus, p. 25), the ancient Laodicea ad Lycum, the ruins of which still exist at Eski-ḥişar on the Çuruksu, near the railway station of Gönjeli, 6 miles from Deñizli. In the wars of the Komnenoi with the Saldjūks (xith and xiith centuries) Laodicea was repeatedly captured by the latter. Alexius I occupied it for a brief period in 1098 (Anna Comnena, ed. Reifferscheid, ii. 118 *et seq.*); John Comnenus captured it a second time in 1119 and fortified it (Cinnamus, p. 5; Nicetas, p. 17); in 1158 and again in 1189 the town was sacked by neighbouring Turkish tribes (Cinnamus, p. 198; Nicetas, p. 163 and 523), but remained in possession of the Byzantines, who strengthened the fortifications and made the inhabitants live within the city walls. In 1206 Theodor Lascaris was forced to cede the district of Laodicea and Chonae to Manuel Mawrozomis, the father-in-law and vassal of Kai-Khusraw I (Nicetas, p. 842; cf. *Recueil des Textes Relatifs à l'Histoire des Seldjoucs*, ed. Houtsma, iii. 66, 67 = iv. 26). On

the Tatar invasion (1255) however Kai-Kawūs II restored Laodicea to Michael Palaeologus; but the small Greek garrison were unable long to hold the city (Akropol., p. 153 *et seq.*). Lādik and Chonae became the seat of a *serlesker* under the Saldjūks (*Recueil* etc., iv. 308, cf. 333).

When Ibn Batūṭa visited Deñizli in 732 (1331-1332) after the collapse of the Saldjūk empire, the town and its environs were in the possession of an independent prince, Inānadj (ed. Defrémery and Sanguinetti, ii. 271; Shihāb al-Din, *Not. et Extraits*, ix. 352, 358). Turkomans of the border tribes dwelled in the mountains around Deñizli (Abu 'l-Fidā, transl. by Reinaud, ii. 2, 134). It afterwards belonged to the kingdom of the Garmianoghlu of Kiutah'a and on the overthrow of these princes by Bāyazid I was incorporated in the Ottoman Empire. Timūr spent some time at Deñizli in the autumn of 1402 on his campaign against Anatolia (cf. Sharaf al-Din and Ducas, p. 77). The town which at the end of the xviith century contained 24 quarters with 7 mosques (*Djihānnūmā*, p. 634, cf. Ricaut, *Present State of the Greek Church*, p. 58 *et seq.*, Chandler, *Travels*, 2nd ed. p. 221) and in the reign of Bāyazid II was the residence of one of his sons (Leoncl., *History*, p. 659), belonged to the Eyālet of Anadolu and was surrounded by old fortifications; in 1114 (1702-1703) it was destroyed by an earthquake, by which 12,000 people lost their lives (Rashid, i. fol. 274^b; Pococke, *Description of the East*, ii. 2, 71, cf. Chandler, *loc. cit.*; Hamilton, i. 514); the population moved into the gardens and fields outside the ancient town; cf. the descriptions of the modern town in Cuiet, iii. 613 *et seq.*, and Fr. Sarre, *Reise in Kleinasien*, p. 10 *et seq.*

The name of the town was originally *Donguzlu* (cf. the Arab authors quoted above, 'Ashīkpashazāde, p. 42, inscription of Ya'qūb Germiyanī in the *Revue Historique de l'Institut d'Histoire Ottomane*, i. 118, Schiltberger, ed. Langmantel, p. 53, Leoncl. *Hist.*, p. 659, 684; *Tangozlik* or *Tanguzlik* in Sharaf al-Din) and it was not till later on account of its repulsive meaning (*tonghus* = *domus* "swine") that it was changed to *Denghizli* or *Deñizli* (from *denghiz*, *deñiz*, sea).

(J. H. MORDTMANN).

DER. [See DAR.]

DĒRADJĀT, the name of a tract lying between the River Indus to the E. and the Sulaimān Mountains to the W. which includes the modern districts of Dēra Ismā'il Khān and Dēra Ghāzi Khān. Until 1901 A. D. the Dēradjāt Division of the Panjāb included these two districts, and also the District of Bannū, but on the formation of the N. W. Frontier Province of British India the Dēradjāt Division ceased to exist. At present its northern part forms part of that province, while Dēra Ghāzi Khān remains part of the Panjāb. The name Dēradjāt is a supposed Persian plural of the Indian word Dēra a tent or encampment, and means the 'Country of the Dēras', that is of the three towns of Dēra Ismā'il Khān, Dēra Ghāzi Khān and Dēra Faṭh Khān, founded by Balōṭ leaders in the early part of the xvth century. (See BALŌCISTĀN, p. 636). These three towns were all close to the River Indus, and have been liable to damage by its erosion. Under the Sikh rule Dēra Ismā'il Khān was destroyed and the present town is modern, Dēra Faṭh Khān has disappeared

entirely, and Dēra Ghāzī Khān has been almost all swept away in the years 1910 and 1911. The mints of Dēradjāt and Dēra under the Durrānī Kings were at Dēra Ismā'il Khān and Dēra Ghāzī Khān respectively, and copper coins were struck at Dēra Fatḥ Khān.

The district of Dēra Ismā'il Khān has an area of 3403 sq.m. and a population of 252,379 in 1901 (of which 218,338 is Muḥammadan). The town and military station of Dēra Ismā'il Khān has a population of 31,737. The other principal towns are Tānk (formerly under the independent Nawwābs of Tānk), and Kulācī. The Afghāns form the most important element in the population, especially in the Dāmān or western part, and Balōches are numerous in the south. The mountain country of the Sherānī Afghāns is also attached to this district. (See also DĀMĀN, p. 901). Dēra Ghāzī Khān is a district of 5306 sq.m. not including the mountains occupied by Balōč tribes, and has a total population of 471,149, of which 412,012 are Muḥammadan. The town of Dēra Ghāzī Khān had before its destruction a population of 23,721. Other important towns are Dījāmpur, Dādjil and Mithankōt. 167,322 of the population are Balōč.

Bibliography: *Gazetteer of Dēra Ismā'il Khān* (Lahore); *Gazetteer of Dēra Ghāzī Khān* (Lahore); H. Edwardes, *A Year on the Panjāb Frontier* (London 1849).

(M. LONGWORTH DAMES.)

DERBEND, usually written DERBENT by the Russians, called AL-BĀB (the "gate") BĀB AL-ABWĀB (gate of gates) or AL-BĀB wa 'L-ABWĀB (the gate and the gates) by the Arabs, a town in the Russian territory of Daghestan [q. v., p. 887] on the western shore of the Caspian Sea (42° 4' N. Lat.), with about 20,000 inhabitants; it is particularly noted for the long walls, unique in their kind, which used to bar the passage between the mountains and the sea, here only 1½ miles wide, in the Sāsānian and afterwards in the Muḥammadan period and protect the settled areas of western Asia from the inroads of the nomad peoples of Southern Russia.

Apart from the importance of the military and trade route via Derbend, the physical conditions also are here more favourable than anywhere else on the Caspian Sea; unlike the desert lands around Bākū, the land here, down to the sea-shore, is fertile and exceedingly suitable for the cultivation of the vine and fruits. The district was therefore probably settled at a very early period. The agreement of the statements regarding the breadth of the Sea in Herodotos (i. 203—eight days' rowing at the broadest part) and in Iṣṭakhri (ed. de Goeje, p. 226 *et seq.*, "one crosses this sea with a favourable wind in one week the whole breadth from Ṭabaristān to Bāb al-Abwāb") leads one to suppose that even before the Christian era, as in the middle ages, the most important settlement on the west coast of the Caspian was near the modern Derbend. The Pass of Derbend probably formed the northern frontier of the ancient Albania which only became known to the Graeco-Roman world after Pompey's campaign (64 B. C.). Even then the lands south of the pass suffered from nomad raids (cf. Dion Cassius, 69, 15. 1. on the invasion of the Alans in the years 134-135 A. D.); but no mention is made of the erection of any fortifications in the Roman period.

Effective measures for the defence of the pass were first taken by the Sāsānids, who had in the ivth century A. D. extended their influence to the Pass of Derbend and driven the Romans out of the country round. The Roman government was also to contribute to this purpose, at the Persian king's desire, for the warding off of the nomad hordes was a vital question for both empires. We have no record in contemporary sources of the fulfilling of this request; only the Armenian Levond says that in 716 A. D. in the time of the Caliph Sulaimān, the Arabs found an inscription here in which the Emperor Marcian (450—457) is described as the builder of the city (Marquart, *Ērānshahr*, p. 105). In any case a strong fortress was built here by Yezdegird I. (438—457 A. D.); towards the end of his reign this was destroyed by rebellious Albanians, and the invasion of the Huns in 454 facilitated (Elishe in Marquart, *Ērānshahr*, p. 97). In local tradition (*Darband-Nāmah*, ed. Kazem-Beg, p. 11) also Yezdegird appears as the first king who cleared of sand and repaired the wall said to have been built here by Alexander the Great.

Khusraw Anūsharwān (531—576) built a stronger fortress here. Of this we only have legendary accounts from the Arab period; but it is very probable that the great and costly building was actually necessitated by the dangers which threatened the Persian Empire from the north in the reign of this king. All the nomadic peoples from the Black Sea to the Chinese frontiers had just then been united into an empire which had entered into an alliance with the Romans against Persia; in the year 569 the Alans, the nearest neighbours of the Persians on the Caspian Sea, were still independent but by 576 the Turkish ruler was able to say to the Byzantine ambassador that he had recently subdued the Alans (*Fragm. Hist. Graec.*, iv. 229 *et seq.* and 246); the great nomad empire of the Turks had thus reached the Persian frontier. If the fortification of the Pass of Derbend was actually the result of these happenings, the erection of these defences must date from the latter part of the reign of Khusraw. That the king himself came here and superintended the building operations in person, is probably as little worthy of credence as the later Muḥammadan local tradition which makes the Caliph Hārūn al-Rashid visit Derbend and spend seven years (180—187 = 796—803) there (*Darband-Nāmah*, p. 108 *et seq.* and 140). Even Muḥammadan tradition itself has preserved another story of the building of Derbend, according to which it was not the king himself but his governor Narsē b. Dījānāsp, the ancestor of the Shirwānshāhs, who built the town and its walls at his command (Zāhir al-Dīn al-Mar'ashī, ed. Dorn, p. 38).

All that we know of the appearance of the walls, their style of architecture etc., only dates from the Arab period and must therefore be discussed later in this article. Accounts which can be directly traced to Persian reports of the pre-Muḥammadan period are entirely wanting; we do not even know what the Sāsānids called the town and the fortress. On a basis of the Greek Τζούρ and the Armenian Čol Marquart (*Ērānshahr*, p. 101) has proposed a Persian form Čor. The name "Darband" (Pers. "gate") is first mentioned in the *Geography* of Pseudo-Moses Khorenaṭi

(transl. Patkanov, p. 38) which was not composed before the viith, and possibly, as Marquart says, not till the viiith century A. D.

The Greeks and Armenians only tell us that the fortress, in spite of its strong walls, was captured by the Khazars allied with Heraclius in 627 (cf. Theophanes, Bonn ed., p. 486 and Moses Kalankatuaci in Manandian, *Beiträge zur Albanischen Geschichte*, p. 41, where the great city of Col with its marvellous walls is mentioned). The Arabs also had several times to fight for the possession of Derbend with the Khazars. The statements in the Arab sources regarding these wars, as on most of the campaigns of the first (viith) century, are in part embellished with legendary matter and in part quite fictitious; even the account of the heroic death of Salmān b. Rabi'a (22 = 643) and his 4000 warriors (Balādhori, ed. de Goeje, p. 403 *et seq.*; Ya'qubi, ed. Houtsma, ii. 194), whose tomb is still pointed out in the cemetery at the Kırklar Gate, is in contradiction to Tabari's account, according to which it was not Salmān but his brother 'Abd al-Rahmān who fell in this battle (i. 2669) while Salmān appears as late as the year 34 = 654-655 as governor of Derbend (i. 2928, 3). In any case it is only in quite modern times that the story has been localised in Derbend; in the middle ages the tomb of Salmān was pointed out in the northern part of the modern Daghestan at Balandjar: even as late as 1638, Adam Olearius (*Reise*, p. 721 *et seq.*) heard another story about the tombstones at the Kırklar gate.

The real founder of Arab rule in Derbend was Maslama b. 'Abd al-Malik, who is also said by the Armenian Moses Kalankatuaci (transl. Patkanov, p. 261) "to have rebuilt Derbend in the name of the Tazik (Arabs)". According to Tabari these building operations were carried out in 115 = 733-734; in the original Arabic text (ii. 1562) they are only briefly mentioned (as also is the case in Ibn al-Athir, v. 134), while in the Persian edition by Bal'ami, on the other hand, they are minutely described (cf. Dorn, *Beiträge zur Geschichte der kaukasischen Länder und Völker*, iv.), as well as (with some variations), in Balādhori, p. 207 *et seq.* Maslama is said to have settled 24,000 of his Syrian troops here; according to Bal'ami these Arabs belonged to Damascus, Hims, Kūfa and al-Djazira, and the town was divided into four parts corresponding to these towns; this division was still in existence in the time of Bal'ami (on his authority). Three depots (*hury*) were erected for the requirements of these troops, one for victuals, the second for barley (as fodder for the horses) and the third for weapons.

In spite of all these measures Derbend fell for a brief period again into the hands of the Khazars in 183 (799) in the reign of Hārūn al-Rashid; from there they ravaged the land as far as Kura and carried off a large number of prisoners. According to the Arab sources (Ya'qubi, ii. 518; Tabari, iii. 648; and the *Darband-Nāmah*, p. 132 *et seq.*) the enemy was summoned by Haiyūn b. Naḍjm (or al-Munaḍjdjim) al-Sulamī, the son of a governor of Derbend who had been executed as a rebel.

During the centuries following Derbend seems to have enjoyed great importance as a harbour on the Caspian Sea and also as the farthest out-

post of the Muḥammadan world. The city was then larger than Ardabil or Tiflis (Iṣṭakhri, p. 184 *et seq.*) and was 2 miles in length and in breadth so that it was not limited to the long narrow strip (nowhere as much as 400 yards in breadth from north to south) between the two stone walls, which it has occupied since the viith (xiiith) century. This is also confirmed by Iṣṭakhri's statement that in addition to the stone walls there were others of brick and mud; these walls apparently surrounded those parts of the city which lay outside the stone walls (naturally to the south, as the stone walls were erected as a defence against enemies from the north. The stone walls were 300 ells (*dhirā'*) broad (Ibn al-Faḳih, p. 288; Qudāma, p. 260; Yāqūt, i. 440; Zakariyā Qazwini, ii. 341; wrongly translated by de Goeje in *Bibl. Geogr. Arab.*, vi. 201; trois cents coudées de hauteur); this figure obviously can only refer to the space between the two walls. The Sāsānids had built these walls of blocks of stone and lead; how the one material was joined to the other, we are only told by Muḥaddasī (p. 380); the lead was used as mortar (*milāt*). According to Hilāl al-Ṣābi (ed. Amedroz, p. 217 *et seq.*) there were two holes in each block of stone and an iron bar (*'amūd*) in each fixed with molten lead. It was apparently the same style of building that Tabari (i. 2492) says the former architect to King Khusrāw Parwiz had taught the Arabs in Kūfa. The stones were brought from the mountains of Ahwāz (Khūzistān), pierced and filled with lead and iron bolts (*safādiya*). Such holes can still be seen in blocks that have fallen from the walls of Derbend but there has for long been no trace of lead or iron.

According to Muḥaddasī (p. 376) the walls had towers, in which mosques and watch-towers (*masājid wa hurrās*) were built. There were only two gateways to the north to the land of the Khazars, i. e. in the modern north wall, a large (*al-Bāb al-Kabir*) and a small (*al-Bāb al-Saghir*), with a third which was kept closed not far from the Sea. These gates are called *Bāb al-Djihād* and *Bāb al-Imāra* in Ibn al-Faḳih (p. 291 *et seq.*); the figures of lions mentioned by Ibn al-Faḳih have survived to the present day on the gates referred to, now called Kırklar and Tash-Kapi; the Kırklar gate is still mentioned in the xiith = xviiith century by the name *Bāb al-Djihād*. Similar figures many also be seen on the "middle" gate (Orta-Kapi) of the south wall; on it there is also a Kufic inscription dated Radjab 435 (3rd February—3rd March 1044). Neither this gate nor the other gates of the south wall are mentioned by the mediaeval geographers. Muḥaddasī only says that there were a "number of gates" in Derbend facing the sea and the land of Islām.

The houses of the town were as they still are built of stone. The only individual building described by Muḥaddasī is the chief mosque of which he gives a brief account; it stood on the centre of the market-place (*waṣṭa l-aswāk*); beside it was a spring or fountain (*'ain*). According to local tradition the chief mosque is at the present day on the same site on which it was built by Maslama (or Abū Muslim; on this confusion cf. the article DAGHESTAN, p. 889) in 115 (733). In the xiiith (xviiith) century there was an inscription (*'amal ustād Tādj al-Din* = work of the master Tādj al-Din) with the date 770 = 1368-1369.

The name of the architect has since disappeared; the modern (first mentioned in the forties of the xixth century) inscription is written partly in Arabic (the alleged foundation of the mosque in 115, with blessings on Muḥammad and his family) and partly in Persian; the second part is: *uṣṭād masǧid dar haṣṭad wa haṣṭad imārat kard Afrīrūz b. Tahmūz bayāri-i ḥaḥḥ ta'ālā* ("this mosque collapsed in 770 and was rebuilt by Afrīrūz b. Tahmūz with help of the Most High God"). The Afrīrūz mentioned here (probably an error for Afrībarz; he was apparently a prince of Derbend or Shirwān) is not mentioned in any historical works that have as yet come to light.

It remains to be ascertained whether the whole building was actually destroyed in 770 (1368-1369) (probably by an earthquake) and entirely rebuilt. The central nave (the entrance is on the north side) with its two iantristic cupolas seems to belong to a later period than the two side galleries, each of which is divided into two parts by a row of stone pillars; a small arch is supported by each pillar; these arches like the cupolas are not of stone but brick. The internal fittings of the mosque in their present form are quite modern. As Hanway (*Travels*, i. 256) tells us, Nādir Shāh took possession of the building which was still in the early decades of the xviiith century a sanctuary of Islām, for secular purposes and used it as a storehouse; it did not therefore revert to its original purpose as a mosque before the middle of the xviiith century.

Unlike the modern town, the Derbend of the xth century had no citadel; the space between the two stone walls, to which the city itself was afterwards limited, probably sufficed for the garrison. There was a pile of wood constantly replenished on the *Dhīb* ("wolf") hill nearest the town, probably where the citadel now is, which was set on fire on the approach of an enemy to inform the people of the border provinces of the danger threatening.

The walls built by Khusrāw Anūsharwān were not only to bar the Pass itself, but the adjoining mountain ravines also, by passing through which the fortress might be avoided. The walls are therefore said to have been built "up to highest mountain tops". The distance between the shores of the Caspian and the end of the walls is variously given; according to Ibn al-Faḳīh (p. 291) it was 7 *farsakhs* (1 *f.* = 4 miles), to Ḥamza Isfahānī (ed. Gottwaldt, p. 57) 20 *farsakh*, while Mas'ūdī (*Murūdj*, ii. 2) says it was 40 *farsakh*. Traces of these long walls have been seen by recent travellers also, but it has never been definitely ascertained how far to the west such traces are known to exist. Even at the present day one may be told in Derbend that the wall built by Khusrāw Anūsharwān stretched to the Black Sea or even to Constantinople.

To secure the fortress from attack from the sea also, Khusrāw is said to have extended the wall not only down to the shore but also some distance farther. As to how this building was executed we possess two different accounts, one in Kudāma (p. 260 *et seq.*) and another in Mas'ūdī (*Murūdj*, ii. 196 *et seq.*), but it is clear that neither can claim to be in the slightest degree reliable; both only show how later generations sought to explain how this wall was built. We only have contradictory statements also as to how far these breakwaters were carried out from the shore. Ibn Rusta (ed.

de Goeje, p. 148) and Kudāma say 3 miles; according to Mas'ūdī (*Murūdj*, ii. 2) it was only one, according to Ḥamd Allāh Kazwīnī, 1/2 mile, to Hilāl al-Ṣābī 600 ells, while the Persian translator of Isṭakhṛī (ed. de Goeje, p. 185, note 2) says it was 6 towers. We would probably be right in taking the two last statements as accurate; as the distance between each tower is little more than 100 ells, the account in the Persian version of Isṭakhṛī practically agrees with that of Hilāl.

In any case it is clear that Derbend then instead of the present open and dangerous roadstead had a harbour protected alike from hostile attacks and the tempests of the Caspian. Only a small entrance was left for ships, which in case of need could be closed by a chain with a lock (*kuf*); no ship could enter or leave without the permission of the keeper of the lock (*Sāhib al-Kuṣl*) (Ibn Ḥawḳāl, p. 242). This explains why Derbend was not affected by the Russian raids in the ivth = xth century.

For the same reason the harbour of Derbend was then of much greater commercial importance than now. Goods were brought to Derbend from all the Muḥammadan and non-Muḥammadan lands of the Caspian Sea. The most important articles exported were linen goods (these were to be obtained nowhere else, neither in Arrān, nor Armenia, nor in Ādharbaidjān) and madder; the principal imports were slaves from the "lands of the unbelievers" (Isṭakhṛī, p. 184).

This is practically all we know of Derbend in the period of its glory. It is more difficult to get a clear idea of its political conditions, particularly of its relations to Baghḍād. Balādhori's statement (p. 207) that in his time no new governor was allowed to enter Derbend till he had divided a sum of money among the inhabitants, is significant. The *Darbend-Nāmah* (p. 134) even says that Hārūn al-Rashīd granted the people of Derbend the right to depose a governor appointed by the Caliph, if he had been negligent in prosecuting the *Djihād* or treated his subjects unjustly. The descendants of a certain Aghlab al-Sulamī are said to have been invested with the right of governing the town till the arrival of the new governor, when a governor died or was dismissed. This is probably much exaggerated but as a matter of fact history does know of a considerable number of princes and governors of Arrān and Derbend of the Sulamī family, from Usaid b. Zāfir, the contemporary of the Caliph Hishām, to Saif al-Dīn Muḥammad b. Khalifa mentioned by the traveller Abū Ḥamid Andalusī (in Dorn, *Mélanges Asiatiques*, vi. 702) in the vith = xiith century (cf. also the above quoted accounts of the rising in the year 183 = 799).

In Yāqūt, Ibn al-Aṭhīr and later writers, the town is frequently called "the Derbend of Shirwān" and actually seems to have usually belonged to the kingdom of the Shirwānshāh from the ivth (xth) century; but there were at times also rulers in Derbend independent of the Shirwānshāh (cf. the article ARRĀN, p. 460 *et seq.*). The people of Derbend under the Caliph, as well as under Yūsuf b. Abi 'l-Sādj, ruler of Ādharbaidjān (288—315 = 901—927), had not to pay taxes but only give presents, like the people of the frontier countries in general as defenders of the faith; it was not till the time of Marzabān Sallār b. Muḥammad that these presents were replaced by a fixed tribute.

Ibn Ḥawkal (p. 254) gives the tribute for the year 344 (955-956). Naturally the inhabitants were not pleased with this change; this probably explains why (Ibn al-Aṭhīr, viii. 376) Marzabān Sallār had to suppress a rising in Derbend in the same year (344).

At a later period also Derbend appears as a practically independent frontier town, which only applied to the central government for help in time of danger. According to Ibn al-Aṭhīr (x. 434), for example, the help of Sultān Maḥmūd b. Muḥammad was sought by the people of the frontier lands, particularly of Derbend, against the Georgians and Kiptaks and he therefore undertook a campaign in these lands in the year 517 = 1123.

It is important to note a fact to which little attention has hitherto been paid, viz., that Derbend was lost to the Muḥammadans for a period in the viii = xiith century and was only regained by them with the help of the Georgians. This is clear from a *ḥaṣida* of the poet Khākānī given by Khanikow (*Mélanges Asiatiques*, iii. 127 *et seq.*); the poet praises the Shirwānshāh Akhīstān b. Manūčahr who destroyed a Russian fleet of seventy sail at Bākū, conquered the Khazars and Alans, "made Derbend a hell and aroused lamentations in Shābarān"; he adds "the Shāhānshāh has today wrought the same confusion in Derbend and among the Russians as these men with dogs' hearts had previously wrought in Shirwān; Derbend and Shābarān have been won by his sword with God's help".

These words show that not only Derbend but also Shābarān which lay much farther to the south at the modern Kuba, had for a period been taken from the Muḥammadans. As Kunik (quoted by Dorn, *Caspia*, p. 304 and introduction p. xxxvii), has shown, the victories of the Shirwānshāh celebrated by Khākānī must be placed about the year 1175. The annals of Georgia ascribe the conquest of Shābarān to Georgius III. (1156-1184), King of Georgia, who is said to have given the town to his ally, the Shirwānshāh. It was probably not till later, in the time of the Georgian queen Tamar (1184-1212) who extended her rule to Caspian Sea, that Derbend came into the possession of the Shirwānshāh.

In Ibn al-Aṭhīr's account (xii. 252, 264 *et seq.*) of the first appearance of the Mongols (619-620 = 1222-1223) the Shirwānshāh Rashīd is mentioned as the ruler of Derbend; the Mongols were shown a way by the envoys of the Shirwānshāh, by which they could avoid the fortress; the town was therefore spared by them on this occasion (the long walls built by the Sāsānids had apparently long lost their importance). A few years later Nasawī (ed. Houdas, p. 172 *et seq.*) mentions Derbend as a separate principality independent of the Shirwānshāh; Shāh Afrīdūn was the ruler of Derbend, while the prince of Shirwān was a minor, on whose behalf al-Asad managed the government. The town was even then still regarded as an impregnable fortress, which could only be taken by treachery; nevertheless after the retreat of the Mongols and still under Rashīd the Kiptāk succeeded in surprising the town and taking it for a short time. Derbend had to surrender to the Mongols in 1239. From the *Journal* of William of Rubruck, who spent a day (17th-18th November 1254), it is clear that the Mongols had destroyed the upper parts of towers and the

battlements of the walls. He is also the first to mention the citadel. The town itself was more than a (French) mile long and only a stone's throw broad, that is to say, it was by this time limited to the space between the two stone walls (cf. F. Schmidt, *Über Rubruck's Reise*, Berlin 1885, p. 84). After this period, this disproportion between the length and breadth of the town is emphasised in all descriptions of Derbend; Zakariyā Qazwīnī (ed. Wüstenfeld, ii. 340) is the first Arab to mention that the town is $\frac{2}{3}$ *farsakh* long and only an arrowshot broad in contrast to the account of Yāqūt and the geographers of the ivth (xth) century.

In the period of Mongol suzerainty, Derbend appears to have belonged sometimes to the Shirwānshāh and sometimes to princes of its own; the Khāns of the Golden Horde are sometimes mentioned as suzerains of the land and sometimes the Mongol Il-Khāns of Persia. Tīmūr's opponent, Tokhtamish, struck coins in his name here; Tīmūr himself passed through Derbend on his campaign against Tokhtamish (797 = 1395) as well as on his return from this campaign (798 = 1396); as the frontier fortress of the empire founded by Tīmūr, Derbend was again as before entrusted to the Shirwānshāh. In 1428 an independent prince of Derbend is mentioned; the Italian merchant Giovanni della Valle built a small ship for this prince, with which he made piratical attacks on the ships coming from Astarābād (Ramusio, *Viaggi*, ii. 92^a).

The town appears in this century to have finally lost its earlier importance as a seaport. When Ambrosio Contarini was here (November 1475-April 1476), only the citadel and the part of the town adjacent to it, about a sixth of the area between the walls, were occupied, the other parts of the town down to the sea shore being quite desolate (Ramusio, *Viaggi*, ii. 120^a). Apart from the damage done by robber raids and the frontier wars the decline of Derbend must probably also be connected with the rise of Bākū [q. v. p. 609]. Apparently the petty local princes did not have sufficient means at their disposal to maintain the breakwaters described by the geographers of the ivth = xth century; when these fell into disrepair, trading vessels had naturally to go to the secure harbour of Bākū in preference to the open roadstead of Derbend.

About this time Derbend begins to be described no longer as an Arab but as a Turkish town; an anonymous Venetian merchant of the beginning of the xviith century says that the inhabitants spoke "Circassian or Turkish" (Ramusio, *Viaggi*, ii. 86^b). We have no information as to when and how the Arab population became supplanted by Turkish immigrants. This development is probably connected with the gradual Turkisation of Ādharbaidjān and the other frontier provinces of northwestern Persia after the period of the Saldjūqs, but the name of the above mentioned Saif al-Dīn al-Sulamī proves that in the Derbend of the viii (xiith) century the Arabs and not the Turks still had the upper hand. Not only the Mongol (Kāhalka, on this word cf. the article DAR-I ĀHANĪN above p. 920), but also the Turkish name of the pass (Temir-Kāpi = Iron Gate) appears for the first time in the Mongol period. It cannot be definitely ascertained when the Turkish folk-legends mentioned in Olearius (*Reise*, p. 721 *et*

seq.) became localised in Derbend; but the same legends are only mentioned by Olearius's contemporaries Ewliyā Ālebi (*Siyāhat-Nāme*, ii. 312). Legends of the "Tombs of the Oghuz" were still to be heard in Kantemir's time (about 1722) in Derbend; Turkish folk-legends have since been supplanted by legends of religious origin. At the present day no one in Derbend knows anything of Khān Kāzān, nor of the patriarch and singer Korkud, nor of the Oghuz tribe.

In 892 (1487) Derbend was unsuccessfully besieged by Shaikh-Haidar; Shaikh-Haidar fell in battle against the Turkomans of the White Sheep (Ak-Koyūnlū) who were called in by the Shirwān-shāh. In 915 (1509) however, his son Shāh-Ismaʿīl, the founder of the Ṣafawī dynasty, succeeded in conquering both Derbend and Shirwān. The siege of Derbend is described in Persian (most fully by Khondemīr, *Ḥabīb al-Siyar*, Teheran edition, iii. 352 *et seq.*) and Venetian (Ramusio, *Viaggi*, ii. 73 *et seq.*, 90 *et seq.*) sources. The town itself was abandoned by its inhabitants on the approach of the Persian army, 40,000 strong; the citadel, whose towers had shortly before been repaired, was only taken after a stubborn resistance by its garrison.

Little is known of Derbend in the Ṣafawī period. The Sultān of Derbend appointed by the Shāh was subject to the Khān of Shirwān. In 986 (1578) Üzdemir 'Othmān Pāshā succeeded in taking the town and Derbend remained under Turkish rule till 1015 = 1606. It is probably to this period that the description of the town given by Ḥādjdī Khalifa in his *Dihān-Numā* (p. 394 *et seq.*) belongs. Derbend was then 10,500 ells long and 550 broad; the walls with their 70 towers were as high as those of Constantinople on the land side.

After the restoration of Persian suzerainty, Shāh 'Abbās repaired the walls. When it was seen that the shallowness of the sea here allowed caravans to avoid the town which was an important customs station, a high stone tower was built "in the midst of the sea" and connected with the walls of the mainland; when this was being built, remains of similar erections from an earlier period (large blocks of stone with iron clamps, *mīkhā-i āhan*) were found (Iskandar Munshī, *Ta'rikh-i Ālam Ārā-i 'Abbāsī*, Teheran edition, p. 516). The building erected by Shāh 'Abbās was only able to resist the waves of the Caspian Sea for a brief period; the Russian merchant Fedot Kotow (1623) appears to have been the only traveller to see the tower in the water; even Olearius (1683) only says that the city walls run from the mountains to the sea, so that the waves sometimes dash up against them. The same Shāh had the two walls connected by cross walls, which separated the citadel from the town proper and the latter from the district to the east as far as the sea. This deserted area was then known as Shahr-i Yūnān (city of the Greeks); some travellers have taken this to mean that the Turkish conquerors found a city of Greek merchants here; as a matter of fact the name is to be traced to the legends of Alexander the Great. The cross walls were destroyed in 1824 by the Russians.

After being taken on the 23rd August = 3rd September 1722 by Peter the Great and made a Russian fortress (the house in which Peter lived is still pointed out), Derbend was again given

back to the Persians in 1735. Like Peter the Great, Nādir Shāh wished to restore the town to its ancient importance as a seaport: the deserted quarter on the sea shore was again to be settled; to encourage the people by his example, the Shāh ordered a palace to be built for himself there; but these buildings were never carried out or else no trace has survived of them.

After the death of Nādir Shāh and the collapse of the Persian Empire, Derbend again appears as a practically independent principality. In 1765 the town passed into the possession of Fath 'Alī Khān of Kūba, who moved his capital to Derbend and had a palace built for himself in the citadel; this palace which is described by contemporary writers as a most splendid building has now disappeared except for a few insignificant ruins. Fath 'Alī ruled till 1789; in the reign of his son Shaikh 'Alī, who allied himself with the founder of the Kādjar dynasty, Derbend was taken by the Russians under Zubow on the 21st (10th) May 1786, vacated towards the end of the same year, occupied a second time on the 3rd July (21st June) 1806 by General Glasenapp, whereupon the inhabitants three days later took the oath of fealty to the Russian Emperor.

Under Russian rule Derbend has quite lost its former military importance. Although it did not finally cease to be a fortress till 1867, the proposal to erect fortifications here suited to the requirements of modern warfare was abandoned in the early years after the conquest. The old walls are now only maintained as memorials of the past; individual portions of them, particularly on the south, have had to be sacrificed to the development of the town. Nor has the proposal several times made (last in 1903) to make the roadstead of Derbend a secure harbour by again building breakwaters, ever been carried out. Of the industries mentioned by mediaeval geographers only the growing of madder has been revived under Russian rule; but the demand for this article has been considerably diminished since the invention of artificial alizarin in 1875, which has brought about an economic crisis for the population of the district.

The ancient fortress is now a peaceful city of Muḥammadans (about 57%), Russians (18%), Jews (16%) and Armenians (7%) who live chiefly by growing fruit and the vine, and by fishing. The old road over the Pass of Derbend has been supplanted by the railway, completed in 1898, the only one which connects the provinces across the Caucasus with Russia in Europe, whereby the development of the town has naturally been advanced.

Bibliography: The *Darband-Nāmah* composed in Turkish by Muḥammad Awābī Aḳtāshī about the end of the xvith or beginning of the xviith century based on a lost Persian work goes only up to the year 456 (1064). The work which has been known since Peter the Great's campaign exists in several MSS.; no critical edition has yet been published; the edition of the text prepared by Kazem Beg with English translation and notes (*Derband-Nāmeḥ, or the History of Derbend, translated from a select Turkish version and published with the text and with notes by Mirza A. Kazem-Beg*, St. Petersburg 1851) does not quite meet the needs of modern scholarship. The author of the *Darband-Nāmah* had reliable sources at his disposal but

like his contemporaries in general in Daghestān (cf. p. 889), applied the state of Derbend in his time to the Derbend of the Arab conquerors and their immediate successors. The greater part of what has been written since the time of Peter the Great about the walls of Derbend and the other relics of earlier times that have survived has been influenced by this authority; cf. *Operele principelui Demetriu Cantemiru publicate de Academia Romana, Tomu VII, Collectanea Orientalia*, Bucuresti 1883; Th. S. Bayeri *Opuscula*, ed. Klotzius, Halae 1770; E. Eichwald, *Reise auf dem Caspischen Meere*, 2 vols; *ibid.* (in the second volume) Ch. M. Frähn, *Die Inschriften von Derbend*; Berezin, *Puteshestvie po Dagestanu i Zakavkazyu*, etc.; D. Dorn (*Bericht über eine wissenschaftliche Reise in den Kaukasus*; *Beiträge zur Geschichte der kaukasischen Länder und Völker aus morgenländischen Quellen*; *Auszüge aus morgenländischen Schriftstellern, betreffend das Kaspische Meer und angrenzende Länder*; *Caspia*) and Khanikow (in the *Bulletins* of the Academy, and in the *Zapiski Kavkazskago Otdela Imp. Russkago Geogr. Obshch.* 1853 etc.) have rendered particular service in making known the Oriental authorities. The discussion of the Arabic authorities in G. Le Strange, *The Lands of the Eastern Caliphate*, p. 180, is unsatisfactory. On the occasion of the centenary of Russian rule in Derbend E. Kozubskij has published a history of the town (*Istoriya Goroda Derbenta*, Temir-Khan-Shura, 1906); in spite of all his industry, the author, to whom the Oriental sources were only accessible in translation, and the methods of historical research practically unknown, was hardly fitted for his task. Cf. also the articles by W. Barthold in the *Zapiski vost. otd. Imp. Russkago Arkh. Obshch.*, Vol. XIX, p. XI *et seq.*, 973 *et seq.*; Vol. XXI, p. IV *et seq.* (the author was in Derbend in 1908). (W. BARTHOLD.)

DERE (P.) (also *derre*, Avestan *dare-nā*) "valley".

BÖYÜK-DERE "the great valley", is a valley north of the Bosphorus, which runs to the west towards the forest of Belgrade and which has given its name to a village at the sea side which is used as a summer resort and is reached by a large pier. (CL. HUART.)

DEREBEYS, Princes of the Valley, is the popular name given to those influential officials who made themselves independent from the beginning of the xviiith century in Asia Minor and from being officers of the Porte gradually became its vassals. Tolerated and recognised by the government but occasionally also overthrown, if they openly rebelled and disturbed the peace of the country, they founded dynasties and ruled extensive areas, so that at the beginning of the xixth century only the Eyalets of Karaman and Anadolu were still ruled by the Porte's governors. The Derebeys followed the Sultān to war and were confirmed by the Porte as representatives of the titular governor with the title *muhassil* oder *mutesellim*. Sultān Mahmūd II in the early part of his reign dispossessed the Derebeys by granting their Eyalets to governors of the Porte on the death of the head of the family and sending his descendants to other provinces.

The best known Derebey families are:

1. The Kara 'Osman Oghlu in Aidin, Manissa and Bergama from the beginning of the

xviiith century; they ruled the Sandjaks of Şaruhān and Aidin and their influence extended from Smyrna to Brusa. They regularly sent contingents to the campaigns of the Porte against Russia and against the Rumelian rebels at the end of the xviiith and beginning of the xixth century and were repeatedly entrusted by the Porte with the suppression of revolts within the bounds of their district. Their justice and good government are commended by contemporary European writers. After 1816 the Porte again took over the government of Şaruhān and Aidin. The influence of the Kara 'Osman Oghlu survived their dispossession and they afterwards repeatedly rendered great service to the Porte, for example during the rebellion of Zeibek Kel Mehemed in 1829 and during the invasion of Asia Minor by Ibrahim Pasha in 1833; their descendants still live in Manissa and Kirk-aghaç.

2. The Čapan (Čapar) Oghlu of Bozok, of Turkoman origin practically contemporary with the Kara 'Osman Oghlu; they ruled the Sandjaks of Bozok (Yozgad), Kâisariya, Amasia, Angora, Nigde, and at the height of their power, Tarsus also was a dependency of theirs. The first Čapan-oghlu, of whom we know any particulars, was Ahmad Pasha, Mutaşarrif of Bozok, who in 1178 (1764-1765) was deposed by the Wālî of Siwās by command of the Porte (Wāşif, i. 233 *et seq.*, 268); he was succeeded by his son Muştafā Beg who was murdered by his bodyguard in 1781 (Djewedet, i. 243 *et seq.*) and succeeded by Sulaimān Beg, second son of Ahmad Pasha. Sulaimān Beg, the greatest of the Čaparoghlu, played the same role under Selim III, Muştafā IV and Mahmūd II as the Kara 'Osman Oghlu. After his death in 1229 (1814) his lands passed again under the direct rule of the Porte. His sons filled high offices as wālîs and generals.

3. The family of 'Alî Pasha of Djānik in Trebizond and the neighbourhood. Their head, Djānikli Hādjdî 'Alî Pasha (born in Stambul 1133 = 1720-1721) distinguished himself in the Russian war (1769-1774) as a general in the army on the Danube; in 1773 he invaded the Crimea and was sent in 1778 a second time as Serasker to threaten the Crimea in conjunction with a large fleet; in 1779 he was attacked by the Čaparoghlu, with whom he had always had a bitter feud, at the instigation of the Porte, fled to Russia, returned after two years and was pardoned; he died in Şahbān 1199 = June 1785 as Wālî of Siwās. He was succeeded by his two sons Mîkdād Ahmad (executed in 1206 = 1791-1792) and Husain Battāl (died 1215 = 1801). Khair al-Din Beg, the elder son of Battāl Beg, was the last Derebey of this family; he was executed in 1206. Djānikli 'Alî Pasha and his sons opposed the military reforms introduced by Selim III and adopted by the Kara 'Osman Oghlu and the Čapar Oghlu. After the fall of Selim III, Taiyār Mahmūd Pasha, a younger son of Husain Battāl, was appointed Kā'immakām to the Grand Vizier in October 1807 by the reactionary Muştafā IV, but after a few months was dismissed and executed by Mahmūd II.

4. The Elyās Oghlu of Kushadasi (Scala Nuova near Ephesus); they ruled the Sandjak of Menteshe from about the middle of xviiith century and are not at all prominent; nothing further is known of their history.

It is stated by European authorities in general and sometimes even granted by Ottoman historians that the rule of the Derebeys although it threatened the unity of the empire, was more conducive to the prosperity of the lands they ruled, than the rule of the Porte, which handed over the defenceless provinces to the extortions of the Pashas and carried on a system of plundering which utterly sapped the resources of the land. The Derebeys saw to public security, the development of commerce and — with few exceptions — treated the people — including non-Muhammadans — justly; their dispossession was therefore for long lamented by their subjects.

Bibliography: on the *Ḳara ʿOsman Oghlu*: the monograph in *Altertümer von Pergamon*, i. 84—91; on the *Çapanoghlu*: Macdonald Kinneir, *Journey through Asia Minor*, p. 84 *et seq.*; Georges Perrot, *Souvenirs d'un Voyage en Asie Mineure*, p. 386 *et seq.*; on *Djānikli ʿAlī Pasha*: *Djewdet*, iii. 326 *et seq.*, v. 102. (J. H. MORDTMANN.)

DERĪ (DARI), strictly meaning the language of the court, is applied to modern Persian. The abbreviated Persian translation of the treatises of the *Ikhwān al-Ṣafā* (Bombay, 1804) states that this work was translated into *pārsi dari* by order of Tamerlane; and this work is in Persian. By some confusion the Zoroastrians of Yazd have given the name *dari* to the dialect they speak. The other etymologies current in the east are quite worthless.

Bibliography: Cl. Huart, *Journ. As.*, viiith ser., Vol. xi. 1888, p. 298 *et seq.* and *Zeitschr. d. Deutsch. Morgenl. Ges.*, li. (1898), p. 196; W. Geiger, *Grundriss der Iranischen Philologie*, i. 2, 382; F. Justi, *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxv. 1881, p. 327; Anquetil-Duperron, *Mémoires de l'Académie des Inscriptions*, t. xxxi. 1768, p. 410; Edw. G. Browne, *A Year amongst the Persians*, p. 187; do., *Literary History of Persia*, i. 26.

(CL. HUART.)

DERKĀWĀ (plural of the ethnic DERKĀWĪ) a name collectively applied to the members of the *Ṭarīqa* or Muhammadan religious brotherhood, composed of the followers of Mūlāy ʿI-ʿArbī al-Derkāwī, the area of whose influence extends over Northwest Africa, particularly Morocco and Algeria. An individual member is called *Derkāwī* while the plural is *Derkāwā*. They are also called *Shādhiliya*-*Derkāwā*, their brotherhood being an offshoot of the much older *Ṭarīqa* of the *Shādhiliya*, founded by the Maghribi Ṣūfī Abu ʿI-Ḥasan ʿAlī al-*Shādhilī*.

Origin of the *Derkāwā*: The doctrine of the *Derkāwā* was first preached by an Idrisid Sharif of the ʿImrāniyūn group, who belonged to the territory in the northwest of Fās occupied by the Banū Ḥasan. He was called ʿAlī b. ʿAbd al-Rahmān al-Djamāl and in his youth during the period of anarchy and civil war which followed the death of Sulṭān Mūlāy Ismāʿīl, had been attached to the service of the Makhzen. Having mislead the Sharifs his fellow tribesmen into taking the side of Sulṭān Muḥammad, son of Mūlāy Ismāʿīl, he was obliged to flee from the Maghrib on the fall of this prince in 1151 A. H. (1738 A. D.). He took refuge in Tunis. There he received instruction from various *Shaiḫhs* and after two years, they persuaded him to return to his native district and recommended him to Mūlāy

Ṭaiyib, *Shaiḫh* of the *Zāwiya* of Wazzān, where he arrived in 1153 A. H. (1740). Mūlāy Ṭaiyib sent him to Fās where he henceforth remained. There he studied Ṣūfism under the direction of Abū ʿAbd Allāh *Djassūs* and afterwards joined the brotherhood of Abu ʿI-*Maḥāmid* Sidi ʿI-ʿArbī b. Aḥmad b. ʿAbd Allāh Maʿan al-Andalusī, who taught the doctrines of *Shādhilī*. He followed the guidance of Sidi ʿI-ʿArbī b. Aḥmad for over sixteen years. On the death of the latter he succeeded him and built a *Zāwiya* at Fās in the place called Humat al-Ramīla. He had passed his hundred and fifth year when he died in 1193 A. H. according to some, in 1194 according to others (1779-1780 A. D.). He was buried in his *Zāwiya*. Many disciples had gathered around him of whom the most famous was his successor Mūlāy ʿI-ʿArbī al-Derkāwī who was destined to give his name to the brotherhood.

The latter, Abū Ḥāmid Mūlāy ʿI-ʿArbī b. Aḥmad b. al-Ḥusain b. Muḥammad b. Yūsuf b. Aḥmad was an Idrisid Sharif, belonging to that section of the *Derkāwā* Sharifs settled among the Moroccan tribe of Banū Zarwal. These Sharifs were so called after their ancestor Yūsuf b. *Djannūn* surnamed Abu *Derkā* (the man with the leather buckler). Born after 1150 A. H. (1737 A. D.) Mūlāy ʿI-ʿArbī died among the Banū Zarwal, in his *Zāwiya* of Bū Bariḥ, in 1239 (1823 A. D.).

ʿAlī b. ʿAbd al-Rahmān al-Djamāl, Mūlāy ʿI-ʿArbī's *Shaiḫh*, had preached the renunciation of the things of this world, contempt for riches and power, return to the pure sources of Ṣūfism, more especially to the doctrine of *Shādhilī*. His *Silsila* (mystic chain) was traced to the latter through:

1. Sidi ʿI-ʿArbī b. Aḥmad b. ʿAbdallāh Maʿan al-Andalusī;
2. Sidi Aḥmad b. ʿAbdallāh, father of the above;
3. Sidi Aḥmad al-Yamanī;
4. Sidi Kāsim al-Khaṣaṣī;
5. Abu ʿI-*Maḥāsin* Yūsuf al-Fāsi, etc.

These five *Shaiḫhs* died at Fās in the course of the xith and xiith centuries A. H. This chain previous to Abu ʿI-*Maḥāsin* who was a kind of reviver of Ṣūfism in Fās, is too well known to be reproduced here. It may, for example, be found in the biographies of the latter, of which we may specially mention the *Mirʾāt al-Maḥāsin* (ed. Fās 1323) and the *Rasʾil* (letters) of Mūlāy ʿI-ʿArbī al-Derkāwī, ed. Fās 1318).

Mūlāy ʿI-ʿArbī al-Derkāwī proved himself as strict as his master and followed, moreover, the practices of certain "enlightened ones". One day he met in a street of Fās, standing before a shop, the illustrious enlightened Sidi ʿI-ʿArbī al-Bakḳāl. The latter was in a state of mystic intoxication, much excited, surrounded by a crowd which he was haranguing. Mūlāy ʿI-ʿArbī al-Derkāwī came to his side. The enlightened saint called him, took hold of him, pressed him to his bosom, and put his tongue into Mūlāy ʿI-ʿArbī's mouth saying "suck, suck, suck". He added prophetically: "I give thee (power over) the East and the West". Mūlāy ʿI-ʿArbī went on and the "enlightened" saint died two days later. This form of initiation was afterwards revived by several *Derkāwā* groups (notably the *Habriya*) and the leader of the rising of Margueritte.

Once at the head of his brotherhood, Mūlāy ʿI-ʿArbī at once organised it on a solid basis, considerably increased the number of his followers

and gave them in his *rasā'il* (letters) suitable rules of conduct, a kind of law which assured unity of doctrine among them. The *Khawān* or "brothers" of the guild who were henceforth known by the name of Derkāwā (i. e. followers of Derkāwī) multiplied on all sides. They may be recognised by the staff on which they lean in imitation of the prophet Moses; by the necklet of large wooden beads, which they wear in imitation of Abū Huraira, the companion of the prophet Muḥammad; by the beard generally worn long, and by their garments of rags (among the more fanatical) in imitation of Abū Bakr and of 'Omar b. al-Khaṭṭāb which has earned them the soubriquet of *Abū Derbalu* (wearers of rags). Some, especially in Southern Morocco, have adopted the green turban. Their *Shaikh* had further recommended them to celebrate the praises of God in dancing (*raḡṡ*), to pray alone or in the desert, to walk with bare feet or with simple shoes, to endure hunger, to mortify themselves frequently by fasting, to avoid the society of those in authority and only to consort with men of piety.

Beside these ascetic practices the actual initiation is simple. The *Shaikh* takes the initiate by the right hand and reads the following verse of the Korān (Sūra, xvi, 93): "Be faithful to your covenant with God which ye have concluded with him; and violate not the oaths which ye have solemnly taken. You have taken God as a witness and he knows what ye do". The *Shaikh* then orders him to recite a hundred times in the morning and in the evening the prayer called *Istighfār*; as follows: "I testify that there is no god but God, the One only, who has no associate, to Him be the dominion and the praise; He is powerful above all". The initiate has to conclude his prayer by saying a hundred times. "There is no god but God etc.". Such is the *Dhikr* [q. v.] or prayer peculiar to the order and compulsory. After initiation, the brothers present unite in *Ḥadra*, a pious assembly in honour of the new *Derkāwī*, interspersed with songs and *raḡṡ* (dances), a kind of rhythmic march.

Their political role: Mūlay 'I-'Arbi's action was greatly encouraged by the Sulṭān of Morocco, Mūlay Slimān, who had adopted a policy of harmony with the religious elements and the Sharifs. The Sulṭān corresponded directly with the *shaikh* of the new *Ṭarīqa*. It soon became the fashion at the Moroccan court to be connected with the new brotherhood. Its members were soon to be found throughout the length and breadth of Morocco; the lands in the west and the Regency of Algiers were also covered by its ramifications, which formed a bulwark for the policy of the Sulṭāns of Morocco.

Local tradition traces the first disputes between Turks and Derkāwā, in the province of Oran, to the difference between the Marabut Derkāwī Muḥammad b. 'Alī of 'Ain al-Hūt, near Tlemcen, and the Bey Ḥādjdj Khalil, a dispute which was only terminated by the death of the latter (1195 = 1780). The historians however do not mention any disputes arising before the beginning of the xixth century.

The Turks of the Regency of Algiers had supported the rebellion of the Rif; Mūlay Slimān, Sulṭān of Morocco, in his turn gave asylum to the Marabuts who had had a dispute with the Turks. Suddenly in 1803 at the call of the Moroccan

Derkāwī Sharif, al-Ḥādjdj Muḥammad b. al-A'raḡdj, surnamed Bū Dali, the Algerian Kabyls of the Babor district rose under the leadership of their chief Zabṭshī. After some minor successes, the rebels were imprudent enough to attack the Turkish stronghold of Constantine; they were defeated and Bū Dali wounded had to flee. But in the following year, the rebels, having surprised 'Othmān Bey of Constantine's army in the ravines of the lower Rummel valley, massacred it including the Bey. The Turks were obliged to send new forces to Constantine under the command of the Bey 'Abdallāh b. Ismā'il. In January 1805 the latter defeated Bū Dali and his allies; then towards February 1806, with the help of the Muḡrānī, lords of the Maḡjāna and feudatories of the Turks, he repulsed the Derkāwī forces on the west in the High Plateaus in the south of Great Kabylia. There also the Turks had to put down risings. The tribe of Ulād Nail rebelled and closely besieged Medea after having taken by assault the Turkish fort of Šūr al-Ghuzlān, now called Aumale.

While Bū Dali was ravaging the east of the Regency of Algiers with fire and sword, a certain 'Abd al-Kādir b. Sharif, the chief *Muḡaddam* (spiritual lieutenant) of Mūlay 'I-'Arbi al-Derkāwī, hurried through the province of Tlemcen, everywhere announcing the immediate expulsion of the Turks from the lands of Northern Africa. By 1805 all the country from Shalif to the Moroccan frontier was in revolt. Muṣṭafā, Bey of Oran, taken by surprise in his camp at 'Ain Fortāsa, was forced to take to flight and seek safety behind the walls of Oran, the gates of which he walled up. At the same time the Derkāwā, in connivance with the Moors of Tlemcen, blockaded the Turks of this latter town in their fortress called the *Maṣḡwār* and took the oath of fealty to Mūlay Slimān, Sulṭān of Morocco.

The insurrection fomented by the Derkāwā rapidly gained ground; the Dey of Algiers recalled the Bey Muṣṭafā and appointed as his successor the energetic Muḥammad al-Muḡallish. The latter at once began operations against the insurgents. B. Sharif was intercepted on his march by various tribes and driven back to the east. A fortunate stroke regained the town of Mascara for the Bey Muḥammad, whose prisoners included the family of his opponent. The latter had retired with his supporters to the Zāwiya of Muḥammad b. 'Awda. He there suffered a crushing defeat. The heads of his followers were cut off and according to the local chronicler thrown at the feet of the Bey "like so many onions" (1807). Another victory at Sūk al-Aḡad in the land of the Banū 'Amir, where 600 more Derkāwā lost their heads, allowed the Bey to proceed to relieve Tlemcen, punish the rebels and restore this town to Turkish authority. But while the Algerian troops were occupied in the east, the centre and west of the Regency, Mūlay Slimān conquered Figuig in 1805, Gūrara and Tuāt in 1808. He took from the Turks the whole of the south-east of the Oran territory. The Diwān of Algiers resented the importance which his successes had given the Bey Muḥammad al-Muḡallish. The latter was suddenly arrested on some ridiculous pretext, then imprisoned and strangled. Muṣṭafā, the previous Bey of Oran, took his place and again proved incapable of holding his own against the Derkāwā. A year later the

Dey of Algiers had to replace him by the Bey Bu Kabūs (1808-1809). The latter gave the Derkāwā no rest. 'Abd al-Ḳādir b. Sharif, who had again began his exploits against the Turkish governor, was driven back southwards by the new Bey towards 'Ain Mahdi and tried to find refuge there. Not being able to reach it he secretly retraced his steps and took refuge among the Banū Snassen. There with the help of his son-in-law Bu Tarfās, he raised the people of Orano-Moroccan frontier, notably the Trara. The Bey marched against the latter, defeated them, but while returning his column was overwhelmed by snow and he had to retreat hastily with his army in confusion. He was afterwards recalled to Oran, deposed and decapitated.

All the northern Oran territory then rose in rebellion. An energetic officer, 'Alī Ḳarabaghli, working in conjunction with the Turks, shut himself up in Mazūna and held out against the insurgents while 'Omar Agha, the Dey's envoy, went to deliver the garrison of Nedroma on the frontier. 'Alī Ḳarabaghli was appointed Bey and the two leaders marched with their forces through the districts of Tlemcen and Trara to impress the inhabitants and keep them under control.

Peace was maintained for some time in the west of the Regency. But in 1816, during the bombardment of Algiers by the English, 'Abd al-Ḳādir b. Sharif reappeared, raised the Ahrar on the frontier and marched against the Turks. The Bey scattered his forces and B. Sharif retreated to Figuig.

The Sultān of Morocco however was not long in resenting the influence of Mūlāy 'l-'Arbī al-Derkāwī and his followers. He suspected or accused him of abetting the rebels in his kingdom and threw him into prison. Mūlāy 'l-'Arbī regained his freedom on the death of Sultān Mūlāy Slimān in 1821. Henceforth the Derkāwā no longer appear to play the principal part in the militant policy against the Turks. They were to resume this role on the French conquest.

In 1834 the Derkāwī Si Mūsā raised the Ulād Nāil and led them on a holy war against the Christians. He occupied Medea but was defeated in 1835 by the Amīr 'Abd al-Ḳādir whose plans he had upset. He reappeared at a later period in the insurrection of Zaatcha in which he was killed.

Ten years later in 1837, the Muḳaddam Derkāwī Si 'Abd al-Rahmān al-Tūtī assisted by about thirty of his followers, all of the tribe of the Banū 'Amir, tried to surprise the fort of Sidi Bal 'Abbas but the small garrison defended itself bravely and repelled its assailants who were almost all slain.

This feat of arms marked the end of the heroic period of the Derkāwā, at least in Algerian territory. The Zāwiyas of the order had given evidence of their stern and uncompromising creed, they had thus justified their existence in the eyes of a fanatical people. Once firmly established, accepted by the masses, with branches throughout the country, they limited themselves to increasing the revenues which supported the mother Zāwiya. Outwardly at least they have submitted to authority. This is a kind of law from the operation of which no Muslim brotherhood escapes. At the time of the insurrections in South Oran in 1864 and 1881, no chief of this brotherhood took part openly against the French. And again during the

rising of Margueritte at Miliana in 1898, which was caused by an adept Derkāwī, the chief of the Derkāwā of the district, Si Ḡulām Allāh used his whole influence to calm the turbulent spirits. Ḥājjī Aḥmad wuld Mabkhūt, the Muḳaddam of the brotherhood among the Hamiyan of the plateaux on the west Algerian frontier and his successors have always faithfully followed the instructions of the French authorities. The Muḳaddam of the Derkāwā of Oran, Ḳaddūr b. Slimān, also confined himself to spiritual activity and recommended his Khwān to submit to the government authorities.

In opposition to the Algerian Derkāwā those of East Morocco waged a constant war against the French authorities up to the occupation of the Algero-Moroccan hinterland in 1907. The occupation of 'Ain Safrā 1881 brought them into immediate contact with the French. The Sharif Si Muḥammad al-Hāshimī b. al-'Arbī, the head of the Zāwiya of Gaūz in the Madaghra country, the most important Zāwiya in Morocco next to that of Bū Bariḥ, preached a holy war against the Christians; but his advanced years (he was over 80) did not allow him to take effective action in person. The same thing happened in 1885 on the occupation of Djanān b. Razḳ. In 1887 their resentment was turned against the Moroccan government which was accused of having come to terms with the Christians. The death of their aged leader in February 1892 brought confusion into the Derkāwā order of the south. Si Muḥammad b. al-'Arbī had appointed as his successor Si al-'Arbī b. al-Hawāri, head of the Zāwiya of Farkla, acting solely for the best interests of the brotherhood. But his sons would not agree to this arrangement; they founded rival Zāwiyas in opposition to those of their father's successor while a certain number of Sharifs at the head of other Derkāwā communities sought to promote further secessions from the brotherhood for their own advantage. These schisms along with the independent spirit of the Berbers rendered the hostility of the Derkāwā groups in the south to the French advance, which took advantage of the dissensions of the rival groups, largely ineffective. Then a certain 'Alī wuld Ḥaddi, of the Berber tribe of Ait Atta, organised against the French the attacks at Metarfa and Timimūn. At the same time, anarchy reigned supreme in Tafilaḥ; a number of Derkāwā of the district formed a *fā'ifa* or band, called *Tā'ifat al-Ḥarrāk* (from the name of the founder) representing the most violent school of opposition to established authority.

To meet this agitation and the threatening plans of France in the east, the principal Muḳaddams, wishing to be free from the state of uncertainty in which they found themselves, and to decide on a uniform plan of action, decided to appoint a *Shaikh*, who would have supreme guidance of the brotherhood. The assembly of delegates from the Zāwiyas in September 1901 elected Muḥammad b. Aḥmad, superior of the Zāwiya of Safrū. This nomination was generally well received. Although in Madaghra the sons of Si Muḥammad al-Hāshimī b. al-'Arbī hastened to accept him, Si 'l-'Arbī b. al-Hawāri, on the other hand, declined to recognise his authority. The agitation in the southeast of Morocco has since flourished, supported by the innumerable Sharifs, more or less related to the Sultān of Morocco, who live in the

Tafilalt and the adjoining regions and who highly disapprove of their sovereign's innovations.

In the northeast of Morocco, the principal group of DerkĀwā has at its head the successors of al-Ḥādjī Muhammad al-Habri, founder of the Zāwiya of Driwa, among the Banū Snassen near the Algerian frontier. Their activity has become particularly noticeable on all sides since 1890. The Shāikh al-Habri is the typical wild Dervish, hating non-Muhammadans and recognising no authority other than that of his religious superiors. He found numerous followers in Northwest Oran; even before the troubles at Margueritte, the activity of his agents in Algerian territory was noticed by the Muḥaddam of the rival (though of the same brotherhood) Zāwiya of the Ulād Lakrād, near Tiaret.

The Franco-Moroccan agreements of 1901 and 1902 appearing to the Berber tribes to threaten their independence led to renewed agitation among them (risings of the Rogui Bū 'Amāra, of the Bū 'Amāma, etc.). The occupation of Barguant in 1904, the institution of the Market of Ujdja in 1906 naturally much disturbed the DerkĀwā. A Muḥaddam of al-Habri's, the Shāikh of the Zāwiya of Zagal was the instigator of the rising of the Banū Snassen against the French in 1907, which led the latter definitely to occupy the lands of these mountaineers.

The plan of introducing conscription among the natives of Algeria likewise aroused the hostility of the DerkĀwā against the Algerian authorities. In 1908, a Muḥaddam of al-Habri's in Tlemcen, named Ḥādjī Muhammad b. Illas, being unable to stir his fellow tribesmen to open revolt, preached an exodus into Muḥammadan territory, more particularly into Turkey. He succeeded in creating a certain movement in this direction and several hundreds of families of Tlemcen or the neighbourhood emigrated to Tripolitania or into Syria between 1909 and the summer of 1911. But the war between Italy and Turkey has partly checked this movement, on the other hand the Muḥaddam B. Illas, finding himself in danger, escaped in September 1911 and fled to the East. Two hundred disillusioned emigrants then returned to Tlemcen and the emigration movement, strongly opposed by the authorities, seems to have ceased.

Such has, in a few words, been the part played by the DerkĀwā in the politics of Algeria and Morocco for over a century.

The present state of affairs. This brotherhood, one of the most important in Morocco, if not the most important possesses a large number of Zāwiya. The chief is the mother Zāwiya founded by Mulāy 'l-'Arbī Derkāwī in his own tribe, the Banū Zarwal, in the place called Bū Barīh. This was the favourite residence, far from all civil power, of the great organiser of the brotherhood; it is there also that his successors still live. This Zāwiya exercises an administrative and moral authority over all the others, which is as a rule obeyed. All the groups, without exception, send it their annual offering. Its influence is unrivalled among the Banū Zarwal and is preponderating among the Tamsaman, the Ḥumāra and the tribes of the Rif.

This brotherhood under the influence of several large tribes which have adopted its tenets is divided into a certain number of branches. These are, in Morocco:

1. The branch of the Zāwiya of Gaūz, in Madagħra. This Zāwiya was formerly a kind of place of banishment (a measure of prudence on the part of the rulers of Morocco) of the relatives or allies of the Sultān who had a claim to the throne. It has become a hotbed of hostility to the Makhzen which is in agreement with the Christians. The influence of this Zāwiya is almost preponderating in Tafilalt, among the Moroccan Berbers of the High Atlas and the Eastern Central Atlas, as well as in the valley of the upper Mulūya.

2. The branch of the Zāwiya of Driwa; its sphere of influence is the Banū Snassen and the N. W. of Oran.

In Algeria, the principal branches are:

1. That of the Ulād Mabkhūt, at Masharia. Its sphere of influence is the Hamiyan and certain of the Banū Guil of the Algero-Moroccan frontier.

2. That of Qaddūr b. Slimān, of Mostaganem, whose influence dominates the Tell of Oran;

3. That of the Ulād Lakrād near Tiafat, whose influence is preponderant throughout the valley of the Shalif, the mountains of Warsenis and those of Mascara.

There are also a few Zāwiya of little importance in Tunisia, Tripolitania and in the East.

The brotherhood of the DerkĀwā, with some modifications, has given rise to certain religious groups in Morocco, which are even more strict. Such are the Kittāniyūn (disciples of Sidi Muḥammad al-Kittānī, author of the *Ṣalawāt al-Anfās*), the Harraḳiyyūn, veritable anarchists (disciples of Sidi Muḥammad al-Harraḳ, 3rd successor of Mulāy 'l-'Arbī al-Derkāwī) etc. The influence of these groups hardly extends beyond Fās and its environs. We have already noted the influence of a group of Harraḳiyyūn in Tafilalt.

Bibliography: R. Basset, *Recherches sur les Sources de la Salwat al-Anfās* (Algiers, 1905), p. 1 et seq.; Abū Hāmid Muḥammad al-'Arbī al-Fāsi, *Mir'āt al-Maḥāsin* (Fās, 1323), passim; Mulāy 'l-'Arbī Derkāwī, *Rasā'il* (Fās, 1318), passim; al-Salāwī, *Kitāb al-Istikhā* (Cairo, 1312), Vol. iv. p. 140 et seq.; al-Kittānī, *Ṣalawāt al-Anfās* (Fās, 1316), passim, particularly Vol. i. p. 176, 267, 358; A. Cour, *Etablissement des dynasties des Chérifs* (Paris, 1904), p. 227 et seq.; Depont et Coppolani, *Les Confréries Musulmanes* (Algiers, 1897), p. 503 et seq.; E. Doutté, *L'Islām en 1900* (Algiers, 1901), passim; Féraud, *Hist. de Gigelli* (Constantine, 1870), passim; De Grammont, *Hist. d'Alger*, (Paris, 1887), p. 349 et seq.; Lacroix, *Les Derkaoua d'Hier et d'Aujourd'hui* (Algiers, 1902); Montet, *De l'Etat Présent et de l'Avenir de l'Islām* (Paris, 1910), p. 96 et seq.; do., *Les Confréries Religieuses de l'Islām Marocain*, p. 16 et seq., dans *Revue de l'Hist. des Religions*, 1902, vol. xlv.; Nehili, *Notice sur la Zaouiya de Zeguel* (Algiers, 1910); Rinn, *Marabouts et Khouan* (Algiers, 1884), p. 233 et seq.; Rousseau, *Chronique du Beylik d'Oran* (Algiers, 1854), passim; Delpech, *Résumé Historique sur le Soulèvement des Derkaoua de la Province d'Oran: Revue Africaine*, Vol. xviii. p. 39 et seq. (A. COUR.)

DERWĪSH, (DARWĒSH) is commonly explained as derived from Persian, and meaning "seeking doors", i. e. a mendicant (Vullers, *Lexicon*, i. pp. 839^a, 845^b; *Grundr. d. iran. Phil.* I, i. p. 260; ii. pp. 43, 45). But the variant form, *daryōsh*, is against this, and the real etymology appears to

be unknown. Broadly through Islām it is used in the sense of a member of a religious fraternity, but in Persian and Turkish more narrowly for a mendicant religious called in Arabic a *faqīr*. In Morocco and Algeria for derwishes, in the broadest sense, the word most used is *ʾukhwān*, "brethren", pronounced *khawān*. These fraternities (*ṭuruq*, plural of *ṭarīqa*, "path", i. e. method of instruction, initiation and religious exercise) form the organized expression of religious life in Islām. For centuries that religious life (see SŪFISM) was on an individual basis. Beyond the single soul seeking its own salvation by ascetic practices or soaring meditations, there was found at most a teacher gathering round himself a circle of disciples. Such a circle might even persist for a generation or two after his death, led by some prominent pupil, but for long there was nothing of the nature of a perpetual corporation, preserving an identity of organization and worship under a fixed name. Only in the sixth century of the Hidjra — the troubled times of the Saldjūk break-up — did continuous corporations begin to appear. The Kādrites, founded by 'Abd al-Kādir al-Djilānī (q. v., d. 561 A. H.), seem to have been the first still-existing fraternity of definitely historical origin. Thereafter, we find these organizations appearing in bewildering profusion, founded either by independent saints or by split and secession from older bodies. Such historical origins must, however, be sharply distinguished from the legends told by each as to the source of their peculiar ritual and devotional phrases. As the origin of Sūfism is pushed back to the Prophet himself, and its orthodoxy is thus protected, so these are traced down from the Prophet (or rather from Allāh-Gabriel-Prophet) through a series of well-known saints to the historic founder. This is called the *silsila* or "chain" of the order, and another similar *silsila* or apostolic succession of Heads extends from the founder to the present day. Every derwish must know the *silsila* which binds him up to Allāh himself, and must believe that the faith taught by his order is the esoteric essence of Islām, and that the ritual of his order is of as high a validity as the *ṣalāt*. His relationship to the *silsila* is through his individual teacher (*shāikh*, *murshid*, *ustādh*, *pir*) who introduces him into the fraternity. That takes place through an *'ahd*, "covenant", consisting of religious professions and vows which vary in the different bodies. Previously the neophyte (*murid*, "willer", "intender") has been put through a longer or shorter process of initiation, in some forms of which it is plain that he is brought under hypnotic control by his instructor and put into rapport with him. The theology is always some form of Sūfism, but varies in the different *ṭarīqas* from ascetic quietism to pantheistic antinomianism. This goes so far that in Persia derwishes are divided into those *bā-sharʿ* "with law", that is, following the law of Islām, and those *bī-sharʿ* "without law", that is, rejecting not only the ritual but the moral law. In general the Persians and the Turks have diverged farther from Islām than the Syrians, Arabs or Africans, and the same *ṭarīqa* in different countries may assume different forms. The ritual always lays stress on the emotional religious life, and tends to produce hypnotic phenomena (auto and otherwise) and fits of ecstasy. One order, the Khalwatite [q. v.], is

distinguished by its requiring from all its members an annual period of retreat in solitude, with fasting to the utmost possible limit and endless repetitions of religious formulæ. The effect on the nervous system and imagination is very marked. The religious service common to all fraternities is called a *Dhikr* [q. v.], a "remembering", that is, of Allāh (Ḳur. xxxiii. 41 is the basal text), and its object is to bring home to the worshipper the thought of the unseen world and of his dependence upon it. Further, it is plain that a *dhikr* brings with it a certain heightened religious exaltation and a pleasant dreaminess. But there go also with the hypnosis, either as excitants or consequents, certain physical states and phenomena which have earned for derwishes the various descriptions in the west of barking, howling, dancing, etc. The Mawlawites [q. v.], founded by Djalāl al-Dīn al-Rūmī (d. at Konia in 672 A. H.), stimulate their ecstasies by a whirling dance. The Saʿdites [q. v.] used to have the *Dawsa* [q. v.] and still in their monasteries use the beating of little drums, called *bāz*. The use of these is now forbidden in the Egyptian mosques as an innovation (*bidʿa*; Muḥammad 'Abduh, *Tārīkh*, ii. 144 *et seq.*). The Saʿdites, Rifāʿites and Aḥmadites have particular feats, peculiar to each *ṭarīqa*, of eating glowing embers and live serpents or scorpions and glass, of passing needles through their bodies and spikes into their eyes. But besides such exhibitions, which may in part be tricks and in part rendered possible by a hypnotic state, there appear amongst derwishes automatic phenomena of clairaudience and clairvoyance and even of levitation, which deserve more attention than they have yet received. These, however, appear only in the case of accepted saints (*walīs*; q. v.), and are explained as *karāmāt* (χαρίσματα; q. v.) wrought by Allāh for them. But besides the small number of full members of the orders, who reside in the monasteries (*khānqāh*, *ribāt*, *zāwiya*, *takiya* or *takya*) or wander as mendicant friars (the Ḳalanderites an order derived from the Bektāshites must wander continually), there is a vast number of lay members, like Franciscan and Dominican tertiaries, who live in the world and have only a duty of certain daily prayers and of attending *dhikrs* from time to time in the monasteries. At one time the number of regular derwishes must have been much larger than now. Especially in Egypt under the Mamlūks, their convents were very numerous and were richly endowed. Their standing then was much higher than it is now, when derwishes are looked down upon by the canon lawyers and professed theologians (*ʿulamā*) in the essential contest of intuitionists on the one hand and traditionists and rationalists on the other. For this division see further under Sūfism. Now their numbers are drawn mostly from the lower orders of society, and for them the fraternity house is in part like a church and in part like a club. Their relation to it is much more personal than to a mosque, and the fraternities, in consequence, have come to have the position and importance of the separate church organizations in Protestant Christendom. As a consequence, in more recent times, the governments have assumed a certain indirect control of them. This, in Egypt, is exercised by the *Shāikh* al-Bakrī, who is head of all the derwish fraternities there (*Kitāb bait al-Sūdīk*, pp. 379 *et seq.*). Elsewhere there is a similar head

for each city. The Sanūsites [q. v.] alone, by retiring into the deserts of Arabia and North Africa and especially by keeping their organization inaccessible in the depths of the Sahara, have maintained their freedom from this control. Their membership is also of a distinctly higher social order than that of the other fraternities. As women in Islām have generally the same religious, though not legal, status as men, so there are women derwishes. These are received into the order by the *shāikh*; but are often instructed and trained by women, and almost always hold their *dhikrs* by themselves. In mediæval Islām such female derwishes often led a cloistered life, and there were separate foundations and convents for them with superiors of their own sex. Now, they seem to be all tertiaries. To give a complete list of fraternities is quite impossible here. Besides the separate articles referred to above, see, also, the following: — 'ARŪSIYA, ASHRAFIYA, BADAWIYA (see AHMAD AL-BADAWI), BAIYUMIYA, BAKRIYA, BEKTASH, DJILWATI, GULSHENI, 'ISA'AWA, KHALWATI, NAKSHBANDI, SHADHILIYA, SUHRAWARDI, SUNBULIYA, TIDJANIYA.

Bibliography: The bibliography on this subject is very large, and the following is only a selection: Depont et Coppolani, *Les confréries religieuses musulmanes* (Algiers, 1897); A. Le Chatelier, *Les confréries musulmanes du Hedjaz* (Paris, 1887); Goldziher, *Vorlesungen*, pp. 168 *et seq.*, 195 *et seq.*; Lane, *Modern Egyptians*, chaps. x. xx. xxiv. xxv; J. P. Browne, *The Derwishes, or Oriental Spiritualism* (London, 1868); Hughes, *Dictionary of Islam*, sub *Faqir*; D'Ohsson, *Tableau général de l'Empire Ottoman*, ii. (Paris, 1790); Sir Charles N. E. Eliot, *Turkey in Europe* (London, 1900); E. G. Browne, *A Year among the Persians* (London, 1893); T. H. Weir, *Shāikhs of Morocco* (Edinburgh, 1904); B. Meakin, *The Moors* (London, 1902), chap. xix.; H. Vambéry, *Travels in Central Asia* (London, 1864) and all Vambéry's books of travel and history; W. H. T. Gairdner, *The 'Way' of ' Muhammadan Mystic (in Moslem World for April 1912 *et seq.*)*; the present writer's article *Derwish* in *Encyclopædia Britannica*, ed. xi. but to correct by above, also his *Religious Attitude and Life in Islām* (Chicago, 1909) and *Aspects of Islām* (New York, 1911), both by index. (D. B. MACDONALD.)

DERWISH PASHA, the name of several Turkish generals and statesmen.

a. *Derwish Pasha*, a native of Mostar, who became Governor of Bosnia in 1004 (1595). His *Ghazal* on the bridge of Mostar has been published in *Wissenschaftl. Mitteil. aus Bosnien*, Vienna, 1843, i. 511.

b. *Derwish Pasha*, Kapudan *Pasha* in 1014 (1605) and Grand Vizier under Muhammad III in 1015 (1606) but executed in the same year.

c. *Derwish Pasha*, Grand Vizier under 'Abd al-Hamid I; disgraced in 1190 (1770) after holding this high office for eighteen months and died soon after in Chios.

d. *Derwish Pasha*, a Turkish general, who commanded in the campaign in 1862 against Montenegro, and was appointed Governor-General and Commander-in-Chief in Bosnia and Herzegovina. He lost this post however when he failed in the revolution of 1875; in 1877 he received command of the troops stationed at Batum and

was able to keep the Russians in check; at the end of the war he was sent against the Albanians, in 1882 entrusted with a mission to Egypt which was however unsuccessful. He died in 1896.

Bibliography: Sami Bey, *Ḳāmūs al-'A'lām*, iii. 2136 *et seq.*; v. Hammer, *Geschichte des Osman. Reiches*, see Index.

DERWISH MEHEMED PASHA, the name of two Grand Viziers. The first of this name held office at the beginning of the reign of Mehemed IV, after having held various governorships and having been Kapudan *Pasha*; he was dismissed in 1649 and executed and his vast fortune confiscated.

The second held office under Mahmūd II, 1818—1820, and died in 1237 (1822) at Yanbū' when on a pilgrimage to Medina.

Bibliography: Sami Bey, *Ḳāmūs al-'A'lām*, iii. 2138.

DESHT (DASHT) is the name in Persia for a desert or waste tract, and (with the pronunciation *Dasht*) is used in the same sense in Balōčistān. In Persia the name is applied frequently to the great central desert which is nearly 700 m. long from the N. W. near Tihān to the S. W. near Sistān. It is known either as the *Desht-i Lūt* or simply as the *Lūt*. Its northern part is frequently styled *Desht-i-Kawir* owing to the Kawirs or salt swamps which are frequent there. According to M. Sykes the whole desert is properly called *Lūt* and patches of *Kawir* are found throughout. The name *Lūt* is probably derived from the so-called cities of *Lūt* (or *Lot*), strange natural formations of the ground.

The *Dasht-i-Bē-dawlet* or 'miserable plain' is a windswept inhospitable plain on the plateau at the head of the Bolān Pass in Balōčistān. The *Dasht-i-Gorān* or 'plain of wild asses' is a parched up waste on the coast of Mēkrān.

Bibliography: M. Sykes, *Ten Thousand Miles in Persia* (London 1902), p. 31; Curzon, *Persia* (London 1892), ii. 246; Houtum-Schindler, *Journ. Roy. Geogr. Soc.*, New series, x. 627; Khanikoff, *Mémoires*, p. 120.

(M. LONGWORTH DAMES.)

DEWE BOYÜN (T.) = "Camel-back" a frequent name for mountain ridges (particularly mountain passes) in the districts where Turkish is spoken, e. g.:

1. The name of a ridge east of Erzerūm between the latter and Hassān-Kāl'a, the watershed between the Euphrates and the Araxes (Ar-Rass) according to Brant's estimate 5637 feet high. In the Russo-Turkish war 1877 this pass played an important part; for the Turkish army had taken up a strongly entrenched position on it. The first attack by the Russians (in the beginning of December 1877) utterly failed but a stratagem tried by them was so successful that the Turkish troops were driven in wild confusion back to Erzerūm.

2. Another southeast of *Kharpūt* north of Lake Göldjik, the watershed between Murād Čai (the so-called Eastern Euphrates) and the Tigris, somewhat over 4000 feet high.

3. Another northeast of 'Aintāb, 3150 feet high, in 37° 25' N. Lat. and 37° 51' East Long. (Greenw.) in the western part of the *Ḳara-Dagh*. With the name cf. also *Dewe-Tepe* = "Camel-hill", the name of a hill in Bulghār-Dagh (Cilician Taurus) the two summits of which look like

a camel's back; cf. thereon Th. Kotschy, *Reise in den Kilik. Taurus* (1858), p. 201. An analogous name is that of the famous battlefield of Gaugamela in Assyria, which likewise means "Camel-back" (Aram. *gab gamelā*); cf. thereon my article Gaugamela in Pauly-Wissowa's *Real-encykl. der klass. Altertumswiss.*, vii. 863.

Bibliography: 1: Ritter, *Erkunde*, x. 388, 646, 740, 762, 900, 908; Nolde, *Reise durch Innerarab., Kurdist. u. Armenien* (1895), p. 260 *et seq.* — 2: Ritter, *op. cit.*, x. 904; xi. 14. — 3: R. Kiepert, *Karte von Syrien u. Mesopotam.*, western sheet to M. v. Oppenheim's *Vom Mittelmeer zum pers. Golf* (1900); R. Kiepert writes Dewe Bojnu. (M. STRECK.)

DEWELI KARAHIŞAR, i.e. the Karahişar of Dewelu (*dewelenin karahişarı* in Nashri, *Zeitschr. der Deutsch. Morgenl. Ges.*, xv. 341 and Leunclavius, *Hist. Mus.*, 334) so-called after the district of Dewelu (Houtsma, *Recueil et seq.*, iii. 104 *et seq.*) to distinguish it from other Karahişars in Asia Minor, 30 miles S.W. of Kaşariya, is frequently mentioned in Saldjuk history (Houtsma, *Recueil*, iv. passim), at a later period belonged to the kingdom of the Banî Artena (cf. Max van Berchem, *Matériaux*, etc., 3rd Part., p. 41 and 48) and then to the Karamanoglu, and was taken in 794 (1391-1392) by Bāyazid I (Nashri, *loc. cit.*); on the conquest of Karamania by Mehemmed II in 1474, it fell to the Ottomans by voluntary surrender (Sa'd al-Din, i. 550). At the end of the xviith century the district of Deweli Karahişar formed a judicial division (*kazā*) of Kaşariya (*Djihānnumā*, p. 620), but now it is merely a *nāhiye* of the Kazā of Indjesu, in the Sanjak of Kaşariya in the Wilāyet of Angora, while the district of Dewelu, as in the time of Hādjdji Khalifa, still forms a separate Kazā (capital: Ewerek). Only a few ruins remain of the ancient fortifications of Deweli Karahişar; the town which is noted for its orchards contains a few hundred houses and lies at the foot of the hills in the midst of gardens (Kinneir, *Journey*, p. 109; Hamilton, ii. 284). In the neighbourhood, 2 miles S.W. of Deweli Karahişar, are the ruins of Zindjibar Kāl'esi, which is thought to be the ancient Nōra.

(Ahmed Wafik Lehdje, p. 580, Cuiet, *Turquie d'Asie*, i. 304, 320 both give quite confused and erroneous accounts.) (J. H. MORDTMANN.)

DEWĪ (DHAWĪ). [See DHŪ.]

DEWSHİRME (Gr. παιδομαζωμα "collecting boys") is the name applied to the forcible pressing of Christian children to recruit the Janissary regiments, and for service in the Imperial palaces; the practice is said to have been first introduced by Sultān Orkhān (*Tārīkh-i Šāf*, of Tashköprüzāde Kemāl, i. 8 and 21; *Atā tārīkhī*, i. 13 *et seq.*, 33 *et seq.*), but it is probable that there has been some confusion with the creation of the corps of Janissaries out of the *pençe* contribution of prisoners-of-war, attributed to this Sultān; a reliable authority, Bartholomaeus de Jano, writes in the year 1438 that Murād II (1421-1451), created the *decima puerorum nuper quod prius nunquam fuerat*, while, according to the Turkish sources quoted, this Sultān only reintroduced the practice after it had fallen into disuse during the decline of the Empire. In any case it is certain that Dewshirme existed under Murād II (Zinkeisen,

iv. 166, note 2). Originally they appear to have been held only every five years (Span-dugino, *Comm.*, ed. Florence 1551, p. 123; Verantius in the *Mon. Hung. Hist.* ii. Ser., ii. 303; Georgieviz, *De Turcarum Moribus*, ed. Helmstadt 1671, p. 27; Wenner, *Reysebuch*, p. 74), which is perhaps connected with the census; in the xviith century, more often every four, three years or even according to some annually; in the xviith century the intervals gradually became longer until the practice was dropped.

Conscription was practised mainly in the European parts of the Empire with a Christian population (Greece, Macedonia, Albania, Servia, Bosnia and Herzegovina, and Bulgaria); Constantinople with Galata and some other towns, e. g. Nauplia, as well as the islands of the Archipelago, notably Chios and Rhodes, were exempt from this levy of boys; the same is also asserted of the Armenians (see Thevet, *Cosmogr. Univ.*, 799 vs.; La Boulaye le Gouz, *Voy.*, p. 50; the contrary is maintained by Kočibej, p. 27, text = p. 191 of the translation and Wild, p. 215). As soon as an imperial firman ordered the levy, the Janissary officer appointed to the task, usually a *Yayabāshi*, but sometimes also an officer of higher rank, went with a number of *sürüdji* ("drivers") to the district allotted him and had the boys of 10-15 years of age produced by the Christian protojeros (elder of the village), according to a list prepared by the latter, so that he might be able to choose those best fitted for service; the original practice was to take one out of every five boys (Thevet, *l. c.*, p. 818'), those who were married being exempted. But even by the xviith century gross abuses had crept in; not only was it possible to purchase exemption, but also non-Christian children, Jews, Turks and Gypsies, were smuggled in and the practice, which had become like a modern African slave raid (see the description in Thevet *l. c.* and Verantius and the folk-song in Arabantinos, *Ἡπειρωτικά*, p. 218), gradually fell into disrepute with both rulers and subjects; the leaders of the levy frequently atoned for their extortions with the loss of their rank and sometimes even with death. (Salānikī, p. 263 *et seq.*; Roe, *Negotiations*, p. 534).

The number of recruits thus pressed into the service (*Adjemoghtān*) is variously given; it varies from 2000 to 12,000; these were first of all brought to the capital and there allotted; some were reserved for service in the Imperial gardens (*bostāndji*, q. v., p. 765) and for the serais provided for their training in Constantinople, Galata and Adrianople (cf. v. Hammer, *Gesch. d. Osm. Reiches*, v. 461 on this point); the others were handed over to Pashas and other dignitaries, artisans, land-owners etc. to be trained and to make themselves useful.

After a few years (five according to Kočibej), during which they acquired the necessary physique and had become quite assimilated to the Turks in religion, language and education, the latter were again collected together to obtain practice in the use of weapons in their barracks in Constantinople; they did not enter the Janissary regiments until the latter's ranks were being filled up, which was usually done every seven years. Those brought up in the Imperial Serais entered the ranks of the pages of the Imperial household in Constantinople as far as they were

fitted for it, where they were educated for the personal service of the Sultān, or for the higher branches of service in the court; those who left the palace, were placed in the civil service. In this way many viziers, grand viziers, and other dignitaries of the Sublime Porte rose in the xvth and xvith centuries from the ranks of its Christian subjects.

The conditions described were radically altered in the second half of the xvith century.

By the time of Sulaimān I (Zinkeisen, iii. 247; 'Atā, *loc. cit.*) "foreign" i. e. non-Christian elements had begun to find a place among the 'Adjem-oghlan; under Murād III, in 1582, there was a great Janissary-levy by which all sorts of vagabonds found a place in the corps (Kočibej, p. 57, and following him Djewdet, ix. 196, cf. *Ta'rikh-i Šaf*, *loc. cit.*). Thenceforth Turks by birth and sons of Janissaries were allowed to enlist in greater numbers and ultimately *Dewshirme* fell into disuse, or was only practiced at long intervals and exclusively in Europe. Aḥmad I was the first to abolish it (Lithgow, *Adventures and Peregrinations*, p. 106, Glasgow, 1906); Kantemir, p. 54 says the same of Murād IV while according to v. Hammer, v. 244, the levy of 1637-1638 was the last of its kind. This is not correct. As late as 1651 the Grand Vizier had to promise the refractory Janissaries that in future only the children of Janissaries should be allowed to enter their corps (Ricaud, *Present State of the Ottoman Empire*, in the appendix to Grimstone-Knolles, p. 7), and if the positive assertions in v. Hammer, vii. 555 *et seq.* and vi. 299 (based on the *Reports of the Venetian bailo and of the Imperial Resident*) may be trusted, there were again *dewshirmes* in 1664 and 1674; in the 3rd article of the treaty with Poland in 1671 also it was expressly stated that the province of Podolia ceded to the Porte should be exempt from *dewshirme* (Rashid, i. 73^r of the folio ed.). The accounts of European travellers of the second half of the xviith century up till about 1675 and Ewliyā Ćelebi, *Travels*, ii. 1, p. 210 likewise speak of the pressing of boys as a practice still in vogue in their time (cf. Tavernier, *Nouv. Rel. du Serrail du Grand Seigneur*, iii. 29; Smith, *De Moribus Turcarum*, p. 81 of the Oxford edition 1674, and *De Eccl. Graecae Statu hodierno*, p. 13; La Boulaye le Gouz, p. 48 *et seq.*; Ricaud *loc. cit.*, p. 19 and *Pr. State of the Greek Church*, p. 22). Aḥmad III again as late as 1703 ordered a levy of 1000 Christian children, but it does not appear to have carried out (v. Hammer, vii. 91); and certainly the attempt was never again made.

Bibliography: The chief source is Zinkeisen, *Gesch. des Osm. Reichs*. iii. 215-231; iv. 166, but he was unable to use the Oriental historians and the Venetian reports not printed in his time and overlooked a number of European travellers — e. g. *Turcograecia*, p. 193 *et seq.*, Tavernier's *Relation*, Ricaud, Smith, (J. H. MORDTMANN.)

DEY, a title borne by the rulers of Algiers and Tunis. The word دای in Turkish signifies a maternal uncle. According to a legend reported by Venture de Paradis (*Alger au XVIII^e siècle*, *Rev. Africaine* 1896, p. 257) the father of the Barbarossas used to enjoin his sons to obey Khair al-Din, saying, "He will be your Dey". In reality this word seems to have been originally

applied to a subaltern in the Janissaries. At Tunis towards the end of the xvith century, it denoted the chief of each of the 40 sections into whom Sinān-Pasha had divided the militia. In 1591 these 40 deys elected one of their number to command the army along with the Agha. The Dey thus chosen soon became the actual head of the government and substituted his authority for that of the Pasha representing the Porte. But since the latter half of the xviith century the Beys, who held lower commands in the army, tended to supplant the Deys. At the beginning of the xviiith century Ibrāhīm Bey assumed the title of *Dey*, and this title itself was definitely abolished by Ḥusain b. 'Ali in 1705. [See the article TUNISIA].

The elevation of the deys was in Algiers, as in Tunis the result of a revolution. Tired of the anarchical rule of the Aghas, the Ra'is or Corsair captains substituted for them in 1671 a chief appointed for life designated by the name of Dey. At first elected by the assembly of *ra'is*, the Deys were chosen, after 1689, by the officers of the army. Thirty Deys ruled in succession from 1671-1830. Of this number 14 reached their position by the assassination of their predecessors. In this case the election was a mere sham, the candidate being chosen beforehand and installed by violence. No qualification as regards origin or capacity was necessary to fill the office of Dey. The humblest and most ignorant of the Janissaries could aspire to this dignity; but in fact, most of the Deys before their election had exercised the functions of Khaznadji, Agha or Ōdjat al-Khail. [See the articles ALGIERS and ALGERIA].

Limited in theory by the control of the Diwān the power of the deys was in reality absolute. The Dey chose his ministers or "Powers", elected as he thought fit the beys of the provinces, administered justice and negotiated with foreign states. He received no emoluments other than the high pay of the Janissaries (50 large piastres a month and mess allowance) but also claimed investiture fees from beys and other officers, had a share in the prizes taken by the Corsairs, received presents from consuls on their taking up their duties and presents from European sovereigns on the conclusion or renewal of treaties of peace, he could enrich himself by partnership with Muslim or Jewish merchants. He had his own treasury apart from that of the State. Most of the Deys amassed considerable fortunes which however were confiscated to the public treasury when the Dey met his death by violence. The might of the Deys was less formidable and their power less stable than one would at first believe. They were really obliged to consult the desires of the military under penalty of being forced to abdicate or to expose themselves to assassination. Very stringent rules regulated their private life. The Dey subsequent to his election was separated from his family, no woman could gain access to his palace except in public audience; he was only allowed to spend in his own house the afternoon of Thursday and the night from Thursday to Friday. A Spanish historian Juan Cano thus describes the Dey of Algiers: "a rich man but not master of his riches, a father without children, a husband without wife, a despot without liberty, a king of slaves and the slave of his subjects".

Bibliography: [See *Bibliography* to ALGIERS and ALGERIA]. (G. YVER.)

DHAHAB, gold, is among metals as the sun among the planets. It is formed by the most perfect amalgamation of the purest sulphur and the finest quicksilver so that it is easily smelted by fire but is not consumed nor does it become rusty no matter how long it may lie in the ground. It is soft, yellow with a tinge of red, bright, sweet to taste, pleasant to smell and exceedingly heavy. It is the magnet of quicksilver and sinks in it; quicksilver deprives it of its colour. Gold may be cast or wrought with the hammer, beaten into thin leaves or drawn out into threads; the finest gold dust may also be used for writing purposes. For making coins and articles of ornament it is combined with silver and copper.

Its costliness is due not to its rarity for it is found in large quantities and is being constantly obtained from mines, but is due to the fact that every one who obtains any, buries it in the ground so that more is buried in the earth than is current among men. As to the importance of gold as a standard of value, Kazwīnī informs us that it is the greatest proof of God's grace and the foundation of commerce among men. For perhaps a man who has clothes, has no corn while the man who has corn does not require clothes so that some medium of exchange is necessary which will be accepted as the standard of value. God has therefore created dinars and dirhems and threatens those who bury treasures of gold or silver with severe punishment as they render God's wisdom and foresight futile. Rich men who use vessels of gold instead of those of wood or copper are also liable to be severely punished.

In medicine gold is said to be particularly effective in diseases of the eye, melancholia, palpitation of the heart, alopecia, etc. A hole pierced in the ear with a golden needle does not fill up; cauterisation with gold is considered peculiarly effective. The notices of the places where gold is found in the geographers have not yet been collected; many are mentioned by Dimashkī. Gold is usually found in sandy districts and in soft rocks, generally in the equatorial zone; in colder regions it is only found at a great depth. An account of the manner in which gold was obtained from 'Allākī in Nubia is given by Idrīsī [q. v.]. According to him the goldseekers go by night to the district, seek out a definite area for themselves and note the glittering of the specks of gold in the sand. They mark the spot and come back to it in the morning. They then take the gold-bearing sand, carry it to the springs which are there and wash it in wooden pans; they then take out the gold dust, collect it with the help of quicksilver (*ju'allifūhu bi 'l-zibak*) and smelt it. Traders then come and carry the gold into foreign countries.

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AL-DHAHABĪ, SHAMS AL-DIN ABŪ 'ABD ALLĀH MUHAMMAD B. AHMAD B. 'OTHMĀN B. KAİMĀZ B. 'ABD ALLĀH AL-TURKUMĀNĪ AL-FĀRIKĪ AL-DI-

MISHKĪ AL-SHĀFĪ^c, an Arab author, was born at Maiyāfārikīn on the 1st or 3rd Rabi' II 673 (= 5th or 7th October 1274) and died at Damascus in the night of Sunday—Monday 3rd Dhu 'l-Ka'da 748 (3-4 February 1348). He was buried at the Bāb al-Saghīr (the numerical value of his name al-Dhahabī gives the date of his death). Muḥammad b. Ahmad b. Iyās gives 753 (18 February 1353—5th February 1353) as the year of his death.

In 690 (1291) — according to others at the age of 18 — he began his studies in Tradition at Damascus under the direction of 'Omar b. Kawwās, Ahmad b. Hibat Allāh b. 'Asākīr etc.; in Ba'albek with 'Abd al-Khālīk b. 'Olwān, Zainab bint 'Omar b. Kindī; in Halab with Sawkār al-Zainī; in Nābulus with al-'Imād b. Badrān; in Mecca with al-Tūzari; in Alexandria with Abu 'l-Hasan 'Alī b. Ahmad al-'Irākī, Abu 'l-Hasan Yahyā b. Ahmad al-Sawwāf; and lastly in Cairo with Ibn Manẓūr al-Ifrīkī, the author of the *Lisān al-'Arab*, and particularly with Shaikh al-Islām Ibn Daḳīk al-'Id, who is known to have exercised some discrimination in choosing the pupils to whom he would teach *Hadīth*. He also received *idjāza* from Abū Zakariyā Ibn al-Shārafi, Ibn Abi 'l-Khair, al-Kāsim al-Irbilī, etc.

Among his pupils are especially mentioned 'Abd al-Wahhāb al-Subkī author of the *Ṭabaḳāt al-Shāfi'iya*. He was a friend of the latter's father, Taḳī al-Dīn al-Subkī, who was stronger than he in Shāfi'i law.

He became Professor of *Hadīth* at the Madrasa Umm al-Sālīh in Damascus but did not succeed his teacher Yūsuf al-Mizzī (died 742 = 1341) in a similar position at the Ashrafiya, as the founder of the chair had made certain conditions regarding the beliefs (*madhhab*) of the professor, which he could not subscribe to.

Al-Dhahabī has the reputation of a scholar of the first rank in history and *Hadīth* sciences. Nevertheless his contemporaries, Abu 'l-Fida' and Ibn al-Wardī, while recognising that he was a traditionalist and historian of a high order, say that being struck by blindness in 743 (6th June 1342—25th May 1343) — according to others in 741 — and seeing his end approaching he compiled biographies of some of his contemporaries while they were still alive from information supplied by enthusiastic young men who gathered round him. Not being able to verify their statements himself, he has tarnished the good reputation of certain individuals, though quite unwittingly.

The following works by him have been published: 1. *Tadhkirat* (not *Ṭabaḳāt*) *al-Huffāz*, 4 vols. Haidarābād, n. d., a collection of biographies of those who knew the traditions by heart, divided into 21 classes (*Ṭabaḳāt*) of unequal length; in an appendix he gives brief biographies of some of his teachers. This work has been abridged and continued by Suyūṭī under the title *Ṭabaḳāt al-Huffāz*, published by Wüstenfeld with the Latin title *Liber Classium Virorum qui Korani et Traditionum Cognitione excelluerunt* (Göttingen 1833). — 2. *al-Mushtabih fī Asmā' al-Ridjāl*, alphabetical dictionary of proper names and *Kunyas*, which appear mainly in works on *Hadīth* and might easily be confused, ed. by de Jong (Leiden 1881). — 3. *Mizān al-'itidāl fī Naḳd* (var.: *Tarājīm*) *al-Ridjāl*, alphabetical dictionary of apocryphal traditionists or those suspected of

being so, of weak authorities, etc. publ. at Lucknow in 1301 (1884) and at Cairo 1325 — 4. *Taḍrīd Asmā' al-Ṣaḥāba*, a dictionary of the companions of the Prophet (Ḥaidarābād 1315). — 5. *al-Ṭibb al-Nabawī* (var.: *Ṭibb al-Nabī*), also ascribed to Suyūṭī transl. into French by Perron with the title *La Médecine du Prophète* (Algiers 1860) and edited in Arabic on the margin of the *Tashkīl al-Manāfi* by Ibrāhīm b. 'Abd al-Rahmān al-Azraq (Cairo 1308); the work is divided into three chapters: a) principles of medicine, b) medicines and foods, c) treatment of diseases.

Further works by him are accessible only in manuscript: 1. a) *Ta'rikh al-Islām*, a great history of Islām to the year 700, divided into periods of 10 years, each of which comprises a *Ṭabaqa* of persons in alphabetical order; a certain number of volumes of this work are to be found in various European libraries; b) an appendix covering the years 707—740 (Leiden 765). According to 'Abd al-Wahhāb al-Subkī, author of the *Ṭabaqāt al-Shāfi'iya*, this would be an excellent work if it were free from a certain bias; but Kamāl al-Dīn al-Zamlakānī, who read it through volume by volume, found it a magnificent work.

Al-Dhahabī took up the same subject again and treated it in four distinct works: a) *al-Akhbār al-siyāsiya 'an al-Duwal al-Islāmiya*, also briefly called *Ta'rikh Duwal al-Islām* and sometimes also *al-Ta'rikh al-saghīr*, a political history of Islām till 716 with an appendix on the years 716—740; another edition of the same work completed in Dhu 'l-Ka'da 715 = March 1316 is called *Mukhtaṣar al-'Ibar fī Khabar man ghabar* (var.: 'abar) or *Kitāb al-'Ibar fī Akhbār al-Bashar mimman 'abar* and also *al-Ta'rikh al-awsaṭ*; there are MSS. in European libraries. — b) *Ta'rikh al-Nubalā'* (or *Siyar al-Ashrāf*), a history of distinguished individuals. — c) *Tadhkirat al-Huffāz* — d) *Ṭabaqāt al-Kurrā'* (or *Kitāb Ma'rifat al-Kurrā' al-kibār 'ala 'l-Ṭabaqāt wal-A'ṣār*), biographies of readers of the Korān, divided into *Ṭabaqāt*.

2. *Mukhtaṣar li-Ta'rikh Baghdād li 'bn al-Dubaiṭhī*, a synopsis of Ibn al-Dubaiṭhī's history of Baghdād. — 3. *Mukhtaṣar Akhbār al-Nahwīyin li 'bn al-Kifī*, synopsis of Ibn al-Kifī's *History of the Grammarians*. — 4. *Tahdhīb Tahdhīb al-Kamāl fī Asmā' al-Ridjāl*, an improved edition of the *Tahdhīb al-Kamāl fī Asmā' al-Ridjāl* of Abū 'Abd Allāh Muḥammad b. Maḥmūd b. al-Ḥasan b. al-Nadīdjār Muḥibb al-Dīn al-Shāfi'ī (died 5th Sha'bān 643 = 27th December 1245), an alphabetical dictionary of the transmitters of *Ḥadīth* mainly quoted in the six collections. — 5. *al-Kāshif fī Ma'rifat Asmā' al-Ridjāl*, synopsis of the preceding; 6. *al-Mostarājil fī 'l-Konā*, dictionary of names only used in the *konā*. — 7. *al-Mukhtanā fī Sard al-Konā*, dictionary of *konā*. — 8. *Mu'djam*, a biographical collection of his masters to the number of over 1300, of which a synopsis or supplement is to be found at the end of his *Tadhkirat al-Huffāz*. — 9. *Manzūma fī Asmā' al-Huffāz*. — 10. *al-Mukīza*, a treatise on the different sciences of *Ḥadīth*. — 11. *Kitāb al-'Ulūm*, a treatise on the sublimity of God. — 12. *al-Kabā'ir wa Bayān al-Maḥārim*, of deadly sins and an account of forbidden things. — 13. *al-Moghni fī 'l-Ḥadīth*, of unreliable "weak" authorities on the *Ḥadīth*; 14. *Tashbīh al-Khāsis bi Ahl al-Khamīs*, on traditionists who are supposed to be of good authority. — 15. *Risāla fī mā yuḥamm wa yu'ab fī*

kull Tā'ifa. — 16. *Mufākharat al-Mishmish wal-Tūt*, superiority of the apricot to the mulberry. — 17. *Mukhtaṣar al-Mustadrak*, extract from the *Mustadrak 'ala 'l-Ṣaḥīḥain* of Muḥammad b. 'Abd Allāh b. Muḥammad al-Ḥākim al-Nisābūrī, which is a supplement to Bukhārī's *Ṣaḥīḥ* and to that of Muslim, following the principles laid down by these authorities on the choice of *Ḥadīth*. — 18. *Wird* (Vollers, Cat. of the Library of the Univ. Leipzig, 252).

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(MOH. BEN CHENEB.)

DHĀKĀ (DACCA) (from the *dhāk* tree, *Butea frondosa*), historic capital of Eastern Bengal, giving its name to a district; area, 2,781 sq.m.; pop. (1911), 2,960,402, (having increased by 12% during the previous decade), of whom more than three-fifths are Musalmans. It contains two older capitals, now mere ruins: Bikrampur, the traditional centre of two Hindu dynasties and still the home of many high-caste Hindus; and Sōnārgāon, the residence of Musalman governors and kings for three centuries after the conquest by 'Alā' al-Dīn in 1296 A.D. Situated at the junction of the Ganges and Brahmaputra rivers, it is a centre of the jute trade, the principal mart being Nārāyangandī.

Dhākā city stands on the Burhigangā, an old channel of the Ganges: pop. (1911), 108,551, having increased steadily by 54% since 1872. It first appears in history in 1608, when Shaikh Islām Khān, governor of Bengal under Djahāngīr, moved the capital hither from Rājmaḥāl, in order to protect the frontier from raids by Arakan and Portuguese pirates, and called it Djahāngīrnagar, by which name it appears in Muḥammadan chronicles. Dhākā was, in fact, a naval station, lands being granted to sailors and marines on *nawāra* or boat tenure; and boat-building remains to this day a staple industry. The most famous governors were Mīr Djumla and Shāyista Khān. The former made Dhākā the head-quarters for his unsuccessful river campaign into Assam; the latter has left his name to a well-known style of local architecture. In 1704, Muṣṣhid Ḳulī Khān transferred his

residence, and with it the seat of government, to Murshidābād, so that Dhākā only remained the capital of Bengal for a century. Local administration was then vested in a *nā'ib* or deputy, the last of whose descendants died in 1845, when the title of Nawwāb of Dhākā became extinct. The title of Nawwāb, without any territorial jurisdiction, has since been revived by the British in favour of a Muḥammadan family who originally gained their wealth by trade and are now large land owners. To one of them, Sir 'Abd al-Ghanī, is due the waterworks of the city; and to his son, Sir Aḥsan Allāh, the electric installation. The present representative, Nawwāb Sir Salīm Allāh, ranks as the leader of the Musalman community in Eastern Bengal. In 1905, on the formation of the province of Eastern Bengal and Assam, Dhākā was selected as the head-quarters of the Local Government; and it is understood that it will still be the occasional residence of the Governor of Bengal as reconstituted.

The name of Dhākā became known in Europe as early as the xviith cent. for its manufacture of muslins of exceptional fineness, and factories for trade were founded here by the English, Dutch, and French. The industry still survives, but not for export. More important now is the weaving and embroidering of fabrics, which are in request throughout the Muḥammadan world for turbans and other articles of apparel. Embroidery, cotton-bleaching, jewellery, gold and silver work, shell-carving are also important industries. Among three colleges may be specially mentioned the Madrasa, founded in 1874 with an endowment from the Muḥsin Fund, which has two well-attended departments — Arabic and Anglo-Persian.

The buildings of the Muḥammadan governors of Dhākā have almost all fallen to ruins, through the influence of the climate and neglect. The old port has entirely disappeared. The Lāl Bāgh, which was never completed, contains within its walls a beautiful tomb of Pari Bibī, daughter of Shāyista Khān and wife of a son of Awrangzēb. Rent for the Lāl Bāgh is still paid to a descendant of Shāyista Khān. More characteristic are the Barā and Chōṭā (large and small) Kaṭrās, two massive buildings originally built for palaces but now put to base uses. The two oldest mosques bear date 1456 and 1458 A.D. Mention may also be made of the Satgumbaz mosque, built by Shayista Khān; and of the Ḥusainī Dālān, where the last Nawwābs lie buried, and where the Muḥarrām is still celebrated with great pomp.

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DHĀL, the ninth letter of the usual Arabic alphabet (numerical value 700; cf. the article **ADJAD**). The letter is a variant of DĀL. In Old Arabic it was pronounced as a voiced interdental or postdental spirant; now as a rule it is a voiced dental explosive (= Dāl). Cf. A. Schaade, *Sibawaihi's Lautlehre*, index. (A. SCHAADÉ.)

DHAMĀR (DHIMĀR, DAMAR, the דָּמָר of the

Sabaeen inscriptions), a district (*mikhlaḥ*) and town in South Arabia, to the south of San'a. The district of Dhamār was very fertile and had rich cornfields, splendid gardens and many ancient citadels and palaces. On account of its fertility it was called the Miṣr of Yaman. The horses of Dhamār were famed throughout Yaman for their noble pedigree.

Amongst places which are mentioned as belonging to the district of Dhamār are the following: Adra'a, Balad 'Ans, Baraddūn, al-Darb, Dalān and Dhamūrān (the women of these two places had the reputation of being the most beautiful in all South Arabia), Dhū Djuzub, al-Talbu', al-Tunan, Thamar, Rakhama (Hamdānī mentions a Ruḍjma), al-Sam'āniya, Sanabān, Shawkān, al-'Adjāla, al-'Ashsha, al-Kaṭāit, Ka'ra, Kunubba, Mukhdara, al-Malla al-'Ulyā and al-Malla al-Sufā, Nahrān and al-Yafā'; among Wādīs: Banā, Khubān, Surba or Suraba (a large Wādī, with many water-mills), Shurād and Māwa; among mountains: Isbīl (near it on the black hill of 'Usīy was a hot spring called Ḥammām Sulaimān, "Sulaimān's bath", where people sought relief from prosoy) and Sa'id (a high mountain with the citadel Sumāra); among citadels: Bar', Hayāwa, Dathar, al-Raba'a, 'Awadān, 'Uyāna, al-Kawna, Hīrrān, Bainūn and Hakir.

Not far from Dhamār there were popularly believed to be remains of the throne of Bilkis ('*Arsh Bilkis*'), consisting of several pillars near a large stream which one could only cross at the risk of his life. The explorer Niebuhr, who visited Dhamār, could find no traces of it.

The town of Dhamār used to be the head-quarters of the Zaidiya Sect and had a famous Madrasa attended by 500 students, from whose numbers were produced many famous scholars. Its inhabitants included many Jews and Banians. After the fall of the kingdom of the Zaidite Imāms of San'a, it also lost its importance and now enjoys but a miserable existence.

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AL-DHAMMĪYA, i. e. "the Blamers" a Shi'i sect who accused Muḥammad of having claimed for himself the honour due to 'Alī, because in their opinion Muḥammad ought rather to be regarded as the messenger of the divine 'Alī. They are followers of a certain 'Ilbā (the form is not certain) b. Dhīrā' al-Sadūsī, of whom nothing further is known. In another connection the followers of Abū Hāshim (see the Art. **DJUBBĀ'Ī**) according to al-Baghḍādī, ed. Muḥ. Badr, p. 169, are called Dhammīya.

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DHANAB (A), "Tail", the name of the star α in the constellation of Cygnus (Deneb), properly *Dhanab al-Daǧǧādjā* to distinguish it from *Dhanab al-Asad* = β in the constellation of Leo.

DHĀR, state in Central India, under a Marāṭhā ruler; area, 1,775 sq.m.; pop. (1901), 142,115, of whom 9% were Musalmans. The greater part lies upon the fertile plateau of Mālwa, including the historic fortress of Māndū. The town of Dhār — pop. (1901), 17,792 — is a very ancient place, having been the capital of the Paramāra Rājapūts, from whom the present chief claims descent. It was occupied by 'Alā' al-Dīn in 1300 A. D., and became known as Pirān Dhār from the large number of saints buried here. In 1399, Dilāwar Khān, Ghōri, the governor from Dihli, founded the independent kingdom of Mālwa, the capital of which was moved to Māndū by his son. The fort, which still stands, is said to have been built in the time of Muḥammad b. Taghlak (1325—1351). Two mosques are constructed out of remains of Hindu temples; one of these, built by Dilāwar Khān, is known as the Lāṭh Maṣǧid from an iron pillar, now broken into several pieces, which resembles the more famous iron pillar at Dihli. An inscription on it records the visit of the emperor Akbar to Dhār in 1598. The other is popularly called "Rājā Bhōḍī's School", because the floor is paved with slabs inscribed with rules of Sanskrit grammar. On the back of the Mihrāb is a portion of a Sanskrit play, and on two pillars a curious epitome of Sanskrit inflexional terminations, cut so as to resemble a snake. Among the mausoleums are those of 'Abd Allāh Shāh Čangal, who is said to have converted the Hindu Rājā to Islām before the Musalman conquest; and of *Shaiḫ* Kamāl al-Dīn, with an inscription in Kufic characters on a blue tile, recording its erection in 1457.

Bibliography: *Central India Gazetteer*, Vol. v. pp. 389—515; *Journal of the Bombay Branch of the Royal Asiatic Society*, xix. No. 2, and xxi, pp. 332—354; *Archaeological Survey of India. Annual Report 1903-1904*, p. 43 sq. (Calcutta, 1906). (J. S. COTTON.)

DHARRA, a word meaning something very small such as an ant or a speck of dust, which is used by Muḥammad in the Korān to indicate the perfection of various qualities of God. For example the perfection of his justice: "God will not wrong any one even by the weight of a *dharra*" (iv. 44, and cf. xcix. 7-8); the perfection of his knowledge: "The weight of a *dharra*, on the earth or in the heavens, would not escape your Lord" (x. 62, and cf. xxxiv. 3 and vi. 59); the greatness of his power: "call upon those whom you believe to exist besides God; they have no power in heaven nor on the earth, not even as much as the weight of a *dharra*" (xxxiv. 20).

According to Zamakhshari's commentary on Sūra iv. 44, *dharra* is a small ant; the variant reading *namla* "ant", is actually found in this passage in stead of *dharra*; according to Ibn 'Abbās, the *dharra* is what one obtains by dipping his hand into dust and then blowing upon it.

The word "atom" best translates the term. But the word *dharra* is not used by Arab writers to express the notion of an atom in the philosophic sense; they use rather: *ḍjiḥ*?, "part". On the philosophical atom see the references in the article *DJAWHAR*. (B. CARRA DE VAUX.)

DHARWAR, the southernmost district of the Bombay Presidency of India, lies between 14.17 — 15.50 degrees North Latitude, and 74.48 — 76 degrees East Longitude. Owing to its remote position, it remained for long free from Muḥammadan control; but after the capture of the Fort of Belgaum from Vidjayanagar by the Bahmanī King, Humāyūn Shāh, in 1472 A. D., most of Dharwar also came under the Bahmanī rulers and passed on their fall to the 'Adil Shāhī kings of Bidjāpur. For a time the country passed again under Vidjayanagar, but from 1575 to the destruction of their house by the Emperor Awrangzēb in 1686 it remained under the Bidjāpur rulers. It was afterwards under the Nizām of Haidarābād, and then under Haidar 'Alī of Mysore, and much fierce fighting took place in it between the latter and the Marāṭhās. The last and the British besieged Dharwar Fort in 1790 and captured it from Tipū Shāhī's Governor Badr al-Zamān Khān. On the fall of the Marāṭhās the district passed under British rule in 1818. The Muḥammadans in the district number rather over 100,000 and form 12% of the population; in Dharwar City they form nearly 25 of the inhabitants. There are a few small ḍjāgirdārs among them. The west of the district is hilly and wooded; the east is a treeless plain of black cotton soil.

Bibliography: *Gazetteer of the Bombay Presidency*, Vol. xxii.) (H. C. FANSHAWE.)

DHĀT. [See DHŪ.]

DHAW. [See DĀW.]

DHAWĪ. [See DHŪ.]

DHĪ. [See DHŪ.]

AL-DHĪ'ĀB (DHI'ĒB, "wolf") a South Arabian tribe. Their land lies between the territory of the Lower 'Awālīk [q. v.] and the Lower Wāhidi [q. v.]. There are also considerable settlements of the Dhi'āb in the country of the Lower Wāhidi itself, the villages of which are mostly occupied by them. The soil is unfertile and mostly prairie-like pasture land. In the east of the district is a mountain of some size, the Djebel Hamrā (over 4000 feet high). The chief place is the fishing village of Hawra (al-Ulyā) with an important harbour.

The Dhi'āb are a very wild, warlike tribe of robbers and are therefore feared throughout South Arabia. They are Qabā'il (free, independent tribes) and are considered as genuine Ḥimyars; their slogan (*ṣarkha*, 'azwa) is: *anā dheb (dhīb) Ḥamyar (Ḥinyar)* "I am the wolf of the Ḥimyars". They have no common Sultān, and the various branches of the tribe are ruled by Shaikhhs, called Abū ("father"), whom they only heed in case of war. The most influential Shaikh of the Dhi'āb lives in 'Argha ('Orgha, 'Irgha).

Bibliography: v. Maltzan, *Reise nach Südarabien* (Braunschweig 1873), p. 224, 235—238; Comte de Landberg, *Arabica*, iv. (Leiden 1897), p. 19 *et seq.*, v. (ibid. 1898), p. 230 *et seq.* (J. SCHLEIFER.)

DHI'ĀB, the wolf, is described as extremely malignant, quarrelsome and cunning. When a large number of wolves are together, no one separates from the flock as they do not trust one another; when one becomes weak or is wounded it is eaten by the others. When asleep they keep the right and left eye open alternately to keep a watch on one another. When a wolf is not a match for an opponent, it howls till others come

to its help; but when one becomes ill, it separates from the others, because it knows they will devour it when they see it is ill. When a wolf has designs on a flock of sheep, it howls so that the dog hears and runs in the direction of the sound; the wolf then goes to the other side, where there is no dog and carries off the sheep by seizing it behind the head and lashing it with its tail so that the sheep runs away with it. The wolf is particularly fond of making its raids just before sunrise, when shepherd and dog are both tired with watching. When a wolf runs across a man's path from the right, the man will be the victor but if it comes from the left, he is overcome by the wolf. Other wild animals like the lion and the panther only attack man when they are old and no longer able to hunt, while the wolf is always ready to attack man. It can go for a long time without food; its stomach is able to digest a bone but not a date-stone. Kāẓwīnī and Ibn al-Baitār mention the uses of parts of the wolf in medicine or for superstitious purposes while Damiri gives a host of legends and stories.

Bibliography: Kāẓwīnī, *ʿAdjāib al-Makh-lūkāt* (ed. Wüstenfeld), p. 395 *et seq.*; Damiri, *Hayāt al-Hayawān* (ed. Cairo), p. 302 *et seq.*; Ibn al-Baitār in Leclerc, *Notices et Extraits*, ii. 152 *et seq.* (J. RUSKA).

DHIKR in the mind (*bil-qalb*) means "remembrance", and with the tongue (*bil-lisān*), "mentioning", "relating", then, as a religious technical term (pronounced *zīkr*), the glorifying of Allāh with certain fixed phrases, repeated in a ritual order, either aloud or in the mind, with peculiar breathings and physical movements. When these are pronounced aloud, it is a *dhiḥr djalī*, when inwardly, a *dhiḥr khafī*. There is much dispute as to which is of the higher value. This practice is based ultimately on Kūrān xxxiii. 41. "O ye who believe, remember (or glorify) Allāh with much remembering (or glorifying)". A tradition from Muḥammad is also frequently quoted: "There sits not a company remembering (or glorifying) Allāh, but the angels surround them, and the (divine) mercy covers them, and Allāh Most High remembers (or glorifies) them among those who are with him." For the early development of the practice, individually and in company, of such *zīkrs* see Goldziher in *Wiener Zeitschr.* xiii. pp. 35 *et seq.* When, then, the later derwish fraternities arose and their ritual became fixed, an essential part of each *ṭarīqa* was its *zīkr*. These consist of the repetition a great number of times of such phrases as *lā ʾilāha ʾilla ʾllāh*, *subḥān ʾllāh*, *a. ḥamdu lillāh*, *Allāhu ʾakbar*, *ʾastaghfiru ʾllāh* and the different names of Allāh. Spiritual songs, often indistinguishable from love songs, may be introduced, as also dancing and playing on different kinds of drums and pipes. At the regular Friday service (*ḥaḍra*) in the *takiya* or *zāwiya*, which all derwishes are expected to attend, the ritual consists especially of the formula *lā ʾilāha ʾilla ʾllāh*, called the *dhiḥr al-djālāla*, and of the *ḥizb* [q. v.], or "office" in the technical sense, of the order, which is made up of extended selections from the Kūrān and of other prayers. A simpler *dhiḥr* is that of *awḳāt* ("hours" in the technical sense), formulae to be repeated after each regular *ṣalāt*, or at least twice daily. Another term used in this connection is *wird*, explained by Ṣūfīs as meaning "access",

"arrival" (with Allāh), and applied to a short invocation, drawn up by a founder of a fraternity, the recitation of which is now a pious work. Both *ḥizb* and *wird* are otherwise used to signify portions of the Kūrān or of prayer recited at particular times (Lane, *Lexicon*, sub *ḥizb* and *wird*). Each fraternity has a *dhiḥr*, or ritual, of its own, constructed and imposed by its founder, but these can be modified freely by the *shaiḥ* or *mukaddam*. They are given under the separate fraternities. For 18 usages of the word *dhiḥr* which theologians have found in the Kūrān, and for further description of its meaning and value with followers of the mystical path (*sālikūn*) see *Dict. of techn. terms*, i. 512 *et seq.* For descriptions of actual *zīkrs* see Lane's *Modern Egyptians* by index and the present writer's *Aspects of Islam*, pp. 159 *et seq.* For an attempt to clear the *zīkr* of superstitious elements, see *Kitāb al-taʿlīm wal-irshād*, pp. 63 *et seq.*, the manual for derwish *shaiḥs* and their pupils drawn up under the direction of the present *Shaykh* al-Bakrī.

Bibliography: A. le Chatelier, *Les Confréries musulmanes du Hedjaz* (Paris, 1887); Depont et Coppolani, *Les Confréries religieuses Musulmanes* (Algiers, 1897); Goldziher, *Vorlesungen*, by index under *Dhiḥr*; J. P. Browne, *The Derwishes or Oriental Spiritualism* (London, 1868); Hughes, *Dictionary of Islam* sub *Zīkr*, D. B. Macdonald, *Religious Attitude and Life in Islām* (Chicago, 1909) by index under *Derwish* and *Dhiḥr*. (D. B. MACDONALD).

DHIMMA. According to Muslim canon law on the conquest of a non-Muslim country by Muslims, the population which does not embrace Islām and which is not enslaved is guaranteed life, liberty and, in a modified sense, property. They are, therefore, called *Ahl al-dhimma*, "People of the covenant or obligation", or simply *al-Dhimma* or *Dhimmis* — the *dhimma* involving temporal rights from Muslims and duties towards Muslims. If, however, they have been captured in arms, they may be killed or enslaved or ransomed or exchanged or simply set free. The wives and children of combatants in any case must become slaves. But such a *dhimma* is, in strictness, open only to a "People of Scripture" (*Ahl kitāb*), thus to Jews, Christians and Sabaeans, which has been interpreted to cover Zoroastrians. All others, classed roughly as *Dahris*, or materialists, and as idolaters, must be killed or enslaved. But practically this distinction has fallen to the ground, and Muslim states have found themselves compelled to tolerate other than People of Scripture. Each adult, male, free, sane *Dhimmi* must pay a poll-tax (*djizya* q. v.) of an amount which is fixed in the agreement. His real estate either becomes a *wakf* for the whole body of Muslims, but of which he continues to have the use, or he holds it still as his own. In either event he pays on it and its crops a land-tax (*ḥarāj*, q. v.) which, in the first case, inheres in the land and must be paid even though the land comes into the possession of a Muslim; but, in the second case, on the owner's being a Muslim, falls. He is liable also to other exactions for the maintenance of the Muslim armies. He must distinguish himself from believers by dress, not riding on horseback or carrying weapons, and by a generally respectful attitude towards Muslims. He is also under certain legal disabilities with regard

to testimony in law-courts, protection under criminal law and in marriage. Of course all these points have been and are enforced with very varying degrees of rigour. On the other hand, the Muslims guarantee them security to life and property, protection in the exercise of their religion and defence against others. They may repair and even rebuild existing churches, but not erect new ones on new sites. Nor in the exercise of their worship may they use an offensive publicity. Their life, public and private, must be of a quiet, inoffensive nature. And they are not citizens of the Muslim state. Rather, each non-Muslim community governs itself under its responsible head — rabbi, bishop, etc. — who is its link of connection with the Muslim government.

Bibliography: Juynboll, *Handb. des islamischen Gesetzes*, pp. 350 *et seq.* and references there; Hughes, *Dict. of Islām*, pp. 710 *et seq.* — a good statement of the legal situation as to marriage, inheritance, bequests etc.; R. J. H. Gottheil, *Dhimmis and Moslems in Egypt* (in *Old Testament and Semitic Studies in memory of William Rainey Harper*, vol. II), (Chicago, 1908); Māwardī, *Ahkām al-sultāniya* (Cairo, 1298), pp. 121 *et seq.*; Balādhori, *Futūḥ* (ed. de Goeje), p. 447 *et seq.* on *ḵharādī*.

(D. B. MACDONALD.)

DHIRĀ', primarily the part of the arm from the elbow to the end of the middle finger; then the measure — a cubit. Containing six *ḵabaqāt* (hand-breadths) the measure is called *Dhirā' al-amma* (the cubit of the common people, the common cubit). Containing seven it is named *Dhirā' al-malik*, or king's cubit, so called because the *Dhirā'* of one of the Kisrās was seven hand-breaths. Also the instrument, of wood or iron, with which the length of the *dhirā'* is measured.

Dhirā' again is used of the forelegs of cows, sheep and goats, i. e. the part above the *kurā'*; and the forelegs of camels, horses, mules and asses, i. e. the part above the *waḡif*. The brand put upon this part of the leg is also called *Dhirā'*, and is said to have been employed by the Banū Tha'laba and the Banū Mālik b. Sa'd. Lastly *Dhirā'* is the name of one of the stars in the Gemini (*al-Djawwā'*).

(A. S. FULTON.)

DHŪ (A) with a following genitive, "lord" or "owner" e.g. *Dhu 'l-Riyāsatain* "owner of the two powers" (the sword and the pen), an epithet of al-Faḍl b. Sahl [q. v.], *Dhu 'l-Wizāratāin*, lord of the two Wazirates, a title among the Arabs of Spain, *Dhu 'l-Yamīnain*, he of the two right hands, an epithet of Ṭāhir b. al-Ḥusain [q. v.]; also "the man of" to express membership, e.g. in clan names of South Arabia, cf. Kampfmeier in *Zeitschr. der Deutsch. Morgenl. Gesell.*, liv. 624, often also in the plural, *Dhawū*, *Dewī*: cf. Snouck Hurgronje, *Mekka* i., 112 *et seq.* The word is derived from the demonstrative pronoun *dhā* and along with the functions of a noun has adopted the inflexion of one: Gen. *dhī*, acc. *dhā*. The feminine is *dhāt*, which not only means the "(female) owner" or "mistress", but also has the meaning of "being" and in this meaning has given rise to new words like *dhātī*, *dhātīya* "pertaining to being". The plural in classical Arabic is *utū*, *ulī* (besides *dhawū*, see above). A number of compounds follow.

DHU 'L-FAḲĀR (A.) the name of the famous sword, which Muḥammad obtained as booty in the battle of Badr;

it previously belonged to an infidel named Mu-nabbih b. al-Ḥadjjādī. The name of the sword is connected with the expression *Saif Mufaḵḵar* "sword with the notch". It is mentioned in several *ḥadīths*, which have been collected, for example by Ibn Sa'd, ii. 2 (near the end; not yet printed) among the *Shamā'il* in the section *fī Suyūf al-Nabī*. According to one of these traditions the sword bore an inscription referring to the blood-money which ended with the words *lā yuḵtal muslim bikāfir* "no Muslim shall be slain for an unbeliever". Its excellence was proverbial in the Ḥijāz: there was a saying, *lā saif illā Dhu 'l-Faḵār*. These words are a very popular inscription to this day throughout the Muḥammadan world on the beautifully engraved swords of the middle ages. The sword passed from Muḥammad to 'Alī and was afterwards in the possession of the 'Abbāsīd Caliphs. It certainly was originally two-edged like all ancient Arab swords. Later when swords with only one edge were the rule, this sword was imagined to have had two points. It frequently appears in this form as an ornament in art, cf. the reproduction on the accompanying plate.

Dhu 'l-Faḵār finally also became a man's name, which is found more particularly among Shī'is.

Bibliography: F. W. Schwarzlose, *Die Waffen der alten Araber* (Leipzig 1886), p. 152. (E. MITTWOCH.)

DHU 'L-ḤIDJJA, literally "Owner of the Pilgrimage", is the last month of the Muḥammadan year, so called because the Pilgrimage to Mecca (Ḥadjj) and the religious ceremonies associated therewith are performed in it, occupying the seventh, eighth and tenth days of the month. In no other month can a visit to the sacred city have the merits of a pilgrimage.

(A. S. FULTON.)

DHU 'L-ḲA'DA, "Owner of the Truce"; the eleventh month of the Muḥammadan year, so called because during that month the ancient Arabs waged no warfare, but engaged in peaceful occupations.

(A. S. FULTON.)

DHU 'L-ḲADR, a Turkoman dynasty, which ruled for about a century and a half in Malatya and Albistān, and was founded about the middle of the xivth century. Zain al-Dīn Karādja b. *Dhu 'l-Ḳadr* is said to have been the first of the line; he was succeeded by his son *Khalil* (780?, 782?—788 A. H.). Karādja conquered Albistān, *Khalil* Mar'ash, Malatya, *Kharput* and *Behesni*, but the authorities disagree as to the date of these conquests; both fell in battle with the Egyptian governors of Damascus and Aleppo. *Khalil* was succeeded by his brother *Sūli* Beg (788—800); he defeated the Egyptians, was recognised by them as lord of Albistān and finally murdered by an emissary of *Sultān* *Barḳūk's*. His nephew, *Nāṣir al-Dīn Muḥammad*, son of *Khalil*, lord of *Sis*, took over the reins of government (800—846 A. H.); within the first period of his reign falls the expulsion of *Ḳāḍī* *Burhān al-Dīn*, ruler of *Siwās*, and the conquest of Malatya and *Behesni* by *Bāyazīd I*; *Nāṣir al-Dīn* had married a daughter of *Ḳāḍī* *Burhān al-Dīn* and after the latter's death he gave his brother-in-law *Zain al-ʿAbidin* a kindly reception (*ʿAshik-Pashazāde*, p. 54). *Timūrlank*, whose army had been harassed by the Turkomans during the siege of *Siwās*, occupied Albistān and the land of the *Dhu 'l-Ḳadriya*, stormed Malatya and *Behesni* and

laid the whole country waste, whereupon the Dhu 'l-Kadroghlu submitted to him (Sharaf al-Din, ed. Petis de la Croix, v. c. 16); on his return from Syria, in the beginning of 1401, he suddenly fell upon the Dhu 'l-Kadr Turkomans who were leading a nomadic existence around Tadmur and drove off their herds of cattle (Sharaf al-Din, *op. cit.*, v. 28). After Timūr's withdrawal we find Naṣir al-Din in alliance with Sulṭān Meḥammed Ćelebi who had married one of his daughters (Leuncl. *Hist.*, 412); his son Sulaimān Beg in 815 A. H. accompanied Meḥammed Ćelebi on his campaign against the latter's brother Mūsā Ćelebi (Sa'd al-Din, i. 264; Leuncl. *Hist.*, 452 *et seq.*). At a later period we find him involved in a struggle with the Karamanoghlu and the Ramazanoghlu; Sulṭān al-Mu'ayyad supported him and granted him Kaṣariya in 882 A. H.; Murād IV. afterwards conquered this town and handed it over to the Dhu 'l-Kadroghlu. Naṣir al-Din died in 846 after reigning over 44 years. Bertrandon de la Broquière, who journeyed through Asia Minor in 1432, found Turkomans of the Dhu 'l-Kadroghlu at Ḥamā, (p. 102) and in another passage, (p. 119) he mentions that this prince had at his disposal "30,000 hommes d'armes Turquemans".

Naṣir al-Din was succeeded by his son Sulaimān Beg (846—858), who had been Beg of Malaṭya during his father's reign. In 853 (1449) he gave his daughter Sitti Khātūn to Meḥammed, afterwards the third Sulṭān of that name (Sa'd al-Din, i. 398 *et seq.*; Dukas, 224). As Dukas tells us, Sulṭān Murād II. wished this alliance in order to have an ally in the prince of Dhu 'l-Kadr against the Karamanoghlu and the Kara Yūsuf.

His successor was his son Malik Arslān (858—870 A. H.). In his reign Uzun Ḥasan seized Kharput; he was murdered in 870, at the instigation of his brother Shāhbudaḳ by a Fidār in Mar'ash.

After his death his brother Shāhbudaḳ was installed by the Mamlūk Sulṭān Ka'it Bāi while Sulṭān Meḥammed II. granted another son of Sulaimān Beg, Shāhsuwar, dominion over the tribes of Dhu 'l-Kadr and Bozokli. Shāhbudaḳ fled to Egypt in 877 and left the throne to Shāhsuwar who was finally taken by the Egyptians in 877 and executed. Shāhbudaḳ did not however long enjoy his power; another brother 'Alā' al-Dawla, supported by Sulṭān Meḥammed II. rose against him in 884 (Sa'd al-Din, i. 570 *et seq.* and ii. 163) and drove him out of his kingdom; Shāhbudaḳ was imprisoned by the Egyptians whom 'Alā' al-Dawla had been able to win to their side, and when in 895 he tried with the help of Bāyazid II. to regain the throne from 'Alā' al-Dawla, he was defeated by him, handed over to the Egyptians and executed by them. Henceforth 'Alā' al-Dawla remained at peace with the Ottomans; his daughter 'A'isha Khātūn was the wife of Bāyazid II. (Tashköprüzāde Kamāl, i. 60) to whom she bore the future Sulṭān Selim I. in 1467 A. D. On the other hand he came in conflict with Shāh Ismā'il of Tabriz, whom he had refused the hand of his daughter Beglu Khātūn; he had also taken the town of Diyārbakr after the fall of the Ak-koyunlū. In 913 (1507) Shāh Ismā'il attacked 'Alā' al-Dawla in his own dominions, inflicted a severe defeat on him and deprived him of Diyārbakr and Kharput (Sa'd al-Din, ii. 130; Leuncl. *Hist.*, 652 *et seq.*; v. Hammer, *Gesch. des Osm. Reiches*, ii. 345); one of his sons and two grandsons

fell into the hands of the Persians and were put to death by them.

Selim I. finally destroyed the power of 'Alā' al-Dawla. On his return from the Persian campaign in 921 (1515), Khādīm Sinān Paṣha was sent on a punitive expedition against the Dhu 'l-Kadr chief, who was thought to have taken up a hostile attitude to the Ottomans; on the 29th Rabi' II = 12th June a battle was fought between Sinān Paṣha and the aged Turkoman 'Alā' al-Dawla, (he is said to have 90 years of age); his head and those of his four sons and thirty Turkoman princes were sent to the Sulṭān as trophies of victory (Faridūn, i. 362; Sa'd al-Din, ii. 293—297; v. Hammer, *Gesch. des Osm. Reiches*, ii. 425 *et seq.*). Alibeg son of Shāhsuwar and grandson of Sulaimān beg was granted the throne of the Dhu 'l-Kadr in place of 'Alā' al-Dawla; he had in his time fled before 'Alā' al-Dawla to Bāyazid II. and distinguished himself in Selim's campaign against Shāh Ismā'il. He afterwards accompanied Selim I. on his Egyptian expedition and in the reign of Sulaimān I. suppressed the rebellion of Djanbardi Ghazālī. He was then misrepresented to the Sulṭān by Farhād Paṣha; Farhād Paṣha entrusted with the task of chastising him invited him to meet him in his camp at Ortuḳābād and had him and his four sons put to death, (year 928; cf. Leuncl. *Hist.*, 759 *et seq.*); the land of the Dhu 'l-Kadriya was made a Beglerbeylik. Two grandsons of 'Alā' al-Dawla, 'Alibeg and Meḥammed Khān, sons of Shāhrukh, who had escaped to Shāh Ismā'il, afterwards came to Sulaimān I. and received governorships from him; Meḥammed Khān died in 977 in Rumelia (on him, cf. Ewliyā, *Travels*, i. 1, 86 = i. 170 of the Oriental edition). 'Abd al-Razzāḳ Beg, a brother of 'Alā' al-Dawla, was brought a prisoner with his two sons to Constantinople in 1515, but his fate is unknown.

Under Ottoman suzerainty the Dhu 'l-Kadroghlu enjoyed the privileges of a mediatised ruling house (e. g. in the *Curialia*; cf. Ewliyā, *loc. cit.*) and appear in the xviith century with the Kizilāhmedli of Sinope and the Khāns of the Krim among the "famiglie del Regio sangue" (Sagredo, *Memorie Istoriche*, p. 1068 of the Venetian edition of 1677).

The name Dhu 'l-Kadr — Dukas writes *Τουρκατρίης* (224; cf. Surgadirolī in Bertrandon de la Broquière, *Durcadurli* in Sagredo); Chalkocondyles and the *Historia Politica* confuse Dhu 'l-Kadr with the Torgud Turkomans of Tasheli (Cilicia) and sometimes write *Τουργούτης* for Dhu 'l-Kadr, and sometimes *Τουρκατρηλίδης* for Torgudlu — has remained attached to the Turkoman tribes of Mar'ash; the former Eyālet Dhu 'l-Kadriya comprised the Sandjaks of Mar'ash, Malaṭya, 'Aintāb, Kars-Dhu 'l-Kadriya and Sumeisāṭ ('Ain 'Ali, *Kawānīn risālesi*, p. 22), with 2169 fiefs (*timār* and *ziāmet*), which turned out 5500 men ('Ain 'Ali, *loc. cit.* 50). The Eyālet was also known by the name of land of 'Alā' al-Dawla.

Bibliography: Munedjimbāshi, iii. 167—171; 'Ali, *Künh al-Akḥbār*, iv. 3, p. 38—45; do., *Fuṣūli hall u 'aḳd we uṣūli khardju naḳd*, fol. 98 *et seq.* of my MS.; v. Hammer, *Gesch. d. Osm. Reiches*, i. 175—179 (based mainly on the *Nakḥbet al-Tawārikh* in the more complete as yet unprinted edition); Ch. Schefer, preface to Bertrandon de la Broquière, *Voyage*, p. lix. *et seq.* (following Munedjimbāshi).

ZAIN AL-DIN KARADJA (+ 780).

1. Khalīl 780—788.	2. Sūlibeg 788—800. (Son, fights with Nāṣir al-Dīn Mehem- med: 'Āli, <i>Kūnh</i>).	3. Ibrāhīm (a. 788 Lord of Kharput: 'Āli, <i>Kūnh</i> ; a. 819 sent to Me- hemmed I.: Feridūn, i. 157).	4. 'Isā (about 788: 'Āli, <i>Kūnh</i>).	5. 'Othmān
Nāṣir al-Dīn Mehemmed, married a daughter of Ḳāḍī Burhān al-Dīn of Siwās. 788 Lord of Siwās; reg. 800—846.				
1. Suleimān beg 846—858.	2. فیاض + after 840 (Sidjill-i 'Othmānī).	3. daughter, married Mehemmed I.		
1. Malik Arslān 858—870.	2. Shāhbudaḳ 870—872; 877—884; + after 895. Shāhkobād (889 taken prisoner and blinded by 'Alā' al-Dawla: 'Āli).	3. Shāhsuwar 872—877. 'Alī Beg 921—928. 1. Sari Arslān, 2. Diwāne Welled (a. 928 executed with two other brothers: 'Āli).	4. 'Alā' al-Dawla 884—921.	5. 'Abd al-Razzāk (921 banished to Constantinople).
6. Sitti Khātūn, married Mehemmed II. (853).				
1. Shāhrokh (Lord of Kirshehri a. 905: Sa'd al-Dīn, ii. 63 and 105).	2. Suleimān beg (Lord of Bozokli; a. slain by 'Alī beg 920: Sa'd al-Dīn, ii. 287).	3. 'Āṣhe Khātūn (married Bāyazīd II. before 1467).	4. Beglukhātūn (sought as wife by Shāh Ismā'il).	
1. Mehemmed Khān (+ about 977).	2. 'Alī beg (about 940; + in Pāsīn). Karakhān ('Āli, <i>Fuṣūl</i> etc., fol. 102). Dja'far Beg.			
(Sandjākbeg of Ḳorūm, about 1000 H. in Kaisariye, 'Āli, <i>Fuṣūl</i> etc. fol. 102).				
<p>Note: A place cannot be found for the Dhu 'l-Ḳadr Oghlu Ḥasan beg, who is mentioned about 830 H. in the history of Yürgeç Pasha (cf. v. Hammer, <i>op. cit.</i>, i. 426 <i>et seq.</i>) in Leuncl., <i>Hist.</i>, 538 and 'Ashikpashazāde (p. 82). — That the Shāhsuwar Pasha, + 997 H., so often mentioned in Hungarian history, was descended from the Dhu 'l-Ḳadr Oghlu, has been assumed by v. Hammer, <i>op. cit.</i>, ii. 673 without good reason.</p>				
<p>DHŪ ḲĀR, the name of a stream in the land of the tribe of Bakr b. Wā'il [q. v., p. 604] between Wāsiṭ and Kūfa. A battle bears its name which was fought between this Arab tribe and the Persians in which the latter were defeated. It is one of the best known and most celebrated of the <i>Aiyām al-'Arab</i> [q. v., p. 218]. Tradition varies as to the date of the battle. According to some it took place on the day the Prophet was born, according to most authorities however it was not fought till after the battle of Badr [q. v., p. 559] and Muḥammad is related to have said of it "the day was the first day the Arabs had won their rights from the Persians and through me they have been victorious". In many accounts two battles of Dhū Ḳār are distinguished. The battle is sometimes also called after other places near Dhū Ḳār, at which there was also fighting. — The old accounts of the <i>Yawm Dhī Ḳār</i> gradually became much elaborated with new material — just as happened with the accounts of the battles between the Bakr and the Taghlib.</p>				
<p>Thus arose the popular romance of the <i>Kitāb Ḥarb Banī Shaiḇān ma'a Kisrā Anūshirwān</i>, (printed, Bombay, 1305).</p>				
<p><i>Bibliography:</i> Tabarī, <i>Annales</i>, i. 1015—1016; 1028—1037; Ibn 'Abd Rabbihi, <i>al-'Ikd al-farid</i> (Bulāk 1302), iii. 115—119; al-Bakrī, <i>Geogr. Wörterb.</i>, ed. by Ferd. Wüstenfeld (Göttingen 1877), ii. 723—724; Maidānī, <i>Madjma' al-Amthāl</i> (Cairo 1284), ii. 325 — cf. G. W. Freytag, <i>Arabum Proverbia</i> (Bonn 1843), iii. 557 —; Yāqūt (ed. Wüstenfeld), iv. 10—12; Mittwoch, <i>Proelia Arabum Paganorum</i>.... (Diss. Berlin 1899), p. 8. (E. MITTWOCH.)</p>				
<p>DHŪ 'L-ḲARNAIN, the "two-horned", a name always given to the individuals cited below, more particularly to the third. The two horns go back to an old mythological idea. Naram-Sin was for example represented as Adad with 2 horns (on the stele of Susa; cf. <i>Fouilles à Suse</i>, i. pl. x.). The two horns of Jupiter Ammon are well known. In Arabic, the name Dhu 'l-Ḳarnain, the true meaning of which was not known to the Arabs</p>				

and which they therefore interpreted in the most varied and often quite ridiculous fashion, is borne by the following persons:

1. al-Mundhir al-Akbar b. Mā' al-Samā', the grandfather of al-Nu'mān b. al-Mundhir. He is said to have worn two long curled locks on his forehead and therefore to have received the name Dhu 'l-Karnain. According to Ibn Duraid's explanation he is the Dhu 'l-Karnain who is referred to in verse lx. 3 of Imru'ū 'l-Qais (Ahlwardt, *Six Divans*, p. 10A)

*aṣadda nashāsa dhi 'l-Karnaini hattā
tawallā 'arīḍu 'l-maliki 'l-humāmī*

Winckler sees a thunder-god in this Dhu 'l-Karnain.

2. The South Arabian king Tubba' al-Akran or Dhu 'l-Karnain. According to the South Arabian interpretation he is the Dhu 'l-Karnain mentioned in the Kor'an (cf. under 3).

3. Alexander the Great is by far the most frequently referred to as Dhu 'l-Karnain. He is mentioned by this name even in the Kor'an (Sūra, xviii. 82 *et seq.*), after the original in the Syriac legend which arose in the vith century A. D., in which Alexander says to God: "I know that thou hast caused horns to grow upon my head, so that I may crush the kingdoms of the world with them". The Syriac legend is, as Nöldeke has shown, the source of the "Two-Horned" in the Kor'an. For the details of this story and the accounts of Alexander the Great in the rest of Arabic literature see the article ISKANDAR. Among the explanations which the Arabs give of the name Dhu 'l-Karnain as applied to Alexander, I may mention the following: Alexander had two hornlike fleshy growths on his forehead; he had two beautiful locks (*karn* = *dhu'aba*, see above) on his forehead; he was of noble descent on his father's as well as his mother's side; two generations (*karn*) passed away during his lifetime; he was endowed with knowledge of the outer and inner world; he penetrated into the regions of light and of darkness.

4. 'Alī b. Abī Ṭālib more rarely bears the name Dhu 'l-Karnain.

Bibliography: 1. *Lisān al-'Arab*, xvii. 211; Winckler, *Arabisch-Semitisch-Orientalisch (Mitteilungen der Vorderasiatischen Gesellschaft, 1901, 4)*, p. 138 *et seq.*

2. A. v. Kremer, *Über die Südarabische Sage* (Leipzig 1866), p. 70 *et seq.*

3. Nöldeke, *Beiträge zur Geschichte des Alexanderromans (Denkschriften der Kais. Akademie der Wissenschaften, Phil.-Hist. Klasse, 38. Vol., Wien 1890, v. Abhandlung)*, p. 27 and 32; *Lisān al-'Arab*, xvii. 210 *et seq.*; *Tha'alibi*, *Ḳiṣaṣ al-Anbiyā'* (Cairo 1310), p. 114; *Mas'ūdī*, *Prairies d'or*, ii. 248-249,

4. *Kāmūs* s. v. *karn*. (E. MITTWOCH.)

DHU 'L-KIFL is an individual mentioned in the Kor'an 21, 85, 38, 48, in connection with a series of prophets, whose identity is wrapped in uncertainty. The Muslim commentators have only a very hazy conception of him and hesitatingly identify him with various people, chiefly Biblical personages like Joshua, Elijah, Zachariah, or Ezekiel. Dhu 'l-Kifl is a name of the prophet just as four other prophets have two names (Ya'kūb: Isrā'īl; Yūnus: Dhu 'l-Nūn; 'Isā: al-Masīḥ; Muḥammad: Aḥmad). The view is more definitely

advanced (Tabari, *Annales*, i. 364, Muḍjir al-Dīn, *al-Uns al-Dīālī*, p. 68), that Dhu 'l-Kifl is an epithet of Bishr (according to some, e. g. *Taḍjī al-Arūs*: Bishr), a son of Aiyūb, whom God chose as a prophet to convert a heathen people (or King Kin'an) in Shām, where he spent his whole life and died at the age of 75. Ibn Iyās's story that the sons of Aiyūb waged war against the heathen king Lām b. Da'am to whom they declined to give their sister in marriage and that Bishr was taken prisoner, stands quite alone. As his brothers declined to ransom him, the king threw him upon a funeral pyre; but the angel of God protected him from a fiery death in the same way as Abraham had been protected from the fire with which he was threatened by Nimrod. Lām thereupon became converted with all his people. The accepted collections of Hadīths make not the slightest mention of Dhu 'l-Kifl, a proof that Hadīth criticism places no value on the manifold legends about this individual. The *Ḳuṣṣaṣ* have therefore been all the more industrious in finding motives for the name of this figure, which is quite colourless in tradition, by etymological inventions, all of which are connected with various meanings of the word *Kifl* and the verbal stem *kṣf*. First with the meaning "pledge" or "security" of the word *Kifl*; Dhu 'l-Kifl is said to have pledged himself to the Prophet Elisha (whose cousin, *ibn 'Amm*, he was according to some — Baiḍāwī —), to whom he proposed himself as successor as leader of the people of Israel, to fulfil three conditions: to fast by day, to spend the night in pious devotions and never to fall into a passion. In spite of the temptations of Satan he fulfilled these conditions. In the legends of Bishr he gives the heathen king Kin'an a written guarantee that the king will attain Paradise if he becomes converted or to be a guarantee for the payment of the ransom to Lām. Other legends are connected with the meaning of *Kifl* as "double". Dhu 'l-Kifl enjoyed a double measure of God's rewards because he had done a double share of pious works. The name is connected with *Takaffala* in the meaning of "to attend to the maintenance of anyone", in a legend according to which its bearer maintained 70 (or 100) Israelites (or prophets) who were persecuted by a cruel king; in this story A. Geiger (*Was hat Moh. aus dem Judent. aufgenommen?* 2nd ed. Leipzig 1902, p. 192) has rightly recognised an echo of the story of Obadiah (I. Kings, 18, 4). *Kifl* is also the name of a garment (connected with the meaning of "doubled"), a cloak of double thickness: the prophet wore a garment of this kind which it has been sought to connect with II Kings, ii. 8 (Elijah, *wayyig'lam*) (*Ein Muhammedanischer Katechismus*, by Mehmed Mes'ūd, ed. by F. C. Andreas, Potsdam 1910).

Besides this Dhu 'l-Kifl a different saint of the same name is mentioned (Ibn al-Athīr, *Muraṣṣa'*, ed. C. F. Seybold, p. 190, l. 4 from the foot, *et seq.*), whose legend is however connected by Tha'alibi with the prophet Dhu 'l-Kifl. This Dhu 'l-Kifl was originally a sinful man, who took advantage of the indigent position of a certain virtuous woman to tempt her to sin, but was restrained from actually sinning by her apparent compliance and converted to a virtuous life. He therefore was doubly (*kifl*) rewarded by God on the principle that a converted sinner is of more value in the eyes of God than

a pious man who never sins (*al-Ta'ib 'ind Allāh ahsan min al-'Abid*; cf. Bab. Talmūd, Berākhoth, 34b; Matthew, xviii. 3; Luke, xv. 7); a type which often appears again with the latter moral application in edifying tales of the East (e.g. the Jewish of Nāthān De-Sūsihā, the Muhammadan of Dā'ūd al-Antākī, *Tazayin al-Aswāk bi-Tafsil Ashwāk al-'Ushshāk* [lith. Cairo 1279 H.], p. 354; in part also in *Sindban*, ed. Baethgen, in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, lxx. 287). It is clear from the stories quoted here that the Muslims are not at all agreed on the character of Dhu 'l-Kifl: whether he was a prophet or merely a pious servant of God (*'Abd ṣāliḥ*). The champions of the first view rely solely on the circumstance that Dhu 'l-Kifl has received a place in *Sūra xxi (Sūrat al-Anbiyā)*.

Muslim local tradition has located tombs and holy places of Dhu 'l-Kifl at various places in Muhammadan territory from Palestine to Balkh. See the references to these places in R. Basset, *Nédomah et les Trarras* (Paris 1901) and my notes in the *Revue de l'Histoire des Relig.*, xlv. (1902), p. 219. To two of these places in particular the memory of Dhu 'l-Kifl is more seriously attached by Muhammadan tradition. One, the erstwhile association of which has now, according to Clermont Ganneau's account (*Archaeological Researches in Palestine*, ii. 308), been quite forgotten, is a *Ḳubba of Nebi Kaḥil* in Kaḥil Hāris (from Kafr H.; the name is also used in the earlier form in Mudjir al-Din, *al-Uns al-Djalil*, p. 68, 7 and *Tādī al-'Arūs*, viii. 99, 15) near Nablus, in the district of which the graves of many prophets are located (cf. *Zeitschr. d. Deutsch. Pal.-Ver.*, ii. 15). In this case the identification of Dhu 'l-Kifl with Bishr, the son of Aiyūb (see above) was proposed; the Samaritans ascribe it to Kāleb, the companion of Joshua, son of Nūn. Of greater importance down to recent times was the tomb, of Dhu 'l-Kifl in Kaḥil (Massignon prefers the pronunciation Kifil) formerly Ber (Bīr) Mallāḥa, on the left bank of the Hindiya Canal, south of Hille in Mesopotamia (in the Wilāyet of Baghdād, Liwā: Kerbelā; Ḳaḍā: al-Hindiya) in which districts the tombs of many saints were located and honoured, without a doubt first by the Jews, (*Yākūt*, ii. 594). One of the latter certainly is the grave of Ezekiel which has been a highly revered object of pilgrimage from ancient times. On its importance among the Jews, see the sources quoted in the *Jewish Encyclopedia*, v. 316, among which the account of the Regensburg traveller Petachjah (xiith century) also gives an interesting account of the reverence paid to the tomb by Muslims (*Tour du Monde ou Voyages du Rabbīn Pétaḥja de Ratisbonne*.... par. E. Carmoly, Paris 1831, p. 45 *et seq.*). With the readiness with which the Muslims always adopted the tombs of saints of other creeds (see *Revue de l'Histoire des Relig.*, loc. cit., p. 214) they have also taken this sacred place of Judaism within the sphere of their reverence and connected it with the mysterious Dhu 'l-Kifl. This has also brought about a change in the original place name. During the reign of Uldjaitu Khudābenda (700 = 1300) the fanatic *Naḥīb al-Ashraf* Tādī al-Dīn Abu 'l-Faḍl made an attempt to forbid the Jews access to the sanctuary founded by them and proclaimed it from the chancery as a place accessible to Muslims alone. This proclamation

gave the vizier Rashīd al-Din an excuse to overthrow this rival and bring about his execution (Quatremère, *Histoire des Mongols de la Perse*, Paris 1836, p. xxiv *et seq.*).

Bibliography: a. The Legend: See the commentaries on the passages from the Kor'an referred to above, more particularly, Tabari, *Tafsir*, xvii. 52—54; Zamakhshari, *Kashshāf* (Cairo 1307 H.), ii. 53; Fakhr al-Dīn al-Rāzi, *Mafātīḥ al-Ghaib* (Bulāk 1289 A.H.), vi. 185; Tabari, *Annales*, i. 364; Tha'labi, *'Arā'is* (Cairo, Maimaniya, 1312 H.), p. 154-155; Ibn Iyās, *Badā'i al-Zuhūr fī Waḳā'i al-Duhūr* (Cairo, Castelli, 1295), p. 96; *Tādī al-'Arūs*, viii. 99, s. v. *Kfā*; Muṭahhar b. Ṭahir al-Muḳaddasī (Pseudo-Balkhī) collected the various accounts of Dhu 'l-Kifl in his lost *Kitāb al-Ma'ānī (Livre de la Création et de l'Histoire*, ed. Cl. Huart, iii. 100, l. 3 from the foot).

b. The Tomb: Niebuhr, *Reisebeschreibung nach Arabien* etc. (Copenhagen 1778), ii. 264—266; Layard, *Niniveh and Babylon* (London 1853) p. 500-501; Jules Oppert, *Expédition Scientifique en Mésopotamie*, i. (Paris 1863) 243—246; P. Anastas Carm. in *Mashriq*, ii. 61—66; I. Massignon, *Mission en Mésopotamie*, i. (Cairo 1910, *Mémoires*.... de l'Institut Français de l'Archéologie Orientale, xxviii), p. 53; A. Nöldeke, *Erlebnisse eines Türkischen Deserteurs*, in *Beiträge zur Kenntniss d. Orients*, ed. by H. Grothe, vii. 53-54 (where a photograph of the Chefil is given). — Illustrations of the tomb from various periods: The earliest is in Uri b. Simeon of Biel's (1563), *Yichus ha-Abōth* (Venice 1659) from a drawing by an unknown artist made in 1536 (the tomb is here located on the bank of the Tigris); this view is reproduced by Joh. Henr. Hottinger in *Cippi Hebraici* (Heidelberg 1662) on p. 83 and E. Carmoly, *Itinéraires de la Terre Sainte* (Bruxelles 1847), p. 459; Loftus, *Travels and Residence in Chaldea and Susiana* (London 1857, reproduced in the *Jewish Encyclop.*, v. 315); most recent is Isma'īl Ḥaḳkī Bey Bābān Zāde, *De Stambul à Bagdad*, in the *Revue du Monde Musulm.*, (1911) xlv. 253, 257. (I. GOLDZIEHER.)

DHU 'L-NÜN, ABU 'L-FĀ'ID B. IBRĀHĪM AL-MIṢRĪ, one of the most celebrated ascetics of early Ṣūfism was a native of Akhmim, born of Nubian parents; his real name was Thawbān but he is usually called Dhu 'l-Nūn the Egyptian. He lived in Egypt and died at Dīza (Ghīzeh) in 245 = 860. He is numbered among the "Polestars" (*Ḳuṭb*) and the *'Ayārūn*, i. e. "hidden saints" (cf. Bāyazīd al-Bisṭāmī); his name is followed by the invocation: "may God sanctify his hidden state". Cf. this formula in the title of one of the articles of Book II. of the *Mathnawī* of Rūmī. He is said to have lived unknown and his great sanctity was only revealed at his death. On the night of his death sixty-nine people dreamed that they heard Muḥammad say: "I have just met Dhu 'l-Nūn the friend of God". It is evident however that this lack of recognition signifies only that his sanctity was disputed and not that he lived in obscurity for we find from the lives of the Ṣūfis that he had disciples in his lifetime; his biographers say also that he had great influence over the people of Egypt, so much so that the envious called him a *zindīk* and denounced him to the Caliph Mutawakkil. The latter sum-

moned him to Baghdād and at first threw him into prison, but afterwards, impressed by his patience and overcome by his eloquence, sent him back in honour to Egypt. This incident shows the suspicion which Sūfism aroused in its early days. According to the *Nafahāt al-Uns* Dhu 'l-Nūn was the first *Shāikh* who openly professed the Sūfī doctrine.

In Book II of the *Mathnawī* of *Ḍjalāl al-Dīn Rūmī* occurs a long passage referring to these suspicions or to the astonishment aroused by the doctrine of Dhu 'l-Nūn; his friends considered him a madman and had him confined. "When power is in the hands of the dissolute, says the poet, Dhu 'l-Nūn is necessarily in prison". In this passage the ascetic is the symbol of spiritual knowledge despised by the vulgar who do not understand it.

Many sayings are ascribed to Dhu 'l-Nūn, for example the following: "The man of knowledge (*ʿarif*) becomes more humble every day because he approaches each moment nearer his Lord".

"Mystic knowledge (*maʿrifa*) is the communication which God makes of his spiritual light to the depths of our hearts".

The surname Dhu 'l-Nūn which signifies "the man with the fish" is applied to the prophet Jonah in *Korʾān*, xxi, 87.

Bibliography: V. al-Hudjwiri, *Kashf al-Mahjūb* (transl. Nicholson), in the *Gibb Memorial Series*, pages 100—103; *Ḍjalāl al-Dīn Rūmī, Mathnawī* (transl. C. E. Wilson, London, 1910), ii. 121—128; cf. also works dealing with the history of Sūfism, like the *Nefahāt* of *Ḍjāmi*, and the Memorial of Saints (*Tadhkira-i awliyā*) of *Ferid al-Dīn Aʿṭār*.

(B. CARRA DE VAUX.)

DHU 'L-NŪN. The *BANŪ DHĪ 'L-NŪN* were an influential Berber family of the *Huwāra* tribe, who migrated into Spain at quite an early period where, during the rebellions against *Muḥammad I.* (238—273 = 852—886) and 'Abdallāh (275—300 = 888—912) Amīrs of Córdoba, they played a part as leaders of a robber band of rebels, northeast of Toledo in *Shantaberiya* (Santaver on the Guadiela), *Webdha* (Huete) and *Uklīsh* (Uclés). After the fall of the Caliphate of Córdoba in the first quarter of the xith century the first independent king of Toledo of the new dynasty, *Yaʿīsh b. Muḥammad b. Yaʿīsh* was overthrown in 427 (1035-1036) by *Ismāʿīl al-Zāfir b. ʿAbd al-Rahmān b. ʿAmir b. Muṭarrif b. Dhī 'l-Nūn*, who reigned till 429 (1037). He was succeeded by his son *Yahyā al-Maʿmūn* (429—467 = 1037—1074) the greatest figure in the dynasty, who enjoyed a long reign and made temporary conquests on all sides from the centre of Spain; he was succeeded by his weak grandson *Yahyā al-Qādir b. Ismāʿīl b. Yahyā* who only reigned at Toledo from 467—478 (1074—1085) in which latter year he won the kingdom of Valencia from the feeble hands of the last 'Amirid, with the help of *Alfonso VI.* of Castile to whom he had lost Toledo, and ruled his new kingdom till his death in 1092 when it became a republic under *Ibn Ḍjahḥāf* (1092—1094). The splendour, extravagance and luxury of the *Banū Dhī 'l-Nūn* became proverbial: *"idhār dhunnīni"* "a Dhunnūnian feast" (like a Lucullan banquet).

Bibliography: Dozy, *Histoire des Musulmans d'Espagne*, ii. 260; iv. 5, 302; A. Vives,

Monedas de las Dinastías Árabe-Españolas, p. 170—179 (the chronology differs somewhat from that adopted by Dozy); *Maḥḥārī, Nafḥ al-Ṭib* i. 288; ii. 672 et seq., 748.

(C. F. SEYBOLD.)

DHU 'L-NŪN BĒG ARGHŪN was the founder of the *Arghūn* dynasty [q. v.] of *Sind*. He was at first Governor of *Ghōr* and *Sistān* under *Husain Baīkāra* of *Herāt*, and made himself practically independent at *Ḳandahār*. He began to extend his power southwards into *Sind* with the assistance of his son *Shāh Bēg*. He was killed in 913 (1507) in a battle against *Shāibānī* near *Herāt*. [See the art. *AFGHANISTĀN*, pp. 166-167.]

(M. LONGWORTH DAMES.)

DHU 'L-RUMMA, an Arab poet of the tribe of *Banū ʿAdī*. His proper name was *Ghailān b. Uḳba b. Masʿūd* (or *Buhaish*). His mother was called *Zabya* and belonged to the *Banū Asad*. He was a contemporary of *Ḍjarir* and *Farazḍak* and in the feud between these two poets took the side of *al-Farazḍak* but without in any way distinguishing himself. He also wrote satires on the tribe of *Imruʿ al-Ḳais*, who found a champion in the poet *Hishām*. As the latter could only write *raḡʿaz* verses, with which he could not hold his own against the more elaborate metres of *Dhu 'l-Rumma*, *al-Farazḍak* had to come to his aid but afterwards went over to *Dhu 'l-Rumma's* side. The latter also became a panegyrist of *Bilāl b. Abi Burda*, grandson of *Abū Mūsā 'l-Ashʿari*. The latter had, as every one knows, played a by no means honourable part at *Adhruḥ* but this did not of course hinder our poet from representing *Abū Mūsā's* conduct at *Adhruḥ* as a credit to his descendants. *Dhu 'l-Rumma's* love-poems were at first dedicated to a Beduin named *Maiya*; *Dhu 'l-Rumma* and *Maiya* are one of the celebrated pairs of lovers among the Arabs. Afterwards when she harshly rejected him, by her husband's orders, it is said, he turned his attention to a certain *Kharkā* but died soon afterwards —, according to one authority, of small pox. The year of his death is uncertain. *Ibn Khallikān* says 117 (735-736); elsewhere 101 (719-720) is given. The *Kitāb al-Aghānī* says in one passage: "he died in the Caliphate of 'Abd al-Malik". This could not be later than 86 (705). But as the *Bilāl* who has been mentioned as *Dhu 'l-Rumma's* patron, as we know from *Ṭabarī*, only became chief of police in *Baṣra* in 109, *Ḳāḍī* in 111, and deputy-governor in 118 (which office he held till 120), this early date for the poet's death is obviously wrong. Probably in the *Kitāb al-Aghānī* we ought to read *Hishām b. ʿAbd al-Malik* instead of simply 'Abd al-Malik as has actually to be done in another passage. If this suggestion is correct there only remains the date 117 which would quite suit *Dhu 'l-Rumma's* relations with *Bilāl*. All authorities are agreed that he died in the prime of life ("40 years of age") and was buried in the desert not far from *Baṣra*.

This story of his burial in the desert is perhaps a myth; but it certainly is entirely in keeping with the character of the poet. *Dhu 'l-Rumma* was a thorough Beduin: in appearance, habits and ideals and by no means least in his style of poetry. According to Arab critics his great strength lay in his mastery of simile. *Ḥammad al-Rāwīya* regards him as equal to *Imruʿ al-Ḳais* in this respect. He was particularly skilled in describing

"sand, noonday heat, desert, water, camel-lice and snakes" (Ibn Ẹutaiba); and his descriptions of nature are always described as very remarkable. Abū 'Amr says he was the last *Shi'r* (i.e. Ẹaṣidas) poet, as Ru'ba had been the last of the Radjaz poets. But he lacked the power to write effective panegyrics and biting satires. This was doubly disadvantageous to him. At one time the Arab literati denied him the rank of a classic (*fahīl*); indeed they were on the whole inclined to deny him the credit of being a poet of genius (*mufliḥ*) (Aṣma'i's verdict); but then — and this was probably still more unpleasant for him — throughout his life he was poor, although he was a notorious sponger and "often came among the country people as well as to Kūfa and Baṣra to take part in wedding feasts" (*Aghānī*). To complete this sketch of his character we must add that he plagiarised the works of his predecessors and even of his contemporaries in the most shameless fashion. Ru'ba in particular bitterly complained of him in this respect; he is even said to have simply appropriated whole poems by his brothers. On the other hand it is right to point out that al-Farazdaḳ stole certain verses from Dhu 'l-Rumma, because "he was more worthy to have written them", and that the Arabs of this period were, if possible, even more lax in their regard for the ownership of literary products than at the present day.

On the whole Dhu 'l-Rumma was less a poet than a clever maker of verse and a compiler. That he was not a born poet, he himself acknowledged, according to the Arab authorities. We are also told that he was able to write; he is actually said to have concealed the fact because it was considered a disgrace among the Beduins (or perhaps rather among the poets of the old school). He had further a considerable knowledge of the ancient poetry and lexicography, as he showed on more than one occasion. He used to settle the genuineness or falsity of poems, the meaning of rare words, etc. As an authority on the vocabulary of the Beduins he plays an important part in the Arab lexicographers. Yāḳūt likewise frequently quotes him in his geographic dictionary on account of the many place-names which occur in his poems.

Bibliography: *Kitāb al-Aghānī* (1st ed.), v. 172; vii. 61—63; xv. 125, 166; xvi. 110—127; xvii. 153; Ibn Ẹutaiba, *Kitāb al-Shi'r*, p. 29, 41, 333—342; Tabarī (ed. de Goeje), s. Index s. v. *Bitāl b. Abī Burda*; Ibn Khallikān (ed. Wüstenf.), No. 534, (transl. by de Slane, ii. 447); Yāḳūt, *Mu'djam* (ed. Wüstenf.), i. 174 etc.; Smend, *De Dsu r' Rumma Poeta* (Diss. Bonn, 1874), p. 1—2; Brockelmann, *Gesch. d. Arab. Litter.*, i. 58 *et seq.* (where 107 as the date of his death is a misprint for 101); Goldziher, *Abhandlungen zur Arabischen Philologie*, i. 82, 94 *et seq.*, 137 (Note), 210 *et seq.*; do., *Muhammedanische Studien*, i. 112.

(A. SCHAADÉ.)

DHU 'L-SHARĀ, an ancient Arab deity. According to the Arab tradition he was a god who owned a reserved grazing-ground (*himā*) among the Dawsites (Wüstenfeld, *Genealogische Tabellen*, 10, 20) with a hollow into which the water trickled down from the rocks, which is in agreement with the fact that the name 'Abd Dhu 'l-Sharā is found in this tribe. According to al-Kalbī (Wüs-

tenfeld, 10, 24) also, this deity was worshipped among the related Banu 'l-Ḥārith; cf. also Lane, s. v., according to whom the site of his cult was al-Sarāt. We meet with Dhu 'l-Sharā (Dusares) on more historical ground as the chief god of the Nabataeans, in whose inscriptions from Petra, the land east of Jordan and as far as al-Ḥijr he is often mentioned. His chief sanctuary was in Petra where a large black, quadrangular unhewn stone was dedicated to him in a splendid temple. He had another important sanctuary in Soada which was called Dionysias after him. His festival was celebrated here in August which is certainly connected with the fact that he was identified with Dionysos as the god of fertility, particularly of the vintage. In Petra and Elusa, on the other hand, his festival, according to Epiphanius, fell on the 25th day of December on which day "the virgin called *Χααβου* in Arabic and Dusares born of her (*τούτῃστιν μονογενή τοῦ δεσπότου*) were worshipped with Arabic hymns". How much reliance is to be placed on this statement is however uncertain, even the meaning of the word *Χααβου* being doubtful. It naturally reminds one of the Arabic *ka'ab*, "a young maiden with breasts developed"; but it is also possible to connect it with *ka'b* "cube" (cf. the Ka'ba in Mecca) according to which interpretation the god was thought to have been born from the stone.

As the compound form shows, Dhu 'l-Sharā is not a real name but an epithet of a god, whose actual name and original character is still unknown to us on account of the meagreness of our sources. That he was the sun-god, worshipped by the Nabataeans (Strabo, xvi, 4, 26), is only a possibility. He certainly only acquired his Dionysian character in a civilised land, in which connection it is important to note that so early a writer as Herodotos (iii. 8) identifies the Arab god Orotal with Dionysos. One may even ask whether the god who bore this epithet was everywhere the same. The answer to this question depends on the meaning of the epithet and at this point so many possible solutions offer themselves that it is scarcely possible to come to a definite conclusion. The lexicographers give the following meanings for Sharā: district, road or mountain. As they give as an example of the first meaning Sharā (*Ashrā*) 'l-Haram, "the neighbourhood of a sanctuary", the name might be interpreted as: owner of such a district, which could of course, be applied to various gods. The word appears also, however, as a place-name with or without the article (cf. Steph. Byzant, 237, 22: *Δουσάρη, σκόπελος καὶ κορυφή ὑψηλοτάτη Ἀραβίας*) and according to the geographers was applied amongst other places to a hill in the land of the Tā'ites and a place near Mecca, where according to the *Diwān* of the Hudhailites (ed. Wellhausen, 276, 19), water was to be had and gazelles to be found. A place called Sharā is also frequently mentioned where many lions were to be met with (e. g. *Kāmil*, ed. Wright, 33, 13; 54, 3; 56, 4). The place near Mecca could most readily be identified as the Dawsite Dhu 'l-Sharā (cf. *Bibl. Geogr. Arab.*, vii, 316). It is on the other hand more natural to connect the god of the Nabataeans with the district of al-Sharā(t) which practically coincides with the ancient Edom although, in spite of the equation proposed by Lagarde, it is still somewhat risky to identify Sharā and Sharāt

without very careful consideration. Finally Eduard Meyer's suggestion must be mentioned, that the feminine deity *Shrjt*, who appears in an inscription of Boṣrā, has been evolved from *Sharā*, which was originally a place or a fetish (just as in older times the wife of Abraham, Saraj-Sara); he also thinks it possible that the word *Sharā* as the name of places, where the deity was worshipped, might be derived from the name *Dhu 'l-Sharā*.

Bibliography: Ibn Hishām (ed. Wüstenfeld), p. 253; Bakri, *Geogr. Wörterbuch*, p. 805 *et seq.*; Yākūt, *Mu'djam*, iii. 268 *et seq.*; Lane s. v.; Mordtmann, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxix. 99—106; Nöldeke *ibid.*, xli. 711 *et seq.*; Wellhausen, *Reste Arab. Heidentums*, p. 48—51; Baethgen, *Beiträge zur Semit. Religionsgesch.*, p. 92—97; Lagrange, *Études sur les Religions Sémitiques*, 2. ed., p. 184, 188 *et seq.*, 507; Lagarde, *Übersicht über die Nominalbildung*, p. 92 *et seq.*; Brünnow and Domaszewski, *Die Provincia Arabia*, i. 188 *et seq.*; E. Meyer, *Die Israeliten und ihre Nachbarstämme*, p. 267—271. (FR. BUHL.)

DHUBĀB, flies, gnats, etc. There are numerous kinds; they are produced in putrescent substances, particularly the dung of animals. They have no eyelids on account of the smallness of their eyes but in compensation they have two hands with which they may constantly be seen washing their eyes. They also have a proboscis, which they stretch out when they want to lick blood and withdraw when they have sucked it all up. They hum and buzz like a reed which is blown into. They are unable to run as they have no joints like ants and lice; the soles of their feet are rough so that they cannot hang on to smooth things. Flies wage war on midges therefore the latter do not come out by day; they only come out when the flies have gone to rest. If flies did not drive away the midges, it would be intolerable to live in houses. When an animal is wounded, the flies fall upon it and bring about its death unless it is able to keep the wound clean by licking it. The flies deposit their excrement in the wound and worms come out of it; it is of two colours like that of birds and looks black on a white ground and vice versa. There are different kinds according to the different animals. They are only found in large numbers near putrescent matter; they like the heat of the sun and also increase by copulation. Flies are also produced in beans and only the husks are left when they fly out. Their uses in medicine are numerous and are detailed by Kaẓwīnī, Damīrī and Ibn al-Baitār.

Bibliography: Kaẓwīnī, *Adjā'ib al-Makhlūqāt* (ed. Wüstenfeld), i. 434 *et seq.*; Damīrī, *Hayāt al-Hayawān* (ed. Cairo), p. 270; Ibn al-Baitār quoted by Leclerc in *Notices et Extraits*, ii. 144. (J. RUSKA.)

DHUBYĀN was the son of Baghīd b. Raith b. Ghatafān b. Sa'd b. Kaīs 'Ailān. He was the brother of 'Abs and Anmār, and the father of Fazāra, Sa'd and Hāribat al-Bakā'. The pasture grounds of the tribe of Dhubyān lay to the east of Madina where they dwelt along with the rest of the descendants of Ghatafān, between the Hidjāz and Adjā and Salmā, the mountains of the Banū Taiy, from whom Dhubyān was separated by the Wādī 'l-Rahba. The two main branches of Ghatafān were Ashdja' and Baghīd, the principal centre of

the latter tribes being *Sharabba* and *Rabadha*, some 130 Arabian miles east-by-north from Madina. For the suggested etymologies of the name see the *Lisān al-'Arab* (*sub voce*).

History: The tribes of Dhubyān come upon the scene in connection with the famous war of the Horse-race. When Kaīs b. Zuhair became chief of 'Abs, Dhubyān obeyed Hudhaifa b. Badr of Fazāra, who was the most important person in the whole of Ghatafān. It was a quarrel between these two that gave rise to the war of Daḥis and Ghabrā' between the two brother tribes which lasted for forty years. The war was complicated by the simultaneous breaking out of a feud between the tribes of Tamīm and 'Amir b. Ṣaṣ'a'a (see art. *ḌABBA*). 'Abs becoming guests of the latter tribe, Dhubyān cast in their lot with Tamīm, together with Asad who were in alliance with Dhubyān, and Ḍabba and the Ribāb who were connected with Tamīm. Those allies were routed on the day of Ḍjabala which Caussin de Perceval dates 579 A.D. 'Abs next quarrelled with their hosts the Banū 'Amir and wished to return once more into the Ghatafān country. Through the good offices of Hārith b. 'Awf and Hārim (or Khārīdja) b. Sinān peace was restored, and Sharabba became the chief seat of 'Abs (cf. the *Mu'allafa* of Zuhair).

After the conclusion of the war between Dhubyān and 'Abs a feud broke out between the now reunited Ghatafān and Khaṣāfa. Of Ghatafān, Ashdja', 'Abdallāh b. Ghatafān, 'Abs and Dhubyān took part, and of Khaṣāfa, the Banū Ḍjushm, Banū Naṣr, Banū 'Amir (branches of Hawāzin) and the Banū Sulaim, brother tribe to Hawāzin. After lasting for half-a-dozen years the feud came gradually to an end when the power of Muḥammad began to make itself felt (see art. *GHATAFĀN*).

In the eighth year of the Hidjra Muḥammad invited Dhubyān to accept Islām. They killed his messenger, but Hārith b. 'Awf (cf. above) paid the bloodwit, and the tribe some time after professed the new faith. In the apostasy which followed the death of Muḥammad, Fazāra and other branches of Dhubyān fell away under their chief 'Uyaina b. Ḥiṣn. In the subsequent attack of the Bedawi tribes upon Madina all Ghatafān except Ashdja' took part. They gathered at Abraḳ in the district of Rabadha which belonged to Dhubyān. Their attack failed and they were in turn driven back by Abū Bakr, and on the return of Usāma from Syria, finally dislodged, Rabadha being attached to the territory of Madina. They fell back upon Ṭulaiḥa, who in turn retired to Buzākha, Ghatafān following. In the battle which ensued Ghatafān, and especially Fazāra, bore the brunt of the fighting; but they were completely defeated by Khālīd b. al-Walīd. Ghatafān submitted once more to Islām, and, except for certain proscribed persons who had killed the Muslims of the tribe, were pardoned. 'Uyaina was pardoned also by Abū Bakr. Dhubyān is mentioned as taking part in the battle of Marḍj Raḥīt in the year 65 A.H. between the supporters of Marwān the Umayyad and those of Ibn Zubair (Tabarī, ii. 485). Doughty mentions a small tribe called Dhubyān (Zubbian) dwelling in al-Hidjr.

Bibliography: Tabarī, i. 1872 *et seq.*; Ibn 'Abd Rabbihi, *Ikd al-Farīd*, (Cairo, 1305), iii. 49 *et seq.*; Caussin de Perceval, *Essai*, ii. 409 *et seq.*; Hamdāni, *Geogr. der Arab. Halbinsel* (ed. Müller), p. 131, 7 *et seq.* See also under *GHATAFĀN*. (T. H. WEIR.)

DIBĀB, an Arab tribe, belonging to the Ma'addite group. They were the descendants of Mu'āwiya b. Kilāb, who was called al-Dibāb because of three of his sons (Dibāb, Dabb und Muḍibb). Their genealogy is: Mu'āwiya b. Kilāb b. Rabī'a b. 'Amr b. Ṣaṣ'a b. Mu'āwiya b. Bakr b. Ilawāzin.

They dwelled in the district of Ḥima Ḍariya in the Naḍjd territory.

The following settlements of the Dibāb are mentioned: *Djaz'* Banī Kuz, *Dāra* Ḍulḍul and *Tulūh*; mountains: *Akhzum*, al-*Djawshaniya*, *Dhāt Ārām*, al-*Yahmūm* (a large black hill), *Kabsha* (with *Dāra* al-*Kabashāt*), al-*Khanzara* (a large mountain with *Dāra* *Khanzara*), *Numaira* Baidān, *Shu'abā* (a large mountain, one day's journey in length) and *Zuhlul* (a black hill with ore deposits), etc.

The following were Wādis of the Dibāb: *Dhu 'l-Djadā'ir*, al-*Raiyān* (in common with the *Dja'far* b. Kilāb), *Haḍb Ghawl*, *Qādim* and *Turaba* (a large W. with palmgroves and cornfields, in common with the *Hilāl* and 'Amir b. Rabī'a); watering-places: *Arṭā*, al-*Aswara*, al-*Baradān* (near *Dāra* Ḍulḍul), *Buthān*, *Thuraiyā*, al-*Djifār*, al-*Ghadir*, *Kurākira*, al-*Khiṣāfa*, al-*Shubairima*, *Ṣufaiya*, *Ma'rūf* and *Manīy*, etc.

Bibliography: Ibn al-Athīr, *Chronicon* (ed. Tornberg), vi. 172; *Yāqūt*, *Mu'djam* (ed. Wüstenfeld), i. 60, 209, 271, 552, 663, 791, 834, 924; ii. 38, 71, 156, 259, 266, 477, 963; iii. 293, 544, 826; iv. 50, 233, 574, 814, 985, 1012 and Index s. v.; Ibn Kūtaiba, *Kitāb al-Ma'ārif* (ed. Wüstenfeld), p. 43; Muḥammad b. Ḥabīb, *Über die Gleichheit u. Verschiedenheit der Arabischen Stamminnamen* (ed. Wüstenfeld), p. 34; F. Wüstenfeld, *Genealogische Tabellen der Arabischen Stämme und Familien* (Göttingen 1852), part. ii.: Ismā'īlī tribes, Table E 17; do., *Register zu den Genealog. Tabellen*, (Göttingen 1853), p. 154 and 299.

(J. SCHLEIFER.)

DIBĀDJ, a variegated silk cloth (satin). *Dibādj* is an Arabicised form of the Persian *dibā* or *dibāh*, which means a coloured cloth in which warp and woof are both made of silk (*abrisham*, Arabic *ibrisam*). *Dibādj* probably first entered Arabic through the Aramaic; in any case the word was known by Muḥammad's time, for it appears in a poem by Ḥassān b. Thābit (*Kitāb al-Aghānī*, iv. 17, 1 according to Fraenkel, *Aram. Fremdwörter*, p. 41). The derivation from *diw-baf* = *nisādjat al-djinn* = "cloth of the spirits" (*Taqī al-'Arūs*) is of course a popular etymology.

In spite of the interdiction of the wearing of silk, *dibādj* was frequently used in the East in the middle ages as a material for masculine dress. It was especially used for robes of honour. At the Fātimid court in Cairo there was a separate *dār al-dibādj* (Makrīzī, *Khiṭāṭ*, i. 464: cf. Karabacek, *Die Pers. Nadelmalerei Susandschird*, p. 84), in which this material was supposed to be manufactured but was probably only made up. The fabric itself as well as the name came from Sāsānian Persia; the frequent description of *dibādj* as *Khusrawānī* is probably not merely a picturesque epithet but a direct reference to its origin. *Dibādj* was certainly a highly prized article of commerce, on which the *Kitāb al-Ishāra fī Maḥāsīn al-Tidjāra* of Abu 'l-Faḍl *Dja'far* b. 'Alī al-Dimashqī (Cairo 1318), p. 25, says: "There are several kinds

of *Dibādj*, some of which are used for clothing and some for hanging up and spreading out [as carpets]. The best quality is that which is beautifully dyed, the designs (pattern) on which are neatly arranged, the silk fine and the web thick, the colour shining, the weight heavy, and which has remained free from traces of fire during the process of smoothing (*fī dḡandaratihi*, probably a finishing process). The poorest quality is that which possesses the opposite qualities. The quality used for cutting out for clothes should measure 120, that for spreading out and hanging up 200 spans (*shibr*) the piece (*thāb*). It may however be more or less; but if it is not sufficient to make a garment, it is a most serious fault, for it cannot be cut up and it is difficult to find a use for it. Even when one finds a similar piece, it is hardly possible to obtain permission to cut a piece out of it to make up the necessary amount". Numerous pieces of silk preserved in our museums may be claimed to be *dibādj*.

On account of its beautiful appearance and its popularity the name *dibādj* or *dibādja* has been transferred to all sorts of other things; for example the preface to a poem or book is called *dibādja* on account of its florid style: the same name is given to the grain of a wood or of a stone. (Idrīsī's glossary); for other meanings see the dictionaries. In certain connections *dibādj* and the words connected with it have come to mean beautiful, brilliant, elegant. *Dibādj al-Kur'ān* is a name used by Ibn Mas'ūd for *Sūras* xl—xlvī, the so-called *ḥawāmim*, which take their name from the mystic letters ٱ which introduce them.

(C. H. BECKER.)

DIBĀN, now more correctly pronounced **DHIBĀN** (*Yāqūt*, ii. 717: *Dhibyān*; *Khalīl al-Zāhiri*, ed. Ravaisse, p. 120, 9: *Dibyān*; Ibn Faḍlallāh al-'Umarī, *Ta'rif* (Cairo 1312), p. 194, 18: *Dibādī*), an ancient site in Moab, the *Dibōn* of the Old Testament, on the Roman road, which is however known to have been used as late as the Mamlūk period, between Ḥusban and al-Rabba, became famous in 1868 as a result of the discovery there of the inscription of King *Mēsha'* (the Moabite Stone). — Cf. A. Musil, *Arabia Petraea*, i. 376 *et seq.*

DI'BIL (as a noun means "an old she-camel"), the pen-name of a famous Arab poet of the 'Abbāsīd period. His real name, according to the *Kitāb al-Aghānī* was Muḥammad while other authorities say it was al-Ḥasan or 'Abd al-Raḥmān. His *kunya* was Abū 'Alī or Abū *Dja'far*. His ancestor Razīn was a client of 'Abd Allāh b. *Khalaf* the *Khuẓa'ī* who was secretary to the Caliph 'Omar b. al-Khaṭṭāb.

Di'bīl was born in 148 (765); his birthplace is unknown. His family was settled in Baghdād but originally belonged to Kūfa, though some say to Karkisiya (Circesia). The poet certainly spent his youth in Kūfa. As the result of an unfortunate escapade he had to remain in concealment for a considerable period and wandered about the country in the company of all sorts of rogues and vagabonds. He then appears to have settled in Baghdād. Here he made the acquaintance of the poet Muslim b. al-Walid who introduced him to poetry. By a fortunate chance he came to the court of Hārūn al-Raṣhīd.

The following facts are definitely known regarding Dī'bil's further career at the courts of Hārūn and al-Amin. He was first for a period prefect of the town of Simindjān in Tukhāristān, a *nāhiya* (district) of Khurāsān. As his immediate superiors, Yāqūt (*Mu'djam*, s.v. Simindjān) mentions two persons: al-'Abbās b. Dja'far and Muḥammad b. al-Ash'ath. Probably these two individuals are in reality only one, viz., the al-'Abbās b. Dja'far b. (!) Muḥammad b. al-Ash'ath, mentioned by Tabarī (iii. 609 and 612). This man (apparently a member of the same clan as Dī'bil) was governor of Khurāsān from 173—175 (789—792) in the reign of Hārūn al-Rashīd. The period of Dī'bil's prefecture should most likely be placed in the same period. — Shortly before 200 (815-816) he made the pilgrimage and proceeded to Egypt to his fellow-tribesman al-Muṭṭalib b. 'Abd Allāh, who was governor there from 198 to Ramaḍān 200 (813—April-May 816). He wrote panegyrics on him and was handsomely rewarded and appointed prefect of Uswān (Assouan). But he lost the favour of his benefactor and was soon dismissed because of lampoons on him (which probably however were composed at an earlier period).

Soon afterwards he appears to have been again in the Irāk. For when al-Ma'mūn's uncle the singer and aesthete Ibrāhīm b. al-Mahdī was chosen Caliph during the absence of the Caliph in Khurāsān by members and clients of the family of 'Abbās in Baghdād (25th Dhu 'l-Hijja 201 = 14th July 817), Dī'bil wrote bitter lampoons on him and the 'Abbāsids in general: "If Ibrāhīm is strong enough to bear the burden of the Caliphate, then Mukhārīk, Zuluḥ and Mārīk (three professional singers) are qualified to succeed him". "How is it possible — it surely cannot be — that one profligate should inherit the Caliphate from another". Ibrāhīm was naturally enraged at being classed with "strolling people" and when he had again submitted to his nephew al-Ma'mūn and obtained the latter's pardon, he demanded that Dī'bil should be punished in the severest fashion. But the Caliph, as can easily be understood, took such a thorough if malicious delight in these verses that he forgave the poet everything that he had said against himself and his family, even a verse in which he prided himself on belonging to the same tribe as his brother's executioner (Ma'mūn's general Ṭāhir b. al-Ḥusain, the conqueror of Baghdād).

This story is by no means improbable. But the rising of the Baghdād 'Abbāsids and the proclamation of Ibrāhīm had its origin in the fact that during his sojourn in Khurāsān al-Ma'mūn had appointed the eighth Shī'ite Imām 'Alī b. Mūsā 'l-Riḍā [see 'ALĪ AL-RIDĀ] as his successor. Dī'bil was a thorough going Shī'ite throughout his life. He wrote panegyrics on 'Alī al-Riḍā and was rewarded by him with a robe, which he preserved as a relic. He is also said to have received from him 10,000 dirhems which the Imām had ordered to be struck in his own name (*Aghānī*, xviii. 42 *et seq.*). Ma'mūn's possibly only feigned friendship to the 'Alids may have induced Dī'bil to make his peace with this ruler. In any case in the period following he wrote several panegyrics on the 'Abbāsids. 'Abd Allāh b. Ṭāhir is said to have recited one of them to the Caliph.

Dī'bil maintained himself in the Caliph's favour for a considerable period, possibly the

latter saw in him a useful tool. Nor was he injured by the enmity of Ibrāhīm b. al-Mahdī, who was again reconciled to the Caliph, nor of the Mu'tazilite Qāḍī Aḥmad b. Abī Du'ād, while the Caliph simply took a delight in Dī'bil's biting lampoons on his secretary 'Abū 'Abbād. But 'Alī al-Riḍā died at the end of Ṣafar 203 (Aug.-Sept. 817) and on the 29th Dhu 'l-Ka'da 207 (15th April 823) the 'Alid national flag of green was replaced by the black of the 'Abbāsids. This is the latest date then (207 = 823) at which Dī'bil can have returned to his hostile attitude to the 'Abbāsids. To this date or possibly a little later may be placed a poem in which Dī'bil describes Hārūn al-Rashīd as the worst of men and the 'Abbāsids as a whole as even more unworthy of the throne than the Umayyads.

Shortly before this breach of friendly relations with the 'Abbāsid court another feud had begun, which was to occupy the attention of a great part of Baghdād society for years if not for decades: Dī'bil's quarrel with the poet Abū Sa'd al-Makhzūmī. The latter lauded the North Arabians (Nizārites) and poured scorn upon the South Arabians (Kaḥṭānites), while Dī'bil was the reverse. While Abū Sa'd for long exercised a certain moderation in his lampoons and at the same time could not break away from the forms of the old Beduin *qaṣida*, Dī'bil assailed him with the vilest abuse and expressed it in the language of the gutter. It thus came about that only scholars cared for Abū Sa'd's poems, while on the other hand his opponent's verses were sung by the youth of Baghdād as street-ballads to which Dī'bil himself contributed his share. This feud lasted into the reign of al-Ma'mūn's successor, al-Mu'taṣim; for a poem by Abū Sa'd has survived in which he endeavours in the last verse to draw this Caliph into the feud against Dī'bil.

Al-Mu'taṣim himself, the eighth 'Abbāsid Caliph, received a severe chastisement from Dī'bil on his accession and on his death the poet is said to have exclaimed "a Caliph has died whom no one laments and another has succeeded whom no one rejoices in". The Vizier Muḥammad b. 'Abd al-Malik al-Zaiyāt on this occasion wrote an elegy on al-Mu'taṣim. Dī'bil thereupon replied with an incredibly unmeasured lampoon in which he called after the late Caliph: "Go to Hell and torment; I have never regarded thee as anything else than a devil". Al-Mutawakkil, finally, the last Caliph whom he survived, was accused by him in a lampoon of pederasty. The viziers and other officials of the Caliph naturally did not come off any better than their masters.

Dī'bil's end befitted his attitude throughout his life. He was barbarously punished for a lampoon on the North Arabians by the then prefect of Baṣra, al-Ishāk b. al-'Abbās. After his release he fled to al-Ahwāz and is there said to have been treacherously murdered in the village of al-Ṭib in 246 (860-861) at the instigation of a certain Malik b. Ṭawḳ, whom he had irritated by a particularly cruel lampoon. The details of this story of his murder appear highly suspicious. It may more reasonably be presumed that he died as a result of the ill-treatment he had received in Baṣra; he was then 98 (Muḥammadan) years of age.

It is striking evidence of the importance attached to Dī'bil's poems that the above men-

tioned prefect of Baṣra commissioned a North Arabian poet, Abu 'l-Dalfā' to reply to the lampoons of Dī'bīl and Ibn Abi 'Uyaina in a poem which he published under the title of *al-Ḳaṣīda al-Dāmigha*, the "crushing Ḳaṣīda". — That Dī'bīl's fellow-tribesmen, the Banū Ḳhuzā'a, were proud of their poetical champion is only natural.

If we critically examine Dī'bīl's poems we can only credit a few with any high poetic merit. Only a few isolated pieces have a noble theme (e.g. his farewell to Muslim b. al-Walid and the lament on his cousin: *Aghānī*, xviii, 47 and 34); some are pleasant little trifles (we may particularly mention the "Locus poem" in Ibn Kutāiba, *Kitāb al-Shī'r*, ed. de Goeje, p. 541; it might well be in the *Mudjūn* of Abū Nuwās); the great majority are venomous pamphlets and scurrilous songs that were sung in the streets. These are nevertheless particularly interesting to us on account of the wealth of historical references which frequently afford a fairly safe clue to the dating of the poem in which they occur (which is by no means usual in Arabic poems), and contribute all sorts of little details to our knowledge of the historical personages mentioned in them. We need hardly point out that one must not believe every thing that Dī'bīl says about his victims. Cf. also the article AL-KUMAIT.

Dī'bīl's *Diwān* unfortunately does not appear to have survived in its entirety. Presumably his too great popularity — which in this case means popularity with the mob — has prevented serious philologists from exhaustively studying this poet.

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DIDJLA (without the article) is the Arabic form of the name of the Tigris, called (I)DIGNAT (I)DIGLAT in Babylonian, דִּיגְלָא in Hebrew and ܕܝܓܠܐ in Syriac.

According to the Arab geographers the Tigris rises north of Maiyāfāriḳīn (= Tigranokerta) at Holūris, a place celebrated in history on account of the massacre of 'Alī the Armenian there in 249 (863) (see Tomaschek, *Susan*, p. 23), out of a dark cavern beneath the Ḥiṣn Dhi 'l-Ḳarnain. It is the grotto at the source that is here referred to (according to Belck in the *Verhandlungen der Berl. Ges. für Anthropologie*, 1900, p. 459), the subterranean course of the Tigris nearly a mile in length, near Ilidja (Holūris = Illyrisis = Elegerda = Ilidja: see Lehmann-Haupt, *op. cit.* p. 523, Herzfeld in *Memnor*, i, 133), at the entrance to which rise the remains of a "Chaldaean" citadel, to the neighbourhood of which the name of Dhu 'l-Ḳarnain is still attached. (See Lehmann-Haupt, i, 439).

Ibn Serapion, Muḳaddasī, and Yāḳūt are our chief authorities on the upper course of the Tigris and its tributaries and have left us a wealth of statements which do not however entirely agree

and cannot always be verified. Yāḳūt seems to have used the best sources. He mentions a Nahr al-Kilāb "Dog River" as the first tributary, which is probably identical with the Nahr al-Dhīb "Wolf River" of Muḳaddasī. As he describes it as coming from the district of Shimshāt (see Iṣṭakhrī, p. 75; Ghazarian, *Armenien unter Arab. Herrschaft*, p. 72; Huntington in the *Verhandlungen der Berl. Ges. für Anthropol.*, 1900, p. 149), it seems clear that he is referring to the Arghāna-Su. Next come below Diyār Bakr [q. v.] the Wādī Ṣalb (= al-Rams of Muḳaddasī? — probably the modern Ambar-Ḍai), the Wādī Sātidamā (certainly the Batman-Su, perhaps al-Masūliyyāt of Muḳaddasī; cf. Marquart, *Erānsahr*, p. 141 *et seq.*, 161), and next the Wādī 'l-Sarbat (called Nahr al-Dhīb by Ibn Serapion), the river of Arzan [q. v., p. 472]. At the bend in the Tigris at Tell Fāfān (the modern Till, the Tila of the Assyrians; see Lehmann-Haupt, i, 337 *et seq.*) the Wādī 'l-Zarm, also called the Bohtān-Su or Eastern Tigris, a considerable stream, which has been augmented by the waters of the Bidlis-Ḍai, (cf. M. Hartmann, *Bohtān*, p. 65 *et seq.*), joins its western sister-river from Diyār Bakr.

The name of the next tributary, which Yāḳūt writes Nahr Yarnā, should according to Andreas in M. Hartmann, *Bohtān*, p. 131, be read Nahr Baznā which would be derived from the name of the Bazhnawī tribe of Kurds. To what modern stream it corresponds is as uncertain as in the case of the Nahr Bā'aināthā, which is next mentioned (thereon cf. M. Hartmann, *op. cit.*, p. 31 and 136 *et seq.*). The identification of the latter with Ibn Serapion's Basānfā (*J. R. A. S.* 1895, p. 262, 263 *et seq.*) is not certain, especially as this author's account contains obvious errors. The identification of Basānfā with the western tributary called Saffān by Mas'ūdi, *Tanbih*, p. 54, 10 (cf. Ṣāfān Dere in von Oppenheim, ii, 158) is on the other hand more probable as is that of the two names with the Sapphe of Ptolemy etc. (but cf. M. Hartmann, p. 101, note 1; and also p. 99 *et seq.*, 133). Yāḳūt's next tributary, al-Būyār, is quite uncertain while the name Wādī Dūsha has clearly survived in the present Nahr Dūsh, Nerdūsh etc. (M. Hartmann, *op. cit.*, p. 65 and 146).

The Arab geographers have not very much to tell us about the Ḳhabūr al-Ḥasaniya which rises in al-Zawazān, joins the Tigris north of Faishābūr and forms the southern boundary of Bohtān; mention may be made however of the world-famous Kanṭarat Sindja which, according to Muḳaddasī (p. 139 and 147), led across the river of al-Ḥasaniya (= Zākhō?) (cf. M. Hartmann, *op. cit.*, p. 39, 70 *et seq.*; on the modern bridge cf. Miss G. L. Bell, *Amurath*, p. 287 and 289 and illustration 181; Preusser, *Nordmesop. Baudenkmäler*, p. 22 *et seq.*). After a brief reference, without giving it a name, to the Abu Marya, the stream which flows into the Tigris from the west at Beled = Eski-Mosul (cf. von Oppenheim, ii, 159 and 163), Yāḳūt proceeds without further mention in this passage of al-Mawṣil [q. v.] at once to the al-Zāb al-A'zam, the Upper Zāb, which, rising in the district of Mushanghar and flowing through the Ḥaftōn country past Zargūn and Bābaghīsh (cf. Hoffmann, *Auszüge aus Syrischen Akten Persischer Märtyrer*, p. 227 *et seq.*, 233 *et seq.*), discharges its waters into the Tigris above the now vanished al-Ḥaditha.

The town of al-Sinn (see Herzfeld in *Memnon*, i. 232), at the confluence with the Little or Lower Zāb (cf. Hoffmann, *op. cit.*, p. 254 *et seq.*) which rises in the district of *Shahrazūr*, likewise no longer finds a place on our maps.

Augmented by the waters of the latter, the Tigris at the modern al-Fatha finally breaks through the *Djebel Hamrin* (earlier *Bārimmā*, q. v., p. 660) which has so long been constraining its course to the right. The al-Tharthār which branched off from the Nahr al-Hirmās which rises at Našibin is said to have reached the Tigris via al-Ḥaḍr [q. v.] above Takrīt (cf. Herzfeld in *Memnon*, i. 218 *et seq.*). By Yākūt's time this watercourse which now disappears in the steppe was no longer perennial; and it is at least doubtful if the channel which formerly connected the Euphrates and the Tigris ever was, as Yākūt, i. 921 says, actually navigable.

The great canal system of Babylonia practically begins at al-Muṭašim's capital *Sāmarrā* [q. v.]. A vast network of channels breaks away from the Euphrates and the Tigris, bearing the waters of the Euphrates to the Tigris in the upper part and those of the Tigris to the Euphrates in the lower part. This canal system which dates from the remotest antiquity, has been subjected to great alterations in course of time not only by the movements or neglect of the dwellers on its banks but also by the working of the waters themselves. Streck in his *Die alte Landschaft Babylonien* has fully discussed the problems, many of which can never be completely solved, mainly on a basis of Ibn Serapion's account. It is on his results that the following brief survey of the picture given us by the Arab geographers is based.

Not far below Takrīt the Nahr al-Ishāḳī branched off to the west from the Tigris and, after irrigating the district of *Tūrḥān*, again joined the main stream below *Sāmarrā*. Immediately below the point of junction on the same side of the main river the important Nahr *Dudjail*, watering the district of the same name, left the Tigris; the waters of the Euphrates canal of the same name appear to have mingled with it before it returned to the main stream south of 'Ukbara, which then flowed farther west in the riverbed now called *Shuṭait* (cf. Streck, *op. cit.*, p. 24, 33, 220 *et seq.*, 226 *et seq.*). The alteration in the course of the Tigris, traces of which we find as early as the xth century, appears by al-Mustanšir's time (1226—1242 A. D.) to have come to a definite conclusion; it impedes a proper understanding of the ancient accounts in a most unusual fashion (but cf. also Herzfeld in *Memnon*, i. 134 *et seq.*). Not far from the beginning of the river *Ishāḳ*, at *Dūr*, the Tigris sent out eastwards the *Ḳaṭul-Tāmarrā-Nahr* which ran for a considerable distance parallel to the Tigris, receiving the waters of the al-*Aḍaim* and the *Diyālā* [q. v.] from the mountains on the east till it returned to the river at *Djardjarāya*, or perhaps not till *Mādhārāya* (see Streck *op. cit.*, p. 298, 300 and 310 *et seq.*).

In the interval the Tigris received on the west bank four large canals from the Euphrates, the Nahr 'Isā (the modern Nahr *Šaklawīya*) below *Baghdād*, the Nahr *Šaršār* (Abū *Ghuraib*) above al-Mada'in, the Nahr al-Malik (*Raḍwāniya*, see also Herzfeld in *Memnon*, i. 134) below this town

and lastly the Nahr *Kūthā* (Nahr *Ibrāhīm*) which ends ten miles below al-Mada'in. Here also the exact location of these canals is rendered difficult by the alteration in the course of the Tigris, the bed of which has been shifting westwards since 1000—1200 A. D. (see Streck, *op. cit.*, p. 292).

While Ibn Serapion regards the channel now known as the *Hindiya* canal as the main bed of the Euphrates, the Nahr *Sūrā* (corresponding to a portion of the present main stream), bears, according to him, the name al-*Šarāt al-Kabira* as far as the town of al-Nil, where it takes the name of Nahr al-Nil (cf. the modern *Šaṭṭ al-Nil*) and finally flows into the Tigris as the Nahr *Sābus* (= Lower Zāb Canal: cf. Streck, p. 314) at the village of this name, via al-Nu'māniya, where it is connected with the Tigris by the Upper Zāb Canal (cf. de Goeje in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxix, 8). With the Nahr *Sābus* we reach the *Šaṭṭ al-Ḥai*, which was regarded by the mediaeval Arabs as the Tigris proper, while the modern Tigris, which separates from it at *Mādhārāya* (approximately *Kūt al-'Amāra*) was then of no particular importance. The Tigris of the Arabs, after passing through *Wāsiṭ* (on the site of the latter cf. H. Wagner in the *Göttinger Nachrichten*, *Phil. Hist. Kl.*, 1902, p. 271 *et seq.*) and sending off a series of canals, fell at al-*Ḳaṭr* into the swamps of al-Baṭā'ih [q. v., p. 675 *et seq.*], the various lakes of which were connected by channels navigable by small boats and finally poured their waters into the Nahr *Abi 'l-Asad*. The latter joined the *Didjla al-'Awra*, the "Blind" Tigris (see Streck, p. 41; and Herzfeld in *Memnon*, i. 135), which apparently corresponded to the present lower course of the Tigris. According to Ibn Rusta, p. 94, at one time ships from the sea used to sail up the latter and reached the Tigris of the Arabs above *Wāsiṭ* at *Ḳhaizurāniya* — possibly by the *Fam al-Šilḥ* Canal (= *Apamea* on the *Sellas*? — *Fam*, a popular abbreviation of *Fāmiya* near *Wāsiṭ* cf. Yākūt's account iii. 847 [see Herzfeld in *Memnon*, i. 140], combined with the passage from *Stephanus* cited by Herzfeld, *ibid.*, p. 136 [?]) — till breaches in the embankments made further advance impossible by this route and only the western channel through the swamps remained.

In the final part of its course the river now known as *Didjla al-'Awra* (= *Šaṭṭ al-'Arab*) again sent off innumerable channels; of the nine main canals on the west bank only two may be mentioned here, as connecting al-Baṣra with the river, the Nahr *Ma'kil* and Nahr al-*Obolla*; the most important on the east side was the Nahr *Bayān*, which formed a navigable connection of the lower Tigris with the *Dudjail al-Ahwāz*, now called the *Kārūn*. 'Abbadān [q. v., p. 7], where beacons guided ships by night, was the town at its mouth; by the xivth century it appears to have quite lost its importance as a seaport owing to the advance of the coast-line.

The preceding survey of the course of the Tigris, according to the accounts of the mediaeval Arab geographers, naturally only gives the main outlines. Reference has several times been made to the undoubted alterations in the course of the bed of the river and to their supposed date. No absolute certainty is possible regarding the details of these changes. It is an open question at what date the Tigris sent its main stream east-

wards after reaching Kūt al-ʿAmāra. Streck, *op. cit.*, p. 312, believes that the beginning of this movement should be placed at the close of the ʿAbbāsīd Caliphate. We are equally poorly acquainted with the details of the growth of the Delta of Shaṭṭ al-ʿArab, before the mouth of which at Fāo a mud bank renders navigation difficult.

That the river was of great importance from the earliest times as a trade-route as well as an irrigator of the Babylonian plains, is evident. Traffic is still maintained on the river below Diyār Bakr by the same peculiar rafts supported by inflated hides that we find reproduced in the Assyrian friezes. English and, since Miḡhat Pasha's time, Turkish steamers also ply between Baghdad and Baṣra which since the xiiith (?) century has come to be directly on the Shaṭṭ al-ʿArab and forms the limit of the sea traffic. The restoration of the ancient irrigation system, which is now utterly ruined has often been proposed in the last century and, thanks to Willcocks' untiring activity, has now passed beyond the preparatory stages; but the execution of his colossal scheme seems to be faced by almost insuperable difficulties.

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(R. HARTMANN.)

DIH (P.), a village (Old Pers. *dahyu*). Dihkān, Arabicised form of the Persian *dih-gān* "head of a village, a member of the rural nobility". According to Masʿūdī the dihkāns were divided into five classes, distinguished from one another by their dress (*Murūdj*, ii. 241); the Arabs used to seek their advice on agricultural matters (*ibid.*, v. 337). In the *Shāh-Nāmah*, Firdawsī represents them as depositories of oral tradition regarding the deeds of the ancient kings of Persia (ed. Mohl, viii. *et seq.*). M. C. Inostrancev's Sassanian studies (*Sasanidskie Etiudi*) have shown that there were other sources than the dihkāns for the preservation of the Iranian epic (illustrated rolls which were studied in the castle of Djiṣṣ near Arrādjan in Fārs). These landed proprietors acted as municipal authorities and were responsible for the payment

of the land-tax. Even at the present day, in Turkestan, farmers are called *dihkān* (*Revue du Monde Musulman*, xiii. 1911, p. 568).

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DIHKĀN is a name used for the settled Persian-speaking population in Balōčistān and Southern Afghānistān. Another form of the name is Dēhwār, both names meaning "Villagers". They are related to the Tadjiks and Sarts, and form part of the old stationary Iranian population dwelling in permanent homes as distinguished from the nomadic races.

(M. LONGWORTH DAMES.)

AL-DIHLAWĪ, NŪR AL-ḤAḤḤ B. ʿABD AL-ḤAḤḤ, was a pupil and disciple of his father *q. v.*, p. 39. He passed his early days in Dihlī as a religious teacher but his literary fame and piety induced the Emperor Shāh-Djahān to honour him with the responsible post of Qāḍī in Akbarābād. He died in Dihlī at an advanced age of ninety, A. H. 1073, A. D. 1662.

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AL-DIHLAWĪ, WALI ALLĀH, whose real name was KUṬB AL-DĪN AḤMAD B. ʿABD AL-RAḤĪM, was the most celebrated traditionist and theologian of his time in India. From his autobiography, entitled *al-Djuzʾ al-laṭīf fī tarājamat al-ʿabd al-ḡaʾif*, we learn that he was born in 1114 A. H. (1702 A. D.), that he entered the Naḡshbandī Order, of which his father was a spiritual guide, at the age of 15, and 2 years later succeeded his father in this office. At the age of 43 he made the pilgrimage to Mecca, where he remained for 2 years, occupying himself especially in the study of Ḥadīth. On his return to Dihlī he devoted himself to literary pursuits, and wrote a large number of works, dealing with Ḥadīth and other branches of Muslim theology.

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(M. HIDAYET HOSAIN.)

DIHLĪ, (the capital of the early Muḥammadan Kings of India from 602 A. H., and of the Mughal Emperors from 1053, and, since the 12th December 1911 A. D., redesignated as the seat of the Imperial Government of India by His Imperial Majesty King George V at the Durbar held there by him on that date), is situated in latitude 28.38 N., and longitude 77.13 E. on the right bank of the river Djumna, some 120 miles from the point where that stream leaves the Siwalik hills, and stands on the eastern edge of a narrow plain about 8 miles broad at its base and tapering to a point 15 miles further north, where the last outspurs of the Arawalli Mountains, which bound it to the west, end on the river 2 miles above the city, and by their

position at this point protect the plain from erosion. The population of the city in 1911 was 233,000, of whom $\frac{5}{7}$ are Muhammadans. In modern times it has been signalled by the assault and capture of the city in September 1857 A. D. after the outbreak of the Native Army, and the rebellion of the descendants of the House of Timūr, and by four great Durbars held at it, the first on the 1st January 1877 on the occasion of the assumption of the Imperial Title by the Queen Empress Victoria, and the last held as above stated by the King Emperor George. Dihli is the centre of six railway lines, and of the largest body of trade in North India, and in the future proposed for it, will doubtless rise rapidly to the rank of an Imperial city in all respects.

The oldest of the many cities known as Dihli, usually said to have been seven in number, was the city of Rai Pithōra or the Prithwī Rādājā, a prince of Āwhān Rājpūt descent, from whom it was captured by Kuṭb al-dīn Aibak, lieutenant of Shihāb al-dīn Ghōrī in 589 A. H. In 602 A. H. the conqueror became an independent King, and the first of the Slave or Turki dynasty of Dihli, which ruled till 689. By him and by the Emperor Altamsh (İltutmish), who succeeded in 607, were constructed the magnificent minār and tower of victory 258 feet high, known as the Kuṭb Minār, the famous Kuṭb al-Islām mosque made out of the materials furnished by Djain temples destroyed on the spot, the graceful screen of lofty arches on the west side of the mosque, and the richly decorated tomb of the last emperor. Inside the mosque is the famous iron pillar erected at this spot by a Tomar predecessor of the Prithwī Rādājā. The second King of the next, the Khaldji dynasty, 'Alā al-Dīn, added the beautiful 'Alāi Darwāzah, or porch of approach, and proposed a great extension of the mosque, and the construction of a second enormous minār, but these never got beyond the stage of inception. His tomb at the southwest corner of the enclosure, and that of the Emperor Balban (died 686 A. H.), which lies $\frac{1}{2}$ mile to the southeast of it, are now complete ruins. Outside the enclosure of the city to the southwest is the shrine of the Cishtī Saint Kuṭb al-dīn Kāki (died 632 A. H.), round which are the graves of some of the latest Emperors of Dihli, and other notable persons. The Sultān Raziya, daughter of Altamsh (İltutmish) who reigned three years from 634 A. D., was the only female ruler among the Kings and Emperors of Dihli.

The second capital Sirī was built by 'Alā al-dīn Khaldji (695—715 A. H.) two miles north of the first, and the space enclosed by the walls connecting the two, and known as Djahān-panāh, is reckoned as the third city. This was the Dihli captured by the Mughal Timūr Lang in 800 A. H.; the only remains in and near it, date from the time of the following dynasty. One of these, the Khirki mosque, is interesting as being entirely roofed over like the mosques at Gulbarga and Cordova. The Taghlaḳ kings founded two capitals, Taghlaḳābād and Firōzābād. The first, which lies 4 miles to the southeast of Sirī, is an utter ruin, but the immensely high sombre walls of the city and citadel are still visible for many a mile round, and the tomb of the founder (died 725 A. H.) still stands in the fortified enclosure in the lake, now dry, which once protected it: it probably suggested the arrangement of the tomb

of Shēr Shāh at Sasarām (died 952 A. H.) The site of the fifth capital was selected by the Emperor Firōz Shāh (752—790) some five miles north of Sirī. This was probably much larger than the Mughal Dihli, and extended northwards well into the southern quarters of that capital, and southwards to nearly the tomb of Humāyūn. The Kalān, (or Kalā) Masjdīd, south of the great Djāmi' Masjdīd of Shāhdjahān, is of that date; while west of the present city is the very sacred enclosure of the Kadam Sharif, containing the tomb of the Emperor's son, Prince Faṭḥ Khān, killed fighting against the Mughals; and on the ridge above Dihli are ruins of the Royal Hunting seat of Kūshk-i Shikār, called from its commanding position Djahān-numā, in which was placed a stone *laṭh* (pillar) of the Emperor Asoka. In the fortress, Kōṭila, of the city the Emperor erected another stone *laṭh*; close to the fortress on the south side was the Djāmi' Masjdīd, which excited the admiration of Timūr. The Emperor Firōz Shāh who died in 790 A. H., is buried in a fine domed tomb on the edge of the great tank of Hawz 'Alāi, constructed by 'Alā al-dīn, which lies two miles west of Sirī. After the destruction of Dihli by Timūr, the authority of the Dihli rulers became very circumstricted, and after temporary Saiyid and Lōdī capitals at Kilokri and Mubārakpur, south and southeast of Firōzābād, the last rulers of the second dynasty transferred the seat of power to Agra, and there the Mughal conqueror, Bābur, and his son, Humāyūn, resided. After Shēr Shāh the Pathān interrex, had driven out the latter, he built the Purāna Kila at Dihli, south of the citadel of Firōzābād, and constructed the fine mosque with its beautiful polychromatic decorations there. After his restoration in 962 A. H., Humāyūn resided at Dihli and met his death by an accident in the Purāna Kila, known usually as the Fort of Indrapat. His imposing mausoleum erected by his widow, Hādjdji Bēgam, and his son, Akbar, stands in a garden enclosure a mile to the south, and is the first great architectural achievement of the Mughals in India. The building stands on a fine platform, and is surmounted by a white marble dome which rises above the large central chamber: it is built mainly of red sandstone sparingly relieved with marble inlay and decoration. Close to the mausoleum are the tomb and mosque of 'Isā Khān (954 A. H.), the mausoleum (ruined) of the great Mughal noble known as Khānān Khān, son of the famous Bairām Khān who recovered the Empire of India for the young Akbar, and the shrine of Nizām al-dīn Cishtī (died 724 A. H.). The tomb of the Saint and some Imperial graves here, and the Djāmi' Khāna mosque of date anterior to the shrine, are of much interest and beauty. Four miles to the west of these is the tomb of Saifdar Djang, the second Nawwāb Wazīr of Oudh (died 1167 A. H.) one of the last Mughal works showing any architectural ambition; and on either side of the road leading to this, we find tombs of the Saiyid and Lōdī Kings, who ruled at Dihli from 817 to 849 and 849 to 899 A. H.

The Emperor Akbar (963—1014 A. H.) preferred Agra to Dihli for his capital, and his son, Djahāngir, preferred Lahore and Kashmūr, when he left Agra. It was to the Emperor Shāhdjahān, who had already constructed the beautiful buildings in the Agra Fort, that the last Imperial

Dihli, *Shāhjdahānābād*, owes its creation. His splendid palace there, the Lāl Kil'ā or Red Fort, was built between 1048 and 1058 A. H.; the grand *Djāmi' Masjd*id was completed a year or so later; and the other principal mosques of the city, the walls, and the chief palaces were raised during the next eight years. Though not, with the exception perhaps of the *Djāmi' Masjd*id, of such perfection of simple beauty as the *Mōti Masjd*id or *Tādj* of Agra, the striking walls of the palace-fort at Dihli made of red sandstone, the two grand entrance gates to it, the *Nakkār Khāna* or music gallery, the spacious *Diwān-i 'Amm* and the elaborately decorated white marble *Diwān-i Khāss* in it, will ever rank among the great architectural and decorative achievements of the world. The *Djāmi' Masjd*id is one of the few great mosques in the world which is beautifully designed exteriorly as well as interiorly — the enclosed court measures 450 feet each way. The works subsequent to 1070 A. H. showed a sudden and marked decadence. The tomb of *Safdar Djang* (see above) is one instance of this, and the mausoleum of *Qhāzī al-din Khān* (c. 1165 A. H.) is another, though a less pronounced failure. The reason of this was no doubt that Dihli ceased to be a truly Imperial capital within fifty years of its creation. The Emperor *Awrangzēb*, who deposed his father before the original works were wholly completed, left it in 1690 A. D. for the *Dakhan* and never returned; and at the time of the death of his son, *Bahādur Shāh*, in 1712, the real power of the *Mughal* Imperial dynasty was practically gone. Whatever respect it retained was broken by the invasion of the Persian King *Nādir Shāh* in 1153, and was finally shattered by the sack of *Aḥmad Shāh Durrāni* in 1170. After this second agony the *Djats*, *Rohilla Pathāns* and *Mahrattas* all held possession of Dihli in turn, and the Emperor *Shāh 'Ālam II* was a refugee from his titular capital for no less than ten years. Finally in 1803 A. D. the British took possession of the place, and the titular kingship of Dihli ended in 1858, the last titular King *Bahādur Shāh II* dying at Rangoon in 1862.

Fortunately Dihli was visited during the culminating period of its glory by a number of European travellers, and *Bernier* and *Tavernier* among these have left full and interesting accounts of the glories of the city and the state and magnificence of the Court. Many prominent features of the former, especially the palaces of the nobles, have disappeared since 1857 A. D., and the main street, the *Čāndnī Čauk*, leading to the Palace has lost all its oriental attributes and attractiveness. It may be hoped, however, that in its new future as an Imperial city, *Shāhjdahānābād* will recover much of what it has lost in these respects.

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(1910); F. Bernier, *Travels in the Moghal Empire (1656—1668)*, (ed. A. Constable, 1891); J. B. Tavernier, *Travels in India*, (ed. V. Ball, 1889). (H. C. FANSHAWE.)

DIHYA (also DAHYA) B. *KHALĪFA*, a *Kalbite*, who became a companion of *Muḥammad* after the battle of *Uḥd* according to Muslim tradition or according to reliable authorities not till after the siege of *Medina* by the *Kuraishites*. The rest of his *nasab* is variously given and is as uncertain as all else that we know regarding this mysterious personage. He was a rich merchant of pleasant and distinguished appearance, a friend and apparently also a commercial partner of *Muḥammad*'s. The latter compared him to the angel *Gabriel* and gave credence to the story that the latter had several times assumed *Diḥya*'s features. Whenever *Diḥya*'s caravan reached *Medina*, all the town ran to meet him leaving the Prophet unattended. It is possibly to this that a passage in the *Qur'ān* (lxii. 9—11) refers. As a *Kalbite* he must have been perfectly acquainted with the districts bordering on the Syrian *limes*. His business allowed him to go about everywhere freely without arousing any suspicions and he therefore served *Muḥammad* as a secret agent. According to the *Sira* he was entrusted with a mission to *Heraclius* to demand that the latter should adopt *Islām*. There is no reason to accept this story as true, adorned as it is with legendary details. But in the course of his business journeys *Diḥya* was able to negotiate with a descendant of the ancient *Djafnid* Amīrs or with the *Shāikh*s of the desert areas of Syria and soon afterwards we find the Arabs of these regions entering into relations with *Medina*. *Muḥammad* was about to marry *Diḥya*'s sister when death prevented him.

Diḥya commanded a small body of troops at the battle of *Yarmūk* and continued to play a part though a secondary one in the conquest of Syria; he is said to have been entrusted with the task of capturing *Palmyra*. Henceforth his career relapses into the mystery which shrouds the earlier part of his life. Possibly he went to Egypt as an isolated reference to him states. It is surprising not to find him playing an active part or even mentioned in the reign of *Mu'āwiyā*, the friend of the *Kalbites* and diplomats. He is said to have died about the middle of this Caliph's reign in the year 50=670 — quite an arbitrary date — and to have been buried at *Mizza* near *Damascus*. We do not know if he left any children, the contrary is the more probable. *Diḥya* was selected by the editors of the *Sira* along with *Ibn al-Ḥaḍramī*, *'Amr ibn al-Āṣ*, etc. as typical of those innumerable secret agents, employed by *Muḥammad* to further his policy throughout Arabia and the lands bordering on it. When *Diḥya*'s caravan was in danger or had been plundered by the *Beduins*, *Muḥammad* wasted no time in organising an expedition to relieve him or retake their booty from the robbers. In spite of all the efforts of the Traditionists *Diḥya* remains a legendary and almost mythical personage. (Cf. the article *DIUDHĀM*).

Bibliography: *Ibn Sa'd*, *Ṭabaqāt*, iii. 1, p. 173; iv. 2, p. 184-185; viii. 46, 114, 115; *Ibn 'Abd al-Barr*, *Istī'āb* (*Haidarabād*), p. 172; *Ṭabarī*, *Annales*, i. 1755 et seq., 1741, 2093, 2154; ii. 1836; iii. 2349; *Aghānī*, vi. 95; *al-Balādhori*, *Ansāb al-Ashraf* (ms. Paris), 300; *Sim'ānī*, *Ansāb* (ms. Paris), 85; *Ibn Hanbal*,

Musnad, i. 262, ii. 107; Ibn Hādjar, *Iṣābu*, i. n^o. 2378; al-Nawawī, *Tahdhīb*, p. 239; Nöldeke-Schwally, *Geschichte des Qorans*, i. 22—24, 186; Goldziher, *Zähriten*, p. 178-179; H. Lammens, *Études sur le Règne du Calife Omayyade Mo'awia I*, p. 292-293; Ibn Hishām, *Sira*, p. 685, 758, 971, 974; al-Bakrī, *Mu'djam*, p. 530. (H. LAMMENS.)

DĪK, the cock. He is the most sensual and self-satisfied of birds; of feeble intelligence, as he cannot find his way to his hen-house when he falls from a wall, he deserves praise for his impartial treatment of the hens. When he wishes one of them to come to him, he throws a grain of corn to her; but he only does this so long as he is young and lascivious. In the night he collects his people around him in a safe place and keeps watch at the door against enemies. He lays one egg in his whole lifetime, the cock's egg (*ba'idatu l-'akr*). He proclaims the dawn and it is one of his most remarkable characteristics that he apporitions his crowing correctly to the different hours of the night, whether the night is 15 or 9 hours long. The explanation of this is that, according to the Prophet, God created a cock — to be more accurate, a white cock, whose wings are set with emeralds and pearls, or an angel in the form of a cock — beneath his throne, who flaps his wings when the night is at an end and proclaims the praise of God. All the cocks on earth hear this and answer by likewise flapping their wings and crowing.

There are various kinds of cocks; white cocks possess particularly remarkable powers as lions flee before them and they protect the house; Satan cannot enter a house where there is a white cock. Qazwīnī and Damīrī give numerous details regarding the medical application of various parts of the body of the cock but the word is not found in Leclerc's edition of Ibn al-Baiṭār.

Bibliography: Kazwīnī, *Adjā'ib al-Makh-lūḳāt* (ed. Wüstenfeld), i. 412; Damīrī, *Hayāt al-Hayawān* (ed. Cairo), i. 288. (J. RUSKA.)

DĪK AL-DJINN, ("Cock of the Demons"), a name of the Arabic poet of Syria 'ABD AL-SALĀM B. RAḤMĀN. His ancestor Tamīm had adopted Islām at Mu'ta [q. v.] from Ḥabīb b. Maslama al-Fihri, who became prefect of Kinnasrīn near Ḥalab (Aleppo) under Abū 'Ubaida in the year 15 (636-637). Dīk al-Djinn was born in 161 (777-778), spent most of his life in Hims (Emesa) and died in 235 (849-850) or 236 in the Caliphate of Mutawakkil. According to his nephew Abū Wahb (*Aghānī*, xii, 142) he was "a frivolous good-for-nothing, bent only on eating and drinking and other enjoyments, a dissipator of his inheritance". He was paid for his poems by the two Ḥashimids Aḥmad and Dja'far b. 'Alī. In addition to panegyrics on them, occasional lampoons and elegies on al-Ḥusain b. 'Alī b. Abī Ṭālib — the poet was a moderate Shī'ite — he also wrote erotic poems in the decadent taste of his period. For example a topical poem by him has survived (*Aghānī*, xii, 146) which shows a peculiar mixture of Syrian-Arab coarseness and Persian vice. They are verses to a beautiful boy, whom he had made overtures to in vain, and who had then been brutally violated by others. "Thou didst not even allow me caresses and kisses; now thou hast had to submit to saddle and bridle being placed on thee (by others)". The Arab accounts

of him say that he did not feel himself the equal of other contemporary poets, particularly Abū Nuwās, and illustrate this by the following anecdote; Abū Nuwās visited Dīk al-Djinn when he was going to his patron al-Khaṣīb in Egypt but the Syrian hesitated at first to receive the distinguished Baghdad poet.

The few fragments of Dīk al-Djinn's poems that have survived to us owe their principal interest to the fact that he champions the equality of his countrymen in the narrower sense, the Arabicised Syrians, with the Arabs proper and sometimes also inveighs against the rivalry between North and South Arabians. The fact that he never left the narrow limits of his Syrian fatherland and never went to the 'Irāk nor anywhere else to importune the great ones of the empire with poems, may be due not merely to his particularistic attitude but also to a sense of his inferiority as a poet.

Bibliography: *Aghānī*, xii. 142—149; Ibn Khallikān (ed. Wüstenfeld), N^o. 394; transl. by de Slane, ii. 133; Goldziher, *Muhammedanische Studien* i. 156. (A. SCHAADÉ.)

DIKKA. The platform, borne upon pillars and surrounded by a parapet, which stands opposite the mihrāb of a mosque. It is placed either in the front or in the centre of the portico. Also a long wooden seat or sofa placed along the wall of a room.

Used vulgarly for *tikka*, it denotes a running string tied round the body to fasten the drawers (*libās*) in Muslim attire. The ends of this string or band are usually ornamented but are concealed by the outer dress. (A. S. FULTON.)

DILĀWAR KHĀN, a name of 'AMĪD SHĀH DĀ'UD (a descendant of Shihāb al-Dīn Ghōrī), who was appointed governor of Mālwa by Muḥammad Shāh IV. of Dihlī (792—795 A. H.). In 801 he received his suzerain Maḥmūd II. of Dihlī, who had fled before Timūr, with due honour in Dhār, but in 804 he made himself independent of Dihlī. He thus became the founder of the first independent Muḥammadan dynasty of Mālwa, which became extinct with his grandson in 839. He reigned as king in Dhār from 804—808, but does not seem to have struck coins in his name. Two inscriptions of his period have however been preserved on the Djāmī Masjdīd (now called the Lāt Masjdīd) built by him in Dhār. He died in 808 and the story goes that he was poisoned by his son Hoshang.

Bibliography: *Firishta* (ed. Lucknow 1323), ii. 223-224; *Ā'in-i Akbarī* (Jarret), ii. 218; *Tuzuk-i Dījahāngirī* (ed. Allynghurh), p. 201; *Epigraphia Indo-Moslemica*, 1909-1910, p. 11—13 and Plate iii. iv.; *Catalogue of the Coins in the Indian Museum*, ii. 242. (J. HOROVITZ.)

DILĀWAR PASHA, a Kroat by birth, brought up in the Imperial palace, after leaving the Serāi became successively governor of Cyprus, Baghdad, Diyarbakr, Rumeli and after again being governor of Diyarbakr took part in the campaign against Poland in 1621. During the siege of Chocim he was appointed Grand Vizier on the 1st Dhū l-Ka'da 1030 = 17th September 1621; on the revolt of the Janissaries against Sultān 'Osmān II in May 1622 the rebels demanded his execution; the Sultān handed him over and the Janissaries cut him to pieces (on the 8th Radjab 1031 = 19th May 1622). The English ambassador Roe

(*Negotiations*, 24) describes him as an earnest, able and moderate man.

Bibliography: Hādījī Khalfa, *Fedhliké*, ii. 31, cf. i. 406, 422 and ii. 1, 15 et seq.; v. Hammer, *Gesch. d. Osm. Reiches*, iv. 519, 527, 529, 534, 542—546). (J. H. MORDTMANN.)
AL-DIMASHKĪ, ABU 'ABDALLĀH MUḤAMMAD B. ABĪ ṬĀLIB AL-ANṢĀRĪ AL-SŪFĪ SHAMS AL-DĪN, Arab cosmographer, died as Imām of Rabwa in Syria 727 = 1327. His *K. Nuḥbat al-Dahr fi 'Adjā'ib al-Barr wal-Bahr* was published under the title *Cosmographie de Ch. A. Abd. M. de-Dimichqi, Texte Arabe publié d'après l'Édition Commencée par M. Frähn et d'après les mss. par A. F. Mehren* (St. Pétersburg 1866) and translated by the same hand as *Manuel de la Cosmographie du Moyen-Âge* (Copenhague 1874). Dimashkī also wrote the *K. al-Siyāsa fi 'ilm al-Riyāsa*, of which in addition to the manuscripts mentioned by Brockelmann (*op. cit.*) there is also a manuscript in Leipzig (cf. K. Vollers, *Katalog der Islam. u. s. w. Hdss. der Universitäts-bibl. No. 857, i.*).

Bibliography: Reinaud, *Géographie d'Aboulféda*, Trad. i. p. cl.; Chwolson, *Die Ssabier*, ii. xxviii. No. 647; Mehren in *Annalen für nord. Oldkundigheit*, 1857, p. 54, No. 25; H. Dehérain, *Quid Schemseddin al-Dimashqui geographus de Afrika cognitum habuerit* (Paris 1898); Brockelmann, *Gesch. der Arab. Litt.*, ii. 130, 138. (BROCKELMANN.)

DIMOTIKA (türk. DİMETOKA), the ancient Διδυμοτείχος, a town in Rūmilī, in the province and sandjak of Adrianople, 26 miles south of the latter town, near the confluence of the Kizil-Deli-Cāi and the Maritza; it is the capital of a kazā and a station on the Dede-Aghač railway. The population is 8707, mainly Muḥammadans. It has an ancient fortress now in ruins, seven large mosques and a reservoir which has now been converted into a prison. It was taken in 763 (1362) by Murād I. who built a palace there. Charles XII made it his headquarters from February 1713 to October 1714. — The kazā of Dimotika comprises 4 nāhiya (Kuleli-burghaz, Karadja-khalil, Şaltık and Kara-kilisā) and 42 villages and has a population of 26,551, the great majority of whom are Orthodox Greeks. In addition to vegetables, tobacco and the vine are cultivated.

Bibliography: Sāmi-Bey, *Kāmūs al-'Alām*, iii. 2216. (CL. HUART.)

DĪN. Behind the chaos of meanings given by the Arabic lexicographers under the form *din* (see, for example, Lane, *Lexicon*, p. 944) lie three separate words. There is (i.) an Aramaic-Hebrew loanword meaning "judgment"; (ii.) a genuine Arabic word meaning "custom", "usage" which is cognate to (i), being related as the Hebrew *mishpāt* to *shāphāt*; (iii.) an entirely distinct Persian word meaning "religion". See Nöldeke in *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxvii, p. 534, note 2, and for the Persian word, derived from *daēnā*, *Grundr. d. iran. Phil.*, I, 1, pp. 107, 270; I, 2, pp. 26, 170; II, p. 644. Vollers contested the existence of *din* as a genuine Arabic word and, showing that the Persian *din*, "religion" was already in use in Arabic in pre-Islamic times, held that the meaning "custom", "usage" was derived from it (*Zeitschr. f. Assyr.* xiv. p. 351). This confusion naturally involved the Muslim exegetes of the Qur'an in endless difficulties. Thus,

for example, in *Māliki Yawmi 'l-Din* (i. 3, cf. Baiḍāwī, Rāzī and Ṭabarī, i. p. 51), they mostly recognized a necessary meaning of "reckoning"; "recompense", yet were in great doubt how to reach it. But under one or other of these three meanings all the Qur'anic passages can be brought. Theologically, *din* is defined as a divine institution (*wad' ilāhī*) which guides rational beings, by their choosing it, to salvation here and hereafter, and which covers both articles of belief and actions (*Dict. of Tech. Terms.*, p. 503). It thus means "religion" in the broadest sense and is so vague that it was felt necessary to define its difference from *milla* [q. v.] "religious community", *madhhab* [q. v.] "school of canon law" and *shari'a* [q. v.] "system of divine law." It may mean any religion, but is used peculiarly for Islām, "the religion with Allāh" (Qur. iii. 17). It covers three things: *Islām* in its five elements, Witnessing to the Unity of Allāh and to the prophethood of Muḥammad, Worship, Poor-rate, Fasting, Pilgrimage; *Imān*, Faith; *Ihsān*, Rightdoing. These three make up the *din* of Muslims; see the tradition of how Muḥammad answered Gabriel's questions (Shahristānī, ed. Cureton, p. 27). Similarly, all religious, as opposed to intellectual, knowledge, meaning what is gained by prophets through major inspiration (*wahy*) and by saints through minor inspiration (*ilhām*) and received by others on authority from them, can be called *al-'ulūm al-dīniya*.

Bibliography: Besides the references above, Juynboll, *Handb. des islamischen Gesetzes*, pp. 40, 58. (D. B. MACDONALD.)

DĪNĀJPUR, district in Eastern Bengal, India: area, 3,946 sq. m.; pop. (1911), 1,687,863, of whom about one half are Muḥammadans. At the beginning of the 15th cent. A. D., Rājā Kāns, a Hindu landowner of Dinājpūr, defeated the Muḥammadan king of Bengal and seized the throne, on which he was succeeded by his son and grandson, Djalāl al-Din Muḥammad and Shams al-Din Aḥmad (1414—1442 A. D.). The tomb of a pīr named Nēkmard is frequented by pilgrims, and is also the scene of an annual cattle fair, at which the attendance reaches 100,000 persons.

Bibliography: W. W. Hunter, *A Statistical Account of Bengal*, vii. 355 sqq.; *Bengal District Gazetteers*, s. v.; H. Blochmann, *Contributions to the Geography and History of Bengal*, (*Journal of the Asiatic Soc. of Bengal*, Part i. xlii, 262 sqq.). (J. S. COTTON.)

DĪNĀR, from the Greek-Latin *denarius* (*aureus*) the name of the unit of gold currency of early Islām. Why the Arabs called the gold piece *dinār* is not quite clear from Greek or Latin inscriptions or literary sources. Pliny once (*Hist. Nat. lib. xxxiii. § 13*) calls the aureus *denarius aureus* or *δηνάριον χρυσόν*, in the east as well as the equation *δηνάριον* = *ῥωμαῖον χρυσόν* but the Arabic and Syriac name *dinār* seems to point to the fact that in Syria the gold coin (after the reform of the currency by Constantine I. 309—319) was usually called simply *δηνάριον*.

The Arabs knew and used this Roman gold coin before Islām (*Kor'an*, iii. 68). All Muslim Traditionists agree that the currency reforms of the Caliph 'Abd al-Malik which were effected in 77 (996) left the standard gold coin unaltered. The exact weight of this coin may be readily

ascertained from the great exactness with which the earliest reformed dīnārs were struck; the dīnār is thus found to weigh **4.25** grammes (66 grains). This corresponds exactly to the actual weight of the contemporary Byzantine solidus which was again based on the later Attic drachm of 4.25. The Egyptian glass-weights (*ṣandīat* q. v.) enable us to test this. As gold coins in the East have always passed by weight and not by tale, the weight of the current dīnār at times differed considerably from the legal weight of 4.25. (The contrary assertion in Mukaddasi, ed. de Goeje, p. 240 is only exceptionally true).

The oldest dated dīnār known to us dates from the year 76 (695) and still bears the Byzantine type (figure of the Caliph); a similar piece is dated 77; in the same year appear the reformed dīnārs of 'Abd al-Malik. These new coins, unlike the dirhams [q. v.] do not bear the mint; it is practically certain that the Umayyads struck gold coins only in Damascus and Cairo and after 100 (718) in Cordova also. After the fall of the Umayyads the chief mint for gold seems to have still for a period been Damascus, but in 146 (763), it was transferred to the newly founded Baghdad. In the reign of Ma'mūn (198—218 = 813—833) the mintage of gold was decentralised and a new type, similar to that of the dirhem prescribed; after 212 (827) gold was struck in the most important of the provincial capitals. The secondary dynasties also made no alteration in the dīnār; only in South Arabia was another standard (2.97 grammes) (46 grains) used.

In Baghdad the last dīnār was struck soon after the fall of the 'Abbāsids; the word dīnār disappears from these gold coins about 661 (1262). In Egypt the last dīnārs were struck in the reign of Saif al-Dīn Ḥādīdī (747 = 1346). Perhaps as early as the reign of al-Ashraf Sha'bān (764—778 = 1362—1376) but more probably not till that of al-Ashraf Barsbēy (825—842 = 1421—1438), a new gold coin was introduced, the *ashrafī* (3.47 grammes = 53.8 grains) which displaced the dīnār throughout Eastern Asia. The dīnār, which had never really gained a proper footing there, disappears from India in the reign of Nāṣir al-Dīn Maḥmūd (644—664 = 1246—1265), who introduced the national gold tanka (11.34 grammes = 176 grains) as the official standard coin. In the Maghrib dīnārs were struck to the end of the fifth century but the reckoning by dīnārs remained in use till a much later period.

Multiples and subdivisions of the dīnār were at all times in use: 'Abd al-Malik appears to have introduced the triens (*ṭhulṭh*) of 1.40 grammes (22 grains) as may be presumed from a piece of the year 92. In the Fāṭimid period the quarter dīnār (approx. 1 gramme = 15.5 grains), was a common coin while in Sicily it was almost exclusively struck and survived into the modern period as the *tari d'oro*.

The standard was always very high, the gold being as pure as the technical processes rendered possible.

In the history of Mediterranean commerce the dīnār plays an important part and was imitated by many Christian rulers under the name of *bezant sarrasinat*.

In Law the legal dīnār is still one of 4.25 (66). In finding an equivalent for amounts given by Arab authors the dīnār must always be taken as

4.25 (66) fine gold unless another value is expressly stated.

(See also the articles DIRHAM, FALS, and NUMISMATICS).

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(E. v. ZAMBAUR.)

DĪNĀR, MALIK, = prince of the Ghuzz, who after the fall of the Saldjūks of Kirmān in 582 (1186) secured possession of this province and held it till his death in 591 (1195).

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DĪNAWAR (often also less correctly written DAINAWAR), in the middle ages one of the most important towns of Dībāl (Media), now in ruins. Its exact location is according to the latest road-map by Th. Strauss (see *Bibl.*): 48° 25' East Long. (Greenw.) and 34° 35' N. Lat. Dīnawar lies on the direct line between Kengawer (Kanguwār) in the S. E. and Kirmānshāh (Kārmīsān) in the S. W. and is almost equally distant from both, namely 30—32 miles. It lies on the northeast edge of a fertile plain some 5000 feet above sea-level, watered by the Āb-i Dīnawar. This river, which takes its name from the town, enters a narrow ravine (Teng-i D. = Pass of D.) at the southwest corner of the plateau, which afterwards opens out into a broad valley, and finally joins the Dījamas-āb which belongs to the Karkhā watershed. When Ibn Khurdādhbih (ed. de Goeje, p. 176) says that the Nahr al-Sūs = Karkhā rises in the neighbourhood of Dīnawar, he is obviously considering the Āb-i Dīnawar as its real source.

The foundation of Dīnawar, which appears also in Syriac sources (as Dīnahwar), dates from the pre-Muhammadan period; in the days of 'Omar it was the most populous town in the district or Hamadhān. Immediately after the decisive battle of Nihāwand (c. 21 = 642) it was surrendered to the Arabs by the Persian governor. In Mu'āwiya's reign it received the new name of Māh al-Kūfa, because the taxes raised from it were applied for the benefit of the citizens of Kūfa, more particularly for payment of the garrison there. In the administrative division of the Caliph's empire Māh al-Kūfa appears not only as the official name of

the town of Dīnawar but also as that of an administrative division of Dījāl with two districts: Dīnawar, comprising the upper lands and Karmīsin the lower. In the west, Māh al-Kūfa was bounded by the district of Ḥulwān, in the east by that of Hamadhān, in the south by Māsabadhān and in the north by Adharbaidjān, thereon cf. Kūdama in *Bibl. Geogr. Arab.* (ed. de Goeje), vi. 243 *et seq.* As to the word Māh, this is not to be explained, as do the Arab authors, as a Persian noun equivalent to the Arab *qaṣba* = "town, capital"; Māh rather corresponds in form and meaning to the ancient Māda = "Media". All geographical names which are undoubtedly compounded with Māh and can be fairly definitely located (cf. for example, Māh al-Baṣra = Nihāwand, a name similar in origin to Māh al-Kūfa) belong to Media. Māh al-Kūfa is therefore to be interpreted as: Media of Kūfa, i.e. that part of Media which belongs to K.; on Māh cf. particularly Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxi. 559 *et seq.* and in his *Gesch. der Perser und Araber zur Zeit der Sasaniden* (1879), p. 103, 2; J. Marquart, *Erānsāhr* (Berlin, 1901), p. 18-19.

Dīnawar likewise enjoyed considerable prosperity in the Umayyad and 'Abbāsīd periods. When Ibn Ḥawkal wrote (ivth = xth century) it was only about one third less than Hamadhān. Muḥaddasī praises its well built bazaars and the rich orchards around the town; he also, as does Kaẓwīnī, makes particular mention of the excellent cheese manufactured there. The population was a mixture of Persians and Arabs; as Mas'ūdī (*op. cit.*, iii. 253) tells us, the Kurdish tribe of Shūhadjān also led a nomadic life in the country round. The confusion that broke out in the last years of al-Muḥtadīr's reign brought ruin to the town. When the rebellious general Mardāwīdj of Gilān seized the whole province of Dījāl after defeating the troops sent against him by the Caliph, Dīnawar also fell into his hands (319 = 931) and several thousands (the figures vary from 7000 to 25,000) of the inhabitants perished soon afterwards. Ḥasanwaih (Ḥasanayyah) a prince of the Kurds living in this region founded a small independent kingdom of which the capital was Dīnawar and was able to retain possession of it for almost 50 years (till his death in 369 = 979). In the viiith (xivth) century the town was still inhabited, according to Mustawfī. Its doom seems to have been sealed amid the horrors of the Mongol invasion under Timūr.

The present ruins of Dīnawar, which are quite uninhabited, were last visited by de Morgan and Th. Strauss. Strauss (*op. cit.*) gives the following brief account of them: "The site of Dīnawar is only indicated by mounds of earth, which have several times been ransacked in the search for coins; numerous finds are still made, especially by peasants tilling the fields". According to the same traveller, traces can still be seen in many places in the above mentioned Teng-i Dīnawar of an ancient road hewn out of the rock, which probably connected Dīnawar with Baghdād.

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AL-DĪNAWARĪ, ABŪ ḤANĪFA AḤMAD B. DĀ'UD, Arabic philologist and scientist, probably born in the first decade of the 3rd century of the Hidjra at Dīnawar in the Persian 'Irāk, received his education in philology from the father of Ibn al-Sikkīt, the Kūfa grammarian, and from the latter also; in 235 he stayed in Ispahān to make astronomical observations, which he recorded in his *Kitāb al-Raṣād*. He afterwards seems to have spent most of his time in his native town where his observatory was pointed out for several centuries later. The dates given for the year of his death vary; but the 26th Djuṃādā I. 282 = 24th July 895 appears the most reliable. His literary activity, like that of Dījāhīz, with whom he has often been compared, combined entertainment with instruction. Only his *Kitāb al-Akhbār al-Tiwāl* has survived in its entirety; it selects those periods of the history of the world for which Tradition affords material for an exhaustive survey. It also devotes particular attention to matters of special interest to Persians. He therefore gives a full account of the history of Alexander, of the Sāsānids, the conquest of the 'Irāk by the Arabs with a detailed description of the battle of Qādisiyya, the battles between 'Alī and Mu'āwīya and the Kharijīs, the death of Ḥusain, the risings of the Azrakīs and of Mukhtār, the fall of the Umayyads and the intrigues of the 'Alids, particularly in Khorāsān in a brief history of the Caliphs (cf. W. Guirgass's edition, Leiden 1888; pref. varr. and index by I. Kratchkovsky, *ibid.* 1912). His famous *Flora* (*K. al-Nabāt*), the original of which is lost but numerous extracts have been preserved in the lexicographers, particularly Ibn Sīda, and also in Ibn al-Baitār, was of much greater importance to science. Like the much less comprehensive works with similar titles by Abū Zaid and Aṣma'ī, it was the result of a philological study of the old poets and was intended to explain the numerous plants mentioned by them. It was therefore confined to the flora of Arabia but included also plants which had been brought from foreign countries and acclimatised there. His clear and exhaustive descriptions, for which he was possibly somewhat indebted to older works, were not based on his own observations but were compiled from information obtained by him or his predecessors from Arabs of the desert. As the latter were very keen observers of all that surrounded them and had the power of accurate description, they had a terminology for plants and their parts which was almost scientific in its precision. Besides the descriptions of plants, which have for the most part alone survived, the work, which was still accessible to the author of the *Khizānat al-Adab* in six large volumes, in addition to numerous illustrative quotations from the poets, must have contained many philological and

historical excursus on the latter. It began with a detailed account of the kinds of soil and formations of Arabia, its climate and distribution of water, and the general conditions necessary for the growth of plants. It then proceeded to treat of the classification of plants in general and the morphological structure of the individual plants. The main portion of the work treated of the individual plants in three groups: plants cultivated for food, wild plants and plants with edible fruits. The second group dealt with the plants in it first according to their places in which they are found, then according to their nature, and partly according to their commercial value. The work, on which 'Alī b. Ḥamza al-Baṣrī wrote a trifling criticism, dealing only with points of philology, in a section of his *K. al-Tanbihāt 'alā Aghlāṭ al-Ruwāt*, became the main authority on plant-names for later lexicographers.

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DIRGHĀM ("Lion") a vizier of the last Fāṭimid al-Āḍid [q. v., p. 137]; his full name was ABU 'L-ASHBĀL al-DIRGHĀM b. 'AMIR B. SAWWĀR. As to his origin, his pure Arab blood is emphasised and his epithets al-Lakhmī al-Mundhirī also seem to point to his descent from the ancient rulers of Hira. He had risen from the corps of the Barkiya and was one of the confidants of Ṭalā'ī² b. Ruzzīk [q. v.], who appointed him generalissimo in 553 = 1158. In the same year he defeated the Christians near Ghazza. In spite of his close relations with the Banū Ruzzīk he was one of Shāwar's [q. v.] chief allies in bringing about the fall of Ruzzīk b. Ṭalā'ī², whose teacher he had actually been in all knightly arts. Under the new vizier he received the office of *Ṣāhib al-Bāb* but apparently did not consider that his treachery had been sufficiently rewarded, as he rose against Shāwar nine months later (Ramaḍān 558 = Aug. 1163), drove him out of the country, put his son Ṭaiy to death and seized the vizierate. The Caliph confirmed him in this position and granted him the title of *al-Malik al-Manṣūr*; his previous title of *Fāris al-Mushimīn* passed to his brother Naṣir al-Dīn. Fortune did not long favour Dirghām. His attempt to make an alliance with Nūr al-Dīn, with whom Shāwar had taken refuge, was a failure; the hostile attitude of the Barkiya in Egypt drove the jealous vizier to dreadful deeds of cruelty, which deprived the land of its bravest spirits. The invasion of Amalrich I, king of Jerusalem, who was going to compel by force of arms

the payment of the tribute previously promised him, brought further trouble. He inflicted heavy losses on the Egyptians at Bilbais and only retired when Dirghām resorted to the desperate measure of breaking down the embankments and flooding the country. But soon news reached the vizier of the success of the efforts of his enemy Shāwar in inducing Nūr al-Dīn to undertake a campaign against Egypt and now too late he sought to make a permanent alliance with Amalrich by promises, which meant a considerable humiliation of Egyptian power; Shīrkūh, Saladin and Shāwar invaded the country, Naṣir al-Dīn and his army, most of the leaders of which had been won over to the enemy, suffered a severe defeat at Bilbais and soon afterwards Shāwar entered Fustāt. Dirghām's adherents gradually melted away; he forfeited the last remnants of his former popularity when he raided the funds of the Waḳf for orphans to replenish his resources; in vain also he implored the help of the Caliph. When finally, abandoned by every one, he fled, he was murdered by a mob at the tomb of the Saiyida Nafisa (Radjab or Ramaḍān 559 = May-June or July-August 1164). His head was cut off and carried through the streets of Cairo; his body was not buried till three days later near the Birkat al-Fil and a dome erected over the grave.

Dirghām is unanimously described as a brilliant and powerful personality. His extraordinary skill in all manly sports is particularly emphasised; he was a remarkably brave man, a friend to learning, an excellent poet and calligrapher.

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DIRHAM. 1. A unit of the silver coinage in the Arab monetary system. The name (Gr. δραχμή, Pers.: *diram*) was in use from ancient times, while the coin to which it was applied was borrowed by the Arabs from the Persians. The derivation of the legal weight of the dirham is more difficult than that of the dinār, as the dirhams were not struck very accurately. The definition of the legal dirham is very variously given by the historians, but all agree that the weight of the dirham was to that of the mithkal as 7 : 10. But since mithkal [q. v.] has many meanings, this equation can only have a meaning if the mithkal is the legal dinār, i. e. the Meccan mithkal of 4.25 grammes. We thus obtain as the most probable weight, 2.97 grammes, which best agrees with the extant coins and glass weights as well as with the coin-weights of the time of al-Muktadir (295—320 = 908—932) discovered by E. T. Rogers in the Faiyūm. Sauvaire took as the basis of all his calculations the figure 3.0893, arrived at by the Egyptian Commission of 1845, and thereby invalidated his results from the very first. Decourdemanche, who points out Sauvaire's error, has arrived at the figure 2.83 by a series of ingenious calculations, but this does not agree with the necessary condition of being 1/10 of a mithkal.

The legal dirham of 2.97 was perhaps first instituted by the Caliph 'Omar. 'Abd al-Malik ordered that the dirham of this weight was to be the only legal silver coin. There can be no doubt about the derivation of the Arabic from the Sāsānian dirham. The latter was introduced by Ardāshīr I (226—241 A. D.) on the standard of the new Attic drachm of 4.25 grammes and remained almost unchanged till the fall of the Sāsānian empire (the drachms of Ardāshīr III of the year 628 weigh 4.10 grammes). The Arab governors in Persia retained the Sāsānian type but struck on a reduced standard (3.90); many of their coins weigh roughly 2.90 and thus agree with the legal dirham.

The earliest purely Muhammadan dirhams (apart from doubtful and isolated specimens) date from the year 75 (694); after this date coins of the new type were struck in all the provinces although the Arabo-Sāsānian drachms continued to be struck in Persia for some time longer (in Ṭabaristān till about 180 = 796).

The copper dirhams of the vith and viith centuries A. H., struck by the Urtukids, Zangids and other Turkish dynasties of Asia Minor are quite unique. They are large copper pieces (averaging 12 grammes in weight), with types and probably specially destined for use in commerce with Christians.

The dirham played an important part in Northern and Eastern Europe where it formed the sole currency from 600—1000 A. D.

Multiples and subdivisions of the dirham are rare in the early centuries of the Hījra. The most usual division was that into sixths (*dānaḡ* = *obolus*) and the commonest small coin the half. The dirham disappears about the same time as the dinār. In the early days of Islām the relation of gold to silver was fixed at 14:1 (20 dirhams = 1 dinār).

2. Dirham is also the name of a weight, (*dirham kail*) weighing 3.148 grammes and totally distinct from the coin of the same name. It survived, with local variations down to modern times as an apothecary's and goldsmith's weight. The French expedition found it in use in Cairo in 1799, weighing 3.088 grammes and the Commission of 1845, 3.0898. In Constantinople at the present day its legal weight is 3.207 grammes.

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DIU (DWIPA) is an island with an area of 25 square miles, situated at the southern point of the Kathiawar Peninsula of Guḡjarāt, India. It was taken from the Cāvada Rāḍpūts by the Muḡammadans in 1330 A. D. In the time of the Sultān Maḡmūd Bēgara of Guḡjarāt (1456—1513 A. D.) it was a wealthy Muḡammadan port; but shortly afterwards it was taken by the Portuguese, who have held it ever since. It was of importance in the xivth—xvth centuries as the port of call of vessels trading between India and the Persian Gulf and Red Sea.

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DIVAN. [See DĪWĀN.]

DĪW (P.; older form *dēw*, Avestan *daēva*, Sanskr. *dēva*, a god), in the Irānian religion, the name of evil spirits, the powers of darkness, the creatures of Ahriman, the personifications of sins; their number is legion. At their head is a group of seven principal demons (including Ahriman) opposed to the seven Amshas-pands. They were subject to Djamshīd (Firdawst, *Shāh-Nāma*, ed. Mohl, i. 49, cf. the Muslim legend of Solomon).

In the Irānian epic, the white *dēw* (*dēw-i sapēd*) comes to the help of the king of Māzandarān against king Kai-Kāwūs; his country is inhabited by *diws* skilled in magic (Firdawst, *Shāh-Nāma*, i. 497); he is defeated by Rustam who also fights against two other *diws*, Akwān (Akōman) and Arzhang. King Tahmurath is sur-named *diw-band* "the conqueror of the demons", because he overcame them in a pitched battle with the help of magic; the hostile army was commanded by the black *diw* (*siyāh-diw*); it was they who taught the king how to write (*Shāhn.*, i. 43—45).

Bibliography: W. Jackson, in the *Grundriss der Iran. Philologie*, ii. 165, 176, 196, 646, 663, 662; Spiegel, *Erānische Alterthumskunde*, ii. 126—136. (CL. HUART.)

DĪWĀN (DIVAN) (from a hypothetical Irānian word *dēwān*, connected with *dabīr* "writer", which is connected by M. Andreas with the Assyrian *dap*) public registers of receipts and expenditure, kept in Greek (Syria and Egypt) and in Pahlavī (Persia) in the early years of the conquest, then translated into Arabic and continued in that language from this time on (81 = 700, al-Balādhuri, p. 193, 300; al-Mawardi, p. 349). The name next passed to the offices of the treasury and thence was extended to the government of the 'Abbāsīd Caliphs and even in Saladin's time to the Caliph himself (Ibn Khallikān, transl. de Slane, iii. index). *Dīwān al-Zimām* is the office where the register of revenue and expenditure was kept; *Dīwān al-Taḡkīf*, that of the State Chancery, the head of which had to audit the accounts of the governors (A. v. Kremer, *Culturgegeschichte*, i. 198). The *Dīwān al-Birr*, established by 'Alī b. 'Isā, minister of the 'Abbāsīd Caliph al-Muktadir, administered certain estates which that minister had made *Wakf* (al-Fakhri, p. 315). The *Dīwān al-Khātām* "Office of the Seal", instituted by Mu'āwiya, survived till the middle of the 'Abbāsīd period.

In Arabic, Persian and Turkish, *Dīwān* also means a collection of the works of a poet, usually arranged in the alphabetical order of the rhymes. The word further means a large building, where customs were collected, foreign merchants put up, also used as a warehouse and exchange and thus was practically synonymous with *khān* or *kārwān-sarāy*; it is used with this sense more particularly in the Maghrib (Dozy, *Suppl.* i. 479).

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DĪWĀNĪ. [See ARABIA (ARABIC ALPHABET), p. 387.]

DIWRIGI, a town in Asia Minor, the

capital of a *Qazā* of the province and *sandjak* of Siwās, near the *Çalta-Irmak*, a tributary of the *Kara-Şū* (Western Euphrates), lies at the bottom of a valley surrounded by high mountains; the population is 5,600 of whom 3,000 are Sunnis and 1,500 *Şi'īs*. In it are the ruins of a fortress the surrounding wall of which alone survives, the mosque of the Amīr *Şahānşāh* (*Ka'ā-Djāmi'*) built in 576 (1180) or 596 (1200), and the mosque of Aḥmad *Şah* b. Sulaimān *Şah* (*Ülū-Djāmi'*) built in 626 (1228) of yellow freestone and well preserved; it has been restored on several occasions under the Ottoman Sultāns but is now used as a public granary. A tomb of the same date in an old Muslim cemetery, an octagonal building with a pyramidal roof of stone, is the mausoleum of the Amīr *Qamar al-Din* (d. 592 = 1196). It is mentioned by the Byzantine historians under the name of *Tephrike* in their accounts of the Manichaean sectarians called the *Paulicians*. The early Arab geographers knew it by the name of *Abriḳ* and believed that the main source of the Euphrates was there (*Yākūt*, i. 87; *Ibn Rosteh*, p. 93; *Guy Le Strange*, *Journ. R. As. Soc.*, 1896, 733; *Kitāb al-Bad'*, iv. 54). Conquered about 464 (1071) by the Amīr *Man-gūdjak*, a *Saldjūk* general, who founded a dynasty bearing his name there, it afterwards passed under the sway of the *Saldjūks* of Rūm (625 = 1228); *Bāyazid* I. regained it for the Ottoman empire in 801 (1397) at the end of the *Temur-tash* campaign (*Sa'd al-Din*, *Tad̄j al-Tewāriḳh*, i. 150). It was held for a time by Egypt (we have inscriptions of Sultān *Djakmak* (854 = 1450) and various governors; cf. *Khalil al-Zāhiri*, ed. *Ravaisse*, p. 51; *Kalkashandi*, *Daw' al-Şubḥ*, p. 298) and retaken in 922 (1516) by *Selim* I. It was long believed to occupy the site of *Nicopolis*, the town built by *Pompey* to commemorate his victory over *Mithradates*; but the latter has now been definitely located to the southeast of *Enderes*. — The *Qazā* comprises 9 *nāhiyas* and 125 villages with a total population of 48,907, of whom 24,520 are Sunnī and 12,261 *Şi'ī*. It has market gardens (tomato, melon and cucumber), vineyards, and wheatfields all of which are very fertile. In the mountains there are deposits of iron ore and loadstone, which appear to be no longer worked.

Bibliography: *Hād̄djī Khalifa*, *Djihānumū*, p. 624; *Ritter*, *Erdkunde*, x. 795; *G. Le Strange*, *Eastern Caliph.*, p. 119; *Max van Berchem*, *Corpus Inscriptionum Arabicarum*, iii. 55 *et seq.*; *Cuinet*, *Turquie d'Asie*, i. 685.

(CL. HUART.)

DIYA or **ʿAḲL** is the bloodwit or compensation paid by one who has committed homicide or has wounded another. In the *Djāhiliya* the price paid by the homicide is said to have been ten she-camels. 'Abd al-Muṭṭalib redeemed his son 'Abdallāh by the sacrifice of ten she-camels, but, as he had to repeat the sacrifice ten times, a hundred she-camels was henceforth considered the equivalent of a life; and this is the amount laid down in a letter written by Muḥammad to 'Amr b. Ḥazm. The same letter fixed the compensation for a blow penetrating the brain or abdomen at one third of that amount, for the loss of an eye or hand or foot at half, for a tooth or for a wound exposing the bone at five camels. 'Omar put the money equivalent of a hundred camels at 1000 *ḍinārs* or 12,000 *dirhems* — the

former payable by the 'people of gold' (the people of Egypt and Syria) and the latter by the 'people of silver' (the people of 'Irāk), payment being spread over three or four years. Camels were not accepted as payment from these 'people of the towns'; gold was not accepted from the 'people of silver', nor silver from the people of gold, and neither gold nor silver from the tent-dwellers, who paid in she-camels. These camels must be of a definite age and condition, twenty-five she-camels one year old, twenty-five two years old, twenty-five three years old and twenty-five four years old — this for intentional homicide: for unintentional homicide twenty she-camels one year old, twenty two years old, twenty he-camels two years old, twenty she-camels three years old, and twenty she-camels four years old.

A woman receives the same compensation as a man up to one third of the *Diya* of 100 camels: if above one third, then she receives half of what a man does. This is in the system of *Mālik*: in that of *Şhāfi'* she receives in certain cases half a man's *Diya*, e. g. five camels for the loss of a finger instead of ten. (Cf. *Lane*, art. *ʿaḳala*.) A minor or an insane person is not personally liable to give compensation in ordinary circumstances. The *Diya* for the latter is paid by the state. If a minor and a person of age together kill a Muslim intentionally, the latter is put to death, the former paying half the *Diya*. Similarly if a slave and freeman kill a slave intentionally, the former is put to death, the latter paying half the value of the murdered slave.

The *Diya* for wounding a slave so as to expose the bone is a twentieth of his value, for a wound penetrating the brain or abdomen one third, and so on in proportion to the loss in his market value. The law of retaliation holds between slaves as between free persons. If one slave kill another, the owner of the latter may demand the life of the former, or the value of his own slave, or the owner of the former may surrender his slave in compensation. If a Muslim slave wound a Jew or a Christian his master must pay compensation, even if he have to sell the slave, but may not hand over his Muslim slave to these.

If a Christian or a Jew be killed, his bloodwit is half that of a free Muslim. A Muslim may not be put to death for an unbeliever unless he have killed him treacherously. The bloodwit of a Magian is 800 *dirhems*. The compensation due to these three classes for minor injuries is in the same proportion.

In cases of homicide or wounding unintentionally the perpetrator alone is liable to fine, and, if he cannot pay, the fine remains a debt against him, but his kin may pay it if they wish, for the sake of peace. In this respect, his nearest kin are his brothers on his father's side, then all the male descendants of his father's father, and so on.

A murderer or homicide cannot inherit the *Diya* of his victim. nor can the former inherit his property, since that might have been his motive in killing him.

The *Diya* is of two kinds: *Diya* al-ʿAmd, compensation for an intentional injury, and *Diya* al-*Ḳhaṭa'*, compensation for an unintentional. The *Diya* in full is paid not only for a life, but also for the destruction of the lips, of the eye of a one-eyed person, of the tongue and of the two ears if the hearing be destroyed. If the sight of

one eye be destroyed the Diya is a hundred dīnārs, and that for a deep wound in the face is more than for one in another part of the head.

Women and children are not liable to pay Diya. Employers are liable for injury to minor employees. In the case of a riot between two parties the injured or killed should receive 'aḳl from the other side. Owners are responsible for their animals, and those who cause them for accidents. There are many injuries for which no Diya is named and these cases must be referred to the Muḏtahid.

Bibliography: The *Muwattaʿ* of Mālik b. Anas, section on 'uḳūl'; Bukhārī, section on *Diyaʿ* (French translation in progress, by Houdas and Marçais); Al-Maḡhīnānī, *Hidāya*, English translation by C. Hamilton (London 1870), Book L.; Th. W. Cujnoll, *Handbuch des Islamischen Gesetzes*, p. 294—300.

(T. H. WEIR.)

DIYĀLĀ, one of the most important tributaries on the left bank of the Tigris. Its sources lie in the centre of the Persian province of Ardīlān (see above, p. 427). The main stream (called at first the Gabe or Gāwē-rūd), rises to the west of Asadābād in 34° 50' N. Lat. (the latitude of Hamadḥān) and at first flows to the northwest. A little above the 35° N. Lat. it is joined from the north by the Ab-i Shīrwān which takes its name from a place named Shīrwān, and rises in the hills southeast of Sīḥna (Sinna); thenceforth the latter is the name almost exclusively used for the Diyālā. After bending to the southwest the river again resumes its previous northwesterly course and is joined at its farthest north point by the river of Derūd which flows from the Zarībār (Zaribōr) Lake to the south. Its confluence with the latter has a decided effect on the future course of the Diyālā, for its originally northwestern direction is changed to a southwestern and ultimately becomes almost direct south. The Diyālā, the whole of the upper course of which has hitherto been confined between high mountain walls, now enters a long, high-lying valley, which ends in the narrow ravine of Darna; here it receives on the left the waters of an important tributary, the Zamakān (Zamakān-rūd). The latter is made up of little streams rising in the Karind district. The upper valley of the Diyālā may be said to end at the mouth of the Zamakān; its middle course which likewise for the most part flows through a mountainous country ends where it breaks through the Djebel Hamrīn.

The Diyālā next rushes through the broad valley of Shamīrān, in which it is further increased by the Tandj (or Tādj)-rūd (whose source lies above Sulaimāniya), which flows from the north through Shahrīzōr; it next flows through the western Zagros ranges. A few hours' journey above the mouth of the Zamakān, it begins to form the present boundary between Turkey and Persia and continues to be the frontier till it reaches 34° 30' N. Lat. At Zangābād the Diyālā is joined by the Hūlwān. The latter rises south of Karind and takes its name from the once important Babylonian frontier town of Hūlwān [q. v.]. Soon after passing Kizilrobāt [see DJALULĀ] the Diyālā breaks through the Djebel Hamrīn and enters the Babylonian plains through which it sinks with sluggish course almost imperceptibly

to the Tigris, with which the last 80 miles of its course is almost parallel. It is only on the lower parts of its course beginning at Kizilrobāt that the Diyālā is called by this name by the people on its banks; above Kizilrobāt it is known only as the Shīrwān-rūd. Although in Babylonia a vast amount of water is taken from the Diyālā for irrigation purposes, when it flows into the Tigris it is still more than half as large as the latter owing to the plentiful supplies it receives from the abundant mountain streams of its upper and middle courses. The place where it joins the Tigris, in 33° 15' N. Lat. 3 hours' journey below Baghdād (according to the Arab geographers: 3 parasangs = 12 miles), and about halfway between Baghdād and the ruins of Ctesiphon, is, according to Chiha (*La Province de Bagdade*, Cairo, 1908, p. 88), called al-Makhlāt "the commingling". A short distance above this point there is a bridge of boats across the Diyālā.

After its entrance into the Babylonian plains the Diyālā from the earliest times has been extensively used for irrigating the surrounding districts; canals and dams were built to regulate its flow and to prevent devastating inundations. This irrigation system was at its best in the Abbāsīd period. After the Mongol period the canals and dams gradually fell into disrepair; the inevitable result was that many fertile stretches of land became desert and swamps (*hōrs*) sprang up in places. Even at the present day no decided improvement has yet been made.

The Diyālā is connected with its neighbouring Tigris tributary, the 'Aḍaim by two (or more?) canals, which however are usually dry except in the season when the snow melts (cf. above, p. 125). The great Kāṭūl-Nahrawān Canal, which dated from the Sāsānīd period, connected the Diyālā with the Tigris by numerous offshoots on both sides. This great waterway, which is now in many places choked with mud or quite dried up, but whose course may still be clearly recognised (according to Herzfeld's theory, it is a former bed of the Tigris), leaves the Tigris 5 miles below the modern Imām Dūr (north of Sāmarrā) and runs parallel to it as far as the district of Kūt al-'Amāra. The water still left in the Nahrawān returns to the Tigris at the point where it breaks up into the Shaṭṭ al-Hai and its eastern branch, the modern main arm. Besides Kāṭūl and Nahrawān, the names originally used for the upper and lower courses of this canal, we find the Arab authors also applying to a particular part of it the two names of the Diyālā familiar to them (Diyālā and Tāmarrā). This is explained by the fact that the Kāṭūl-Nahrawān below Ba'kūbā (see above, p. 610) ran for 20 miles along the bed of that river. The canal part of the Diyālā may still be traced from Bahrīz (south of Ba'kūbā) to the ruins of Sīfwah (N. N. E. of Baghdād); in recent times the river has however left its ancient bed and between Bahrīz and Sīfwah it flows in another channel from 1—2 miles west: cf. R. Kiepert's map (eastern sheet) in M. Frh. v. Oppenheim, *op. cit.*

In the Abbāsīd period the Diyālā also watered the suburbs of Baghdād on the eastern Tigris by two canals, Nahr Khālīṣ and Nahr Bin, which in their turn by means of further smaller canals filled the streets of the Caliphs's capital with a network of small waterways.

The name al-Khālīs has survived to the present day as that of one of the Diyālā canals; but the mediaeval and the modern Khālīs are two quite different watercourses. The former leaves the Diyālā at Bādjīsra [q. v., p. 558] and after a comparatively short course falls into the Tigris a little to the west of Baradān [q. v., p. 652] and about 4 hours' journey below Baghdād. The modern Khālīs canal, on the other hand, is of recent origin and has a much longer course. It leaves the Diyālā some distance east of Dālī 'Abbās and runs in a southwestwardly direction to the Tigris which it reaches at al-Djudēda (in 33° 41' N. Lat.). This modern Khālīs is by far the most important canal flowing from the Diyālā in Babylonia. The district watered by it and its numerous arms is at the present day one of the most intensively cultivated areas of the Wilāyet of Baghdād. In dry years the water left in the Khālīs is not sufficient to reach the Tigris but disappears in a swampy delta near Djudēda.

The whole valley of the Diyālā still contains many traces of its antiquity as a settled area; its banks, in particular, as well as those of its tributaries (especially the Shīrwān- and Hulwān-rūd) are thickly covered with ruins of the Sāsānid period, most of which still await a more careful, scientific exploration. The ancient high road from Baghdād to the Irānian highlands (to Hamadhān) runs up the Diyālā valley as far as the mouth of the Hulwān-rūd, from which it winds up the latter river as far as the famous "Zagri Portae". The climate on the lower course of the Diyālā is unhealthy; large quantities of rice are now grown there.

Of the two other names, Shīrwān and Gaberūd, of the Diyālā, the former is found in a passage given by Yāqūt (iv. 847) from Ḥamza al-Isfahānī's historical work. This says that the Diyālā which comes from the province of Ādharbaidjān also bears the Persian name Dīrwān and the Syriac Tāmarrā. Dīrwān undoubtedly corresponds to the modern Shīrwān.

The etymology of Diyālā (Yāqūt vocalises Dayālā) is quite unknown. The name dates from remote antiquity, as the reproductions of it by classical authors show (Σίλλα, Δέλα; Dialas is not quite certain as the correct reading may be Diabas = Zab). Tāmarrā the name usually given it by the Arabs is probably still older; its prototype is the Syriac form Tōrmārā, which may be recognised in the Tornadoth of Pliny, the Θορνᾶ of Theophanes (whence the corrupt forms Corma in Tacitus and Δορπος in Zosimus?), the Τούμμερα of Zosimus (iii. 29) and the Turnat of the cuneiform inscriptions. Turnat appears as early as the inscriptions of Assurnāsirpal II. (III.) in the first half of the ixth century B. C. (but cf. also the article 'ADAIM, p. 125).

Bibliography: See the authorities quoted under DIJLA p. 969; also Yāqūt, *Mu'djam*, i. 672, 812; ii. 638; iv. 847; Ritter, *Erkunde*, ix. 318, 412—516; x. 206; xi. 526 (where a bibliography of the older travellers is given); Fr. Spiegel, *Iranische Altertumskunde*, i. (1871), p. 114—115; Czernik in *Petermann's Geograph. Mitteil.*, Erg.-H. No. 44, p. 30 et seq.; G. Hoffmann, *Auszüge aus Syrisch. Akten Persisch. Martyrer* (1880), p. 254—255; de Morgan, *Mission scientif. en Perse*, Étud. Géogr., vol. ii; H. Kiepert in the *Zeitschr. der Gesellsch. f. Erd-*

kunde 1883 (Berlin), p. 16—20; A. Billerbeck, *Das Sandschak Suleimania* (Leipzig, 1898), passim (s. Index), and do. in *Mitteil. der Vorderasiat. Ges.*, iii. (1899), p. 66—69, 83; E. Herzfeld in *Sarre-Herzfeld, Archäolog. Reise im Euphrat- und Tigrisgebiet*, i. (1911), p. 53—64; the author's articles *Dialas*, *Gorgos*, *Gyndes* in *Pauly-Wissowa's Realencykl. d. klass. Altertumswiss.*, s. v. and *Corma* in the *Suppl.* i. 327 to Pauly-Wissowa. (M. STRECK.)

DIYĀR (A.) "Dwellings", plural of *Dār* "house" [q. v., p. 915], particularly common in the following compounds.

DIYĀR BAKR (Turkish pronunciation: Diyār-Bekir), formerly the name of a province, at the present day the name of the town of Āmid, the ancient Amida, called Kara-Āmid by the Turks on account of the black colour of its walls and buildings of basalt. It is the capital of the province of the same name and lies on the left bank of the Tigris, at a height of 2070 feet above sea-level; below it the river becomes navigable for the rafts made of inflated skins (*kelek*) which descend as far as Baghdād. The population is 35,000 of whom 20,142 are Muslims (4130 Kurds) and 13,560 Christians. Its walls, forming an irregular circle, are flanked by 72 round, square or octagonal towers, — including the citadel (*İ-Kal'a*); they were built by Constantine and repaired by Justinian. There are four gates, in the west the Gate of Rūm or Aleppo, in the south the Gate of Mārdīn, in the north Dāgh-Kapū (Mountain Gate) or Gate of Kharpūt and the New Gate in the east; there are 28 large mosques, 12 churches and 130 public fountains. Its manufactures are morocco leather, silk and cotton stuffs, articles of copper, glass and earthenware and a very famous syrup called *sharbat-i khairiya*. 1½ miles down the river is a bridge of eleven arches.

The town was occupied without opposition by 'Iyādh b. Ḡhanm al-Fihri in 19 (640) at the time of the conquest of Mesopotamia (al-Balādhuri, p. 176) in the caliphate of 'Omar; it was taken by the Ottomans in 921 (1515) after the battle of Čaldīrān. Āmid had been retaken by the Greeks in 347 (958). After owning the sway of the Saldjūk Tutush, the town belonged to a dynasty descended from the Turkoman Īnal, whose ministers were the descendants of Abū 'Alī b. Nisān. It was occupied by Šalāh al-Dīn (Muḥarrām 579 = May 1183), who ceded it to his ally the Urtukid Nūr al-Dīn Muḥammad, whose successors strengthened the fortifications. Timūr won it by a stratagem; it next remained in the power of Kara-Yūsuf and the Aḳ-Kuyūnlū till the conquest of the country by the Šafawī Šah Ismā'il in 908 (1502), who appointed Ūstādīlū-Oghlū governor. The rising of the Kurds and other native tribes against the Persians led the inhabitants of Diyār Bakr to declare for Sulṭān Selīm I; after being besieged for over a year by Kara-Khān, brother of Ūstādīlū-Oghlū, they were relieved by Biyiklū Muḥammad who took possession of the town in name of the Sulṭān.

The walls form a veritable epigraphical museum; on them are inscriptions of the 'Abbāsīd Caliph Muḥtadir (297 = 909-910), of the Urtukid Muḥammad (579 = 1183), and of his son Malik Šāliḥ Maḥmūd (605 = 1208-1209).

Two streams water the citadel and the town; the first contains fish which are the objects of

particular veneration; the second called Hamrawat runs from the Kara-Dāgh in the south of the town. The banks of the Tigris are covered with gardens, which grow melons; the most beautiful is the Rihān-Bāghī "garden of basil". Two tombs are venerated, that of Shāhid, son of Khālid b. al-Walid, in the mosque of Khālid inside the citadel and that of the Persian historian Lārī (Munlā 'Aziz Muṣliḥ al-Dīn), who was born at Lār in Persia, retired to a derwish monastery and is buried near Shāikh Rūmī (Ewliyā, *Siyāhet-nāme*, iv. 53, 55).

Bibliography: Hādjdī Khalifa, *Dihān-nūmā*, p. 436 = Charmoy, *Chéref-nāmeḥ*, i. 1, 141 *et seq.*, 441 *et seq.*; Niebuhr, *Voyage en Arabie*, ii. 324; Hommaire de Hell, *Voyage en Turquie*, ii. 466; Galden, *Description of Diarbekr* (*Journ. of the Roy. Geogr. Soc.*, xxxvii. 1867, p. 182); Max van Berchem, *Arabische Inschriften* (Lehmann-Haupt, *Materialien*, in the Göttinger *Abhandlungen*), p. 22; do., *Inschriften Max von Oppenheim*, i. *Arab. Inschriften*, p. 71, 91 *et seq.*; M. van Berchem and J. Strzygowski, *Amida*; H. Derenbourg, in the *Bulletin de l'Acad. des Inscr.*, Meeting of the 14th June 1907; J. Strzygowski, *Kara-Amid* (*Oriental. Archiv*, i. 5) with photographs.

(CL. HUART.)

AL-DIYĀRBAKRĪ, ḤUSAIN B. MUḤAMMAD B. AL-ḤASAN, born at Diyār Bakr, afterwards took up his abode in Mecca, where he became Kaḍī and died some time after 982 (1574).

He was a Ḥanbalī or Malīkī. Hādjdī Khalifa, who is followed by Wüstenfeld, says that Diyār-bakrī, who completed his *Ta'riḫ al-Khamis* on the 8th Sha'bān 940 = 23rd February 1534, died in 966 = 1559. But as the various recensions of this work that have survived to us mention the accession of Sulṭān Murād III, which did not take place till 982 (1574), the author cannot have died before this year unless the appendix is the work of a copyist.

He wrote the following works:

I. *Ta'riḫ al-Khamis fī aḥwāl anfasī nafis* (var. Brockelmann: *nafs nafis*; Hādjdī Khalifa and Huart: *al-nafs al-nafis*), a biography of the Prophet in which the author, although very prolix, has endeavoured to weigh the various accounts, and to distinguish the good from the bad; the whole is followed by a short history of the Caliphs to the accession of Sulṭān Murād III. The work comprises 1. an introduction on the creation of the light (*nūr*) of the Prophet; 2. three *rukn* or foundations: a. events which took place between the birth and the mission of the Prophet; b. from the mission to the Hijra; c. from the Hijra to the death of the Prophet; 3. Conclusion; the four Caliphs, the Umayyads, the 'Abbāsids, and other dynasties to the accession of Sulṭān Murād III. It has been published in Cairo in 1283 and 1302 A.H.

Under the title *Geschichte der Tödtung des Chalifen Omar*, Otto von Platen published (Berlin, 1837) an extract from the *Ta'riḫ al-Khamis* with a translation and a brief introduction in German, relating to the assassination of the second orthodox Caliph 'Omar b. al-Khaṭṭāb.

In his *Ling. Arab. Grammatica*, (2nd ed., p. 43) Petermann gives a short extract relating to the Caliph 'Omar who had his son 'Abd al-Rahmān whipped to death for having drank wine in Egypt.

II. A minute description of the Ka'ba and the Holy Mosque, which survives in Ms. in Berlin N^o. 6069 and in the Khedivial Library, iii. 116.

Bibliography: Hādjdī Khalifa, iii. 177; F. Wüstenfeld, *Die Geschichtschreiber der Araber und ihre Werke* (Göttingen, 1882), n^o. 526; Brockelmann, *Geschichte der Arabischen Literatur* (Berlin, 1902), ii. 381; Cl. Huart, *Arabic Literature* (London, 1903), p. 376.

(MOH. BEN CHENEB.)

DIYĀR MUḌAR, the "dwellings of the tribe of Muḍar" in al-Djazīra = Mesopotamia, comprised the valley of the Euphrates from Sumaisāt to 'Ana with al-Rakka as their capital, and the lands on the Balikh. See Le Strange, *The Lands of the Eastern Caliphate*, p. 86 *et seq.*, 101—108. For further information see the article MUḌAR.

DIYĀR RABĪ'A, the "dwellings of the Rabī'a" in Mesopotamia stretched along the Tigris from Tell Fāfan to Takrīt (capital al-Mawṣil) and comprised the valleys of Khābūr-Hirmās-Tharthār on the right, the lower course of the little Khābūr, the upper and lower Zāb on the left side of the main river. See Le Strange, *The Lands of the Eastern Caliphate*, p. 87 *et seq.* For further particulars see the article RABĪ'A.

DIZ (p. older form *dizh*, Avestan *daēza*), a fortress or citadel. Arab writers have handed down to us the name *Kohandiz* "the old citadel" borne by the Sāsānian fortresses inside the towns of Khorāsān and Mā warā' al-Nahr (Samarkand, Bukhārā, Balkh, Marw, Nishāpūr, Herāt etc.). — *Dizdār*, the governor of a fortress. Aḥmad Wafīk Pasha claimed to be descended from a family of Bulgarian origin called Dizdār.

(CL. HUART.)

DIZFÜL, the capital of Khūzistān, in 32° 25' N. Lat. and 48° 35' E. Long (Greenw.), on the bank of the Dizful-Rūd or Āb-i Diz, which takes its name from it. This river which rises in the Burūdjird district flows into the Kārūn a little below Band-i Kīr ('Askar Mukram; see above, p. 488). According to Herzfeld, Dizful (650 feet above sea-level) is built on conglomerate cliffs 60 feet high, the outermost spur thrust by the mountains into the Susian plains; the ruins of Susa begin about 15 miles to the southwest. Dizful (Pers. Dizpūl) = "Castle Bridge" takes its name from a fortress which was erected to protect the imposing bridge over the river there. The Arabs say this bridge was built by the Sāsānian king Shāpūr II; it was often repaired, at least in its arches, in course of time; Mustawfī (740 = 1340) speaks of 42 arches, the Persian writer 'Alī of Yazd (828 = 1425) of 28 large and 27 small, 55 in all; at the present day (according to Loftus) there are 21 arches, which have been so often renovated that they practically show quite modern brickwork; only the piers of the bridge are undoubtedly ancient and may actually date from Sāsānian times. The town, which arose round the citadel at the bridge, is given various names by the older Arab geographers: Kaṣr al-Rūnāsh, Kaṣarat al-Rūm (= the Roman Bridge), Kaṣarat al-Rūd (= the River Bridge), Kaṣarat al-Zāb (Zāb repeatedly occurs as a river-name; Semitic root זָב "to flow"), also simply al-Kaṣāra; the name Kaṣarat Andāmīsh (Andāmīshk is the real ancient place-name) is also found; the Persian name Dizpūl is, as far as I am aware, first found in Yāqūt.

The modern Dizful contains 34 mosques and about the same number of tombs of saints; the walls are in ruins. Sandstone appears to have been the chief material used for the dwelling-houses; the underground apartments (rooms in the cellars, *sardābs*) usual in Persian towns are also found here. The above mentioned conglomerate cliff and the high mound of ruins, on which the houses are built, is, as Herzfeld tells us, honeycombed with cellars and passages. The dwellinghouses and *sardābs* are quite in the style of Mosul buildings, according to this authority. The sanitary condition of the town is very bad; such a state of filth as is here is to be found in very few Oriental towns of any size.

Dizful is the busiest place in the province of Khūzistān. Two industries peculiar to it are the preparation of indigo and the dyeing of cloths with it as well as the preparation of felts. Indigo was first introduced in the early decades of the xixth century to this district; it soon began to flourish around the town and is now one of its main articles of commerce. The felts are made into carpets, horse-covers, outer garments and caps. The Lurs supply most of the raw wool. From Luristan also come (according to Herzfeld) resins, gums, traganth, gall-apples, hides and feathers. Dizful is also celebrated for its reed-pens, which are considered the best in the east and are exported great distances (even to Constantinople and India). The inexhaustible reed-beds in the marshes of the lower Euphrates and Tigris, the so-called Bāṭiḥa [q. v., p. 675], supply the material for this industry. It is clear then from what has been said that in addition to considerable industrial activity, Dizful is the centre of a busy trade; it is carried on at present exclusively by the great avenue of traffic to Shūster (the second largest town in Khūzistān), as the caravan routes running to the N. and N. E. (Khurramābād, Burtājdīr) are now practically closed on account of their great insecurity. The chief imports are cotton stuffs, cloths, sugar and tea.

About the middle of last century, Loftus estimated the number of inhabitants at 15,000—18,000 Muslims and about 30 Mandaean families; on the latter cf. Petermann, *Reisen im Orient* (1861), ii. 455. Houtum-Schindler estimated the number in 1879 at 25,000, Well in 1883 at 20,000; Herzfeld (1907) c. 15,000, including Persians, Kurds, Lurs and Arabs; de Morgan's estimate (1800 inhabitants) seems obviously to be much too small. The inhabitants are inhospitable and fanatical; two thirds of them are Saiyids, i. e. alleged descendants of the Prophet, with whom Persia swarms everywhere. There are no Europeans or Christians. A Persian under-governor (Nā'ib al-Hukūma) lives in Dizful. A little above the town, likewise on the Āb-i Diz, is the village of Rūbānd with a domed mosque, the external appearance of which reminds one strongly of the tomb of Daniel at Susa.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), passim; Yāqūt, *Mu'djam* (ed. Wüstenfeld), i. 372 (s. v. Andāmish); iv. 111 (s. v. Kaṣr Rūnāsh); Le Strange, *The Lands of the East. Caliphate* (1905), p. 233, 238-239; *Djihānnumā, Geographia Orient.* (vers. latina a M. Norberg, 1818), i. 332; W. Ouseley, *Travels in Various Countries of the East* (London, 1819 et seq.), i. 358 et seq.; Ritter, *Erdkunde*, viii. 390; ix. 164, 170, 193—195, 322; A. H. Layard,

Descript. of Khūzistān in the *Journ. of the Roy. Geograph. Societ.*, 1846; W. K. Loftus, *Travels and Researches in Chaldaea and Susiana* (London, 1857), p. 310—314; Spiegel, *Eranische Altertumskunde*, i. (1871), p. 110, 375; Houtum-Schindler in the *Zeitschr. der Gesellsch. f. Erdkunde* (Berlin), xiv. (1879), p. 38 et seq.; Well, *Surveying Tours in the Southern Persia = Proceed. of the Roy. Geograph. Societ.*, 1883, p. 138 et seq.; de Morgan, *Mission Scientif. en Perse, Étud. Géogr.*, ii. 274-275, 316; E. Herzfeld in *Petermann's Geograph. Mitteil.*, 1907, p. 73—75. (M. STRECK.)

DJABAL, **DJEBEL** (A.) "Mountain", plural **DJIBĀL** [q. v.].

DJABALA. 1. A town on the Syrian coast south of Lādiḳiya, the ancient Gabala. The town, which was fortified, was abandoned by its inhabitants when the Muslims conquered the coast-towns in the year 17; but Mu'āwiya had it peopled again and built a new citadel outside the old one. In 245=859, it suffered severely from an earthquake. When the Byzantines were gaining ground again in the xth century, they recaptured Djabala in 357=968 along with other neighbouring towns, on the death of the Hamdānid Saif al-Dawla; on this occasion 35,000 men, women and children are said to have been carried into captivity. In 473=1080 'Abd Allāh b. Manṣūr, the Kāḍi of Djabala, succeeded in driving out the Byzantines, and the town remained in the hands of the Muslims till the Crusaders took it in 1108. Idrisi describes it during this period of Christian rule as a small, pretty and prosperous town. In 584=1189, it surrendered to Ṣalāḥ al-Dīn, whose son al-Aḡḍal afterwards gave it to his brother al-Zāhir. Khalil describes it as a pretty town as late as the xvth century. But what later travellers most appreciated, was the tomb in Djabala of the famous saint Ibrāhīm b. Adham; the mosque dedicated to him, originally a church, still exists. For the rest, Djebale is now an unimportant village, in which some ruins of ancient buildings may still be found.

Bibliography: *Bibliotheca Geogr. Arab.*, ii. 118; iii. 54, 154; v. 111; vi. 76, 98, 255; Idrisi in the *Zeitschr. d. Deutsch. Palästina-Vereins*, viii. p. 23 of the text; Yāqūt, *al-Mu'djam* (ed. Wüstenfeld), ii. 25; Abu 'l-Fidā' (ed. Reinaud et de Slane), p. 255; Ibn Baṭūṭa (ed. Defrémery et Sanguinetti), i. 172 and 176; R. Hartmann, *Die geogr. Nachrichten in Khalil al-Zāhiris Zubda*, p. 58; Balādhori (ed. de Goeje), p. 133; Ibn al-Athir, *Chronicon* (ed. Tornberg), ii. 383; x. 211—213, 284, 317; xii. 3, 71; Bahā' al-Dīn, *Vita Saladin* (ed. Schultens), p. 81.

2. A long, red-coloured mountain ridge in Central Arabia, with a large ravine (*shīb*), through which alone access to the mountains is possible. On Doughty's map it is given as Gabilly. According to the Arab geographers, it had al-Shuraif on the east, the waters of which belonged to the Banū Numair, and on the west, al-Sharaf, the waters of which belonged to the Banū Kilāb. The ravine itself was inhabited by a branch of the Badjila, the 'Uyaina. It was five days' journey from Hadjr in Yamāma. A battle took place before Islām in this ravine, which the Arabs number with those of Kulāb and Dhū Kār among the greatest of battles. An unusually large number of Arab tribes took part in it. On one

side were the Banū 'Āmir [q. v.], with whom the 'Abs amongst others had allied themselves; on the other side were practically all the Tamīm under the leadership of Laḳīṭ b. Zurāra, the Dhubyān and Asad, reinforcements from Hīra led by the step-brother of the reigning king and a number of Kindis under the "two Djawna", two members of the Kindī ruling family which then ruled in Bahrain. In spite of their great superiority in numbers the Tamīm and their allies who, it appears from a remark of the poet Labīd, relied too much on one another, were utterly defeated. The prince Laḳīṭ fell, while Hādīb, one of his brothers, was taken prisoner and afterwards ransomed for a huge sum. This defeat shattered the last remnants of the power of the Kindīs in Central Arabia; one of their leaders also fell in the battle. The statements regarding the date of this battle are, as usual, contradictory and uncertain. According to some the battle took place 17 or 19 years before the birth of the Prophet, while others say it was fought in the year of his birth. Caussin de Perceval places it a few years later and this must be the correct date if the king of Hīra who sent reinforcements, was, as is said, Nu'mān b. Mundhīr; for his reign did not begin till about 580.

Bibliography: Bakri, *Geogr. Wörterbuch* (ed. Wüstenfeld), p. 229; Yāḳūt, *al-Mu'djam* (ed. Wüstenfeld), ii. 24 *et seq.*; Ahlwardt, *Anonyme arab. Chronik*, p. 127⁵; Ṭabarī, *Annales* (ed. de Goeje), i. 966; *Kitāb al-Aghānī*, x. 34—47; Ibn 'Abd Rabbīh, *al-'Iḥḍ al-farīd*, iii. 46 *et seq.*; Ibn al-Aṭhīr, *Chronicon* (ed. Tornberg), i. 435—438; Mas'ūdī in *Biblioth. Geogr. Arab.*, viii. 204 *et seq.*; Kāmil (ed. Wright), p. 129 *et seq.*, 273, 349, 659; Caussin de Perceval, *Essai de l'Histoire des Arabes*, ii. 475—484; Sprenger, *Alte Geographie Arabiens*, p. 216 and in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xlii. 337; Wellhausen, *Skizzen und Vorarbeiten*, vi. 20; Rothstein, *Die Lahmidien*, p. 108 *et seq.*; Huber-Brockelmann, *Die Gedichte des Labīd*, p. 2. (FR. BUHL.)

DJĀ'BAR, also **QAL'AT DJĀ'BAR**, a ruined fortress on the left bank of the central course of the Euphrates, almost opposite Ṣīfīn. The place, called Dausara in pre- and early Islāmic times, τὸ Δαυσάρων (see Pauly-Wis-sowa, iv. 2234), and Dawsar in Arabic, is mentioned by the older Arab geographers as a station on the road from Raḳḳa to Bālis (cf. Ibn Khurdādhbih, p. 74; Ṭabarī, iii. 220). In the Mamlūk period a post-road from Hīmṣ *via* Salāmya, Bughaidid, and Sūriyā (= 'Isriya) to Ra's al-'Ain, crossed the Euphrates here.

An Arab tradition, which has no historical basis, derives the old name from Dawsar, a slave of al-Nu'mān b. al-Mundhīr. The castle is said to have received its later name from a Ḳushairī Sābiḳ al-Dīn Djā'bar, who seized it in the Salḍjūḳ period; his sons were highway robbers here till Malikshāh b. Alp Arslān took the fortress and gave it to the last 'Uḳailid of Ḥalab, Sālim, in compensation for the loss of his previous possessions (479 = 1086-1087). It remained in the hands of his descendants, apart from a temporary occupation by the Franks, till 564 = 1168-1169, when the 'Uḳailid Shihāb al-Dīn Mālik had to give it up to Nūr al-Dīn Maḥmūd b. Zangī. Benjamin of Tudela who passed Djā'bar about this time makes the remarkable statement that there were 2000

Jews in it. In Yāḳūt's time⁶ it belonged to the Aiyūbid al-Ḥafīz b. al-'Ādil. Sulaimān, the grandfather of the founder of the Ottoman dynasty, was drowned here in 1231 (v. Hammer, *Osm. Reich.*, i. 41). In the Mamlūk period the administrative position of Djā'bar varied; it was for a time attached to Damascus but afterwards belonged to Ḥalab. Abu 'l-Fidā says that in his time the castle was in ruins; it was however rebuilt at the end of the reign of Muḥammad al-Nāṣir b. Ḳalā'ūn.

At the present day a Beduin tribe, the Wild, encamps in summer around the ruined but still imposing fortress.

Bibliography: Yāḳūt, *Mu'djam*, ii. 84; Abu 'l-Fidā (ed. Reinaud), p. 269 and 276 *et seq.*; Ibn Faḍl Allāh al-'Omārī, *Ta'rif* (Cairo 1312), p. 176 and 180; Ḳalkashandī, *Ḍaw' al-Ṣubḥ* (Cairo 1324 = 1906), p. 300; Le Strange, *Palestine under the Moslems*, p. 417; do., *Eastern Caliphate*, p. 102; Ritter, *Erkunde*, x. 1073—1080; M. von Oppenheim, *Vom Mittelmeer zum Pers. Golf*, ii. 67; M. Hartmann in the *Zeitschr. d. Deutsch. Pal.-Vereins*. xxii. 167; G. L. Bell, *Amurath to Amurath*, p. 48—51. (R. HARTMANN.)

DJABARĪYA is the name given in the history of the sects to those, who in opposition to the Ḳadariya deny the freedom of the will, and on this point make no distinction between man and inanimate nature, in as much as his actions are subordinate to the compulsion (*djabr*) of God. The most prominent champion of this view is Djāhm b. Ṣafwān [q. v.]; the Nadjdjāriya, Dirāriya, Kullābiya and Bakriya are also considered Djabariya. Mu'tazila writers however also charge the orthodox Ash'ariya with being Djabariya, which, as Shahrastānī rightly points out, is not strictly correct as, although they deny the freedom of the will, they allow that man has some influence on action (*kash*, appropriation).

Bibliography: Shahrastānī, *Milal* (ed. Cureton), p. 59 *et seq.*; Horten, *Die philosophischen Systeme der spekulativen Theol. im Islam*, p. 54 *et seq.*

DJABART, originally the name of the Muḥammadan people of Ifāt (in Shoa), is now applied to the whole Muḥammadan population of Abyssinia. An individual is called Djabarti. This *nisba* is not found in Suyūṭī's *Lubb al-Lubāb* (ed. Veth, Leyden 1840). According to Abyssinian tradition the name is derived from the Ethiopic *agbärt* (plural of *gabr*) "servants (of God)". The name given in Amharic by the Christians of Abyssinia to a Muḥammadan is *ḥslam* (plur. *ḥslāmōḥ*).

The Djabartis are not distinguished by dress or language from other Abyssinians. They speak the language of the country, but in their schools Arabic is also studied, as far as it is necessary for the interpretation of the Ḳorān and religious literature. The Djabartis form a division by themselves at the Azhar Mosque in Cairo. A considerable number of Arab scholars of earlier days, who were descended from the Djabartis and bear this name, are given by Djabarti in his *Ta'rikh* (Bulāk, 1297), i. p. 385 *et seq.*

Bibliography: M. Th. v. Heuglin, *Reise nach Abessinien, den Gala-Ländern, Ost-Sudan und Chartum in den Jahren 1861 und 1862* (Jena, 1868), p. 253; J. Marquart, *Benin*, p. cccxxiii. cccxxvii. Anm. 1; Mittwoch, *Exzerpte*

aus dem Koran in Amharischer Sprache, in the *Mitteilungen des Seminars für Orient. Sprachen*, Vol. ix. (1906), Westasiat. Abteilg., p. 111 (= 1 of the reprint). (E. MITTWOCH.)

AL-DJABARTĪ, 'ABD AL-RAḤMĀN B. ḤASAN, AL-ḤANAFĪ, was born at Cairo 1168 A. H. (= 1754 A. D.) of an Abyssinian family from Djabart, which had been settled in Cairo for seven generations. It was a family of scholars and had furnished a series of heads to the Riwāk of Djabart in the Azhar, the greatest of whom appears to have been the father of our Djabartī. He had the distinction of being the last to teach astronomy in the Azhar. For the family history, see Djabartī himself in his '*Adjā'ib* (Anno 1188; i, pp. 386—408 in ed. of 1297) and the abstract in *Khiṭaṭ ḍjadida*, viii, pp. 7—13; for the Riwāk of Djabart, *Khiṭ. ḍjad.*, iv, p. 23. 'Abd al-Raḥmān carried on the family tradition. He was a distinguished member of the 'Ulamā of Cairo, a contemporary of the last Mamlūk Beys, a watchful eyewitness of the French occupation and a keen, if silent, critic of the first seventeen years of Muḥammad 'Alī's rule. Napoleon appointed him a member of the Grand Divan of notables by which he endeavoured to govern Egypt. In his last years he was fixer (*muwaḳḳit*) of the hours of prayer and of the beginning and end of Ramaḍān in the household of Muḥammad 'Alī. On the night of Ramaḍān 27th, 1237 A. H. (= June 22nd, 1822 A. D.) he was murdered on the Shubrā Road when returning to Cairo. The responsibility for this has always been charged to Muḥammad 'Alī, who had gained some knowledge of his attitude in his '*Adjā'ib al-āthār fī-tarāḍim wal-akḥbār*, the great history of Egypt in the 12th and 13th Moslem centuries which he was writing. It is certain that the printing of it was long prohibited and that it reached publication only in 1297 (1879-1880). An earlier edition was confiscated and destroyed. Even the French translation by Egyptian scholars has been left unfinished (Cairo, 1888—1894); the fourth volume, covering A. H. 1221 to Dhū 'l-Ḥidjja 1236 and dealing with the reign of Muḥammad 'Alī, remains in Arabic. His book is partly a chronicle and partly a necrology. As a detailed picture of oriental life it is of high sociological value and Lane made use of it for that purpose in the notes to his *Arabian Nights*. After some introductory matter its annals begin with the year 1099 of the Hidjra. Up to 1170 the author had to trust the memories of old men, public records and inscriptions on tombs. From 1170 on he professed — a precocious infant! — to have his own recollections. With 1190 he had begun to keep full notes of events, and his book has the value of a contemporary diary. Of his independence of judgment there can be no doubt. He came of a scientific family and knew himself the value of accuracy and of the immediate record. He had thrown in his lot with the French, and later with Muḥammad 'Alī, but in both cases with an open, critical mind. Another detailed diary of the French occupation (*Muḥḥir al-taḳdis*) is still unprinted in Arabic, but has appeared in Turkish, and in an imperfect (so von Kremer, *Egypten*, ii, p. 326) French version by Cardin. We owe to him also the Arabic translation of Murādī's *Silk al-Durar* (Brockelmann, ii, p. 294), which may have suggested the obituary element in his own '*Adjā'ib*, and an abstract of Dā'ūd al-Anṭākī's *Tadhkirā* (Brockelmann, ii, p. 364). For exact

references on all these, see Brockelmann, ii, p. 480. Lane tells us in his *Arabian Nights* (chap. i, note 19) that al-Djabartī constructed for his own entertainment a recension of the *Arabian Nights*, now apparently lost. His father, also, had been interested in popular tales and songs (*Khiṭ. ḍjad.*, viii, p. 11, ll. 3 *et seq.*).

Bibliography: Besides references above, *Merveilles biogr. et hist. du Shaikh... al-Djabartī* (Le Caire, 1888) — *Notice sur la vie... de l'auteur*; Lane, *Modern Egyptians*, index sub '*Abd er-Raḥmān*'; von Kremer, *Beiträge zur arab. Lexicographie* (Wien, 1883-1884), treats lexicography of '*Adjā'ib*. (D. B. MACDONALD.)

DJABARŪT, a technical term used by the neo-Platonic philosophers and more particularly by those mystics who are devoted to the illuminative philosophy (*al-ishrāḳ*). The form of the word is not Arabic; it is analogous to that of the word *malakūt* which is similarly employed and is Hebrew. *Djabarūt* has the same meaning as the Hebrew *g'burah*, power. The world of *djabarūt* ('*alam al-djabarūt*') is that of divine omnipotence; it is like the world of *malakūt* ('*alam al-malakūt*') or divine authority, a region above that of earthly things and also above that of real individual things, which corresponds to some extent with the Platonic world of Ideas. The meaning of the word however varies according to the authors who employ it. The world of *Djabarūt* ('*alam al-dj.*') has been defined by several authors as the "middle world", i. e. the world intermediate between that of Divine Being (*al-lāḥūt*) which is above and that of Authority (*al-malakūt*) which is below, cf. the glossary entitled *Iṣṭilāḥāt al-Sūfiya al-wārida fī 'l-Futūḥāt al-Makkiya*, printed at the end of Djurdjānī's *Ta'rifāt*.

In Suhrawardī Maḳṭūl, a neo-Platonic philosopher put to death for his heterodox opinions in 587 A. H., the World of Power (*djabarūt*) is that which the sages see in their ecstasies. "It is possible", he says "that they shall see the Light expanding throughout the world of Power, as well as the beings of the world of Authority whom Hermes and Plato saw".

In the Turkish dictionary entitled *Ma'rifat-Nāmah*, there is a diagram illustrating the totality of the worlds. In it the world of *djabarūt* lies between the divine throne (*kursī*) which is below and the Tabernacle ('*arsh*') which is above it. Below the throne lies the world of authority (*malakūt*); these two worlds have below them the mortal worlds including Paradise.

According to the opinion of the Sūfī 'Abd al-Razzāḳ al-Kāshānī (died 730 = 1329-1330), to whom we owe an interesting treatise on Fate, the world of *djabarūt* is the place of *ḥaḍā*, i. e. of divine determination. It is the world of pure spirit which is above the world of soul. The author here gives the word *djabarūt* the meaning of "compulsion". The general forms of things existing in that world in a certain measure impose upon the individual realizations in the lower world a part of their perfections. This idea of a constraining force is also found in the illuminative philosophy, where it is stated that the "victorious light" conquers darkness. Ibn Gebirol's philosophy is similar (see S. Karppé, *Etude sur les Origines et la Nature du Zohar*, Paris 1911, p. 177—179).

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from the *Journ. Asiat.*, 1902, p. 16 [78]; do., *Fragments d'Eschatologie Musulmane* (Brussel 1895), p. 17 et seq., with an explanation of the diagram in the *Ma'rifat Nāmāh*; Stanislas Guyard, *Traité du Décret et de l'Arrêt Divins par le Dr. Soufi Abd er-Razzaq*, 1879, p. 3 et seq. of the text. (B. CARRA DE VAUX.)

AL-DJABBĀR, "the Giant" was the name given by the Arab astronomers to the constellation of Orion, who was depicted in Greek mythology as a mighty hunter and giant. The older name of this constellation among the Arabs, before they became acquainted with Greek astronomy, was *al-Djawwā'*, which originally may have been given only to the three bright stars in the girdle (from *djaww* = kernel, nut, centre). The majority of Arab astronomers also call the two brightest stars of Orion, *Mankib* or *Yad al-Djawwā'* (= Beteigeuze, q. v., p. 709) and *Riḡl al-Djawwā'* (= Rigel, q. v.), although they call the whole constellation al-Djabbār.

Bibliography: Al-Battānī, *Opus astronomicum* (ed. Nallino), ii. 168-169, 179; iii. 267-268; al-Kāzinī, *Kosmographie* (ed. Wüstenfeld), i. 38; L. Ideler, *Untersuchungen über den Ursprung und die Bedeutung der Sternnamen*, (Berlin, 1800), p. 212-227. (H. SUTER.)

DJABBUL, a town in Central Babylonia, on the east bank of the Tigris, a few hours' journey above Kūt al-ʿAmāra, and 5 parasangs (= c. 20 miles) southeast of Nu'māniya (the modern Tell Na'mān). It is described as a flourishing place by the older Arab geographers; but, by Yākūt's time (the beginning of the viith = xiiith century), it had considerably declined. In course of time — we have no details of its decay — it fell utterly into ruins. This town must date from a very remote period; for the name of the Gambūlu, one of the most important Aramaic nomad tribes, frequently mentioned in the first thousand years B. C., must have survived in Djabbul; they have left traces of their influence in modern topography in several other places. The ruins of Djabbul which were known by the name Djumbul, Djanbal or Djenbil as late as the first half of the xixth century according to the travellers Rich, Chesney and Jones, have now utterly disappeared owing to earthquakes. On the site where Chesney in 1833 had seen the ruins of a large town, no trace of them was to be seen in 1848 when Jones passed it; the Tigris had in the interval entirely engulfed the remains of the town.

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AL-DJABBŪL, the ancient GABBULA, a place E., S., E. of Ḥalab, celebrated for its Mallāḥa or Sabkha watered by the Nahr al-Dhahab [see above, p. 806]. The salt-mines there lent Djabbūl a certain economic importance in the middle ages as they still do, to which it probably also owed its position as an administrative centre in the political division of the Mamlūk kingdom.

Bibliography: M. Streck, *Keilinschriftl. Beiträge zur Geogr. Vorderasiens*, p. 20; Schiffer, *Die Aramäer*, p. 131 et seq.; Yākūt, *Muʿjam*, ii. 29; Kalkashandī, *Ḍawʾ al-Ṣubḥ* (Cairo 1324 = 1906), p. 295; von Kremer, *Beiträge z. Geogr. des nördl. Syrien*, p. 18; Le Strange, *Palestine under the Moslems*, p. 460; Ritter, *Erdkunde*, xvii. 1694 et seq. (R. HARTMANN.)

DJĀBIR B. AFLAḤ ABU MUHAMMAD, is the Astronomer *Geber* of the middle ages; he was often confused with the alchemist *Geber*, whose full name was Abū ʿAbd Allāh Djābir b. Ḥaiyān al-Ṣūfī (see the next article). He belonged to Seville; the period in which he flourished cannot certainly be determined, but from the fact that his son was personally acquainted with Maimonides (d. 1204), it may be concluded that he died towards the middle of the xiiith century. He wrote an astronomical work which still survives under two different titles; in the Escorial Ms. it is called *Kitāb al-Haʿa* (the Book of Astronomy), in the Berlin copy it is entitled *Islāḥ al-Maḍjisi* (correction of the Almageste). In it he sharply criticises certain views held by Ptolemy; particularly rightly when he asserts that the lower planets, Mercury and Venus, have no visible parallaxes, although he himself gives the sun a parallax of about 3', and that these planets are nearer the earth than the sun. The book is otherwise noteworthy for prefacing the astronomical part with a special chapter on trigonometry (cf. the article ABU 'L-WAFĀ', p. 112). In his spherical trigonometry, he takes the "rule of the four magnitudes" as the foundation for the derivation of his formulae, and gives for the first time the fifth main formula for the right angled triangle ($\cos A = \cos a \cdot \sin B$). In plane trigonometry he proceeds after the manner of Ptolemy, i. e. he solves his problems with the aid of the whole chord, instead of the trigonometrical functions, sine and cosine. The work was translated into Latin by Gerhard of Cremona and this translation was published by Petrus Apianus in Nürnberg in 1534 under the title: *Gebri filii Aflla Hispanensis de astronomia libri ix. in quibus Ptolemaeum, alioqui doctissimum, emendavit* etc. — Whether a Hebrew work described by M. Steinschneider, *Sefer ha-tamar*, which treats of secret sciences, is a translation of a work by Djābir b. Aflaḥ, is doubtful; besides the author is called not Ibn Aflaḥ but Abū Aflaḥ al-Sarakosī.

Bibliography: Ibn al-Kifī (ed. Lippert), p. 319, 393; Ḥādīdī Khālifa, vi. 506; M. Steinschneider, *Zur pseudepigraphischen Litteratur* (Berlin, 1862), p. 14 et seq. and 70 et seq.; v. Braunmühl, *Vorlesgen. über Gesch. der Trigon.* (Leipzig, 1900), i. 81 et seq.; H. Suter, *Abhandlungen zur Gesch. der mathem. Wissenschaft.*, x. 119, xiv. 174. (H. SUTER.)

DJĀBIR B. ḤAIYĀN, whose full name was ABŪ MUSA DJĀBIR B. ḤAIYĀN AL-AZDĪ, a famous Arab alchemist, known in the Christian middle ages as GEBER, his *nisba* is sometimes given as Tūsi and sometimes as Tārṭūsī. He is said to have been Šābī whence his name al-Ḥarrānī, which is found once, to have early become a convert to Islām and to have shown great enthusiasm for this new religion; the name al-Ṣūfī dates from a later period.

His teachers were Khālīd b. Yazīd b. Muʿāwiya (d. 85 = 704), on which account he is also called

al-Umawī the "Umayyad", and Dja'far al-Sādiq [q. v.]. This is the story given by some authorities; in reality however he must have lived somewhat later than Khālīd b. Yazīd so that he more probably flourished about 160 = 776. The *Fihrist* and Ḥadjīṭī Khālifa connect him with the Barmakids. Of his life we really know nothing; according to the most reliable tradition he spent most of it in Kūfa. A view, given in the *Fihrist* (p. 354 *et seq.*), that he never lived at all but is only a mythical personage, may be dismissed at once.

A large number of works have been attributed to Geber. Those that exist in Latin if we except the *Book of the Seventy* by Io (John) do not correspond to the Arab works and in general they represent a more advanced stage of alchemic science. Our libraries contain 22 Arabic treatises bearing Djābir's name; five of them have been published; viz, *The Book of the Kingdom* (*Kitāb al-Mulk*), the *Little Book of Balances* (*Kitāb al-Mawāzin al-Ṣuḡhīr*), the *Book of Mercy* (*Kitāb al-Rahma*), revised by a pupil, the *Book of Concentration* (*K. al-Tadīmī*) and the *Book of Eastern Mercury* (*K. al-Zibāk al-Sharḳī*).

The doctrine contained in these works — and in the *Book of Mercy* especially, the authenticity of which is most certain, — is very anthropomorphic, or, if the term be preferred, very animistic. Metal is considered a living being; it develops in the bosom of the earth for a long period, — thousands of years, — passing from the state of an imperfect metal like lead to that of a perfect like gold. The aim of alchemy is to accelerate this transformation. The ideas of generation, marriage, impregnation and education are applied to metal; so also are the ideas of life and death; coarse and earthly substances are called "dead" in contrast to light and subtle substances which are called "living". Every chemical body has a soul and a body, a spiritual part and a material part. The work of the alchemist is to separate and refine the one from the other and then to give each body the spirit which suits it.

Western tradition has attributed important discoveries in chemistry to Geber, namely of aqua regia, sulphuric acid, nitric acid and nitrate of silver; but none of these discoveries is mentioned in the Arabic works which bear his name; they do not appear till the Latin works of the end of the xiiith century. The estimation in which the Christian middle ages held Oriental alchemy is therefore not based on definite facts which we can check.

Bibliography: Berthelot et O. Houdas, *L'alchimie arabe* (1893); Paul Iacroy, *Sciences et lettres au moyen-âge* (Paris, 1877); p. 196 *et seq.*; Brockelmann, *Gesch. der arab. Litt.*, i. 240 *et seq.*; Carra de Vaux, article *Alchemy* in the *Encyclopaedia of Religion and Ethics* (Edinburgh, 1908). (B. CARRA DE VAUX.)

DJĀBIYA, the principal residence of the Djafnīd Amīrs of Ghassān, whence called "Djābiya of the Kings", in Djawlān, a day's journey S. E. of Damascus. It covered several small hills, whence perhaps is derived the poetical form Djawābī of the plural, with an allusion to the etymological meaning of "reservoir", as a metaphor for generosity, (cf. Miskīn al-Dārīmī, *Aghānī*, xviii. 72, 5). It was the perfect type of the ancient *Hirṭhā*, the *Hira* of the Beduins, of the *bādiya*, a large encampment, a collection of dwellings, half nomad and half sedentary, a con-

fused mass of tents and buildings, among the latter a Christian monastery. It had a plentiful water-supply and abundance of excellent pastures around it, which are still visited by the Beduins of the Syrian desert. The gate in Damascus leading towards it was called *Bāb al-Djābiya*; it had three entrances like the present gate of Bab Sharḳī. Idrīsī took Djābiya to be one of the ancient names of Damascus.

The Arab conquest further increased its importance. A large camp was early established there, the principal in all Syria and for long the headquarters of the *djund* of Damascus. As a military centre, during the Sufyānīd period it eclipsed the Syrian metropolis itself. The name of Djābiya has been given to the battle of Yarmūk; there was a partial engagement with the Byzantines here and here also the spoils were collected after the battle. This explains why the Caliph 'Omar came here in the year 17 to settle the position of the new conquests, accompanied by the principal Ṣahābīs of the Hīdjāz with the exception of 'Alī. It was a triumphal march, the first great demonstration of Arab imperialism. A parliament was held here, at which all the generals and principal officers of the Syrian troops were present. It has become celebrated as the "Day of Djābiya". The sermon delivered by 'Omar is likewise called *Khutba Djābiya*. The Ḥadīth constantly refers to it as an important document; it was a claim to fame to have been present at it. The importance of this meeting really surpassed that which tradition has given it. In all probability it was on this occasion that the Diwān was instituted or the system of regular allowances. From these donations it was at first proposed to exclude the Arab tribes, natives of Syria, who had assisted the invaders of the Hīdjāz, but their resistance caused this plan to fall through. As its climate was very healthy, Djābiya became the sanatorium for the troops who were being decimated by the plague of 'Amwās in Palestine on this side of Jordan. Henceforward the *'aḳā* or largesse to the soldiers of the *djund* of Damascus were distributed here; the place early had a general mosque and a *minbar*, privileges which put it on the same footing as the *miṣr*s and chief towns of the *djunds*. It is easy to understand then why all the Umayyad Caliphs after Mu'āwiya visited Djābiya. On returning from his winter residence at Ṣinnabra, 'Abd al-Malik used to spend a month there before returning to Damascus (see the article *DJUDHĀM*).

When Ibn Zubair was proclaimed Caliph and had driven the Umayyads from the Hīdjāz, the Syrians assembled at Djābiya to choose a successor to Mu'āwiya II. Ibn Baḥdal was the first to arrive at the rendezvous with his Kalbites; Daḥḥāk ibn Kais [q. v., p. 892], governor of Damascus, with the Kaṣites was an absentee. In addition to the young sons of Yazīd I, the other Umayyads were there and all the Arab chiefs of Syria. Ibn Baḥdal presided at the assembly (end of June to end of August 684). The various candidates were discussed; Yazīd I's children were ruled out of the question on account of their youth. Finally on the proposal of Rawḥ ibn Zunbā', chief of the Banū Djudhām, it was agreed to give the Caliphate to Marwān ibn al-Hakam. Khālīd b. Yazīd I and next the Umayyad 'Amr al-Ashdaq were to succeed him. The unity of the Umayyad party was thus once more established and Djābiya became the

The oldest Arabic work on algebra, known to us, was composed by Muḥammad b. Mūsā al-

Kh'wārizmī in the time of the Caliph al-Ma'mūn (ed. Rosen, Arabic and Engl., London 1831); as the terms *al-Djabr* and *al-Mukābala* are not explained in them, it must be assumed that their meaning was already known and therefore that there must have been previous works on Algebra; whether the terms were invented by Arab mathematicians or were taken from Greek or Hindu works, has not yet been proved; in any case Diophant uses both of these operations in solving an equation in his arithmetical work and describes them in a similar way but gives them no special names; but on the other hand it is very improbable that Diophant had been translated into Arabic by the time of al-Ma'mūn; his first translator is said in the Arab authorities to have been **Kustā b. Lūkā** (died c. 910).

Bibliography: On the Algebra of the Arabs in addition to the above mentioned works the following may be consulted: *Extrait du Fakhri, traité d'Algèbre par Abou Bekr Mohammed b. Alhaṣan Alkarkhī*, by F. Woepcke (Paris 1853); *L'Algèbre d'Omar Alkhayyāmī, publiée, traduite et accompagnée d'extraits de manuscrits inédits*, by F. Woepcke, 1851; *Traduction du Traité d'Arithmétique d'Aboul Ḥaṣan Ali b. Mohammed Alkalā'ādī*, by F. Woepcke (in the *Atti dell' accad. Pontif. de' Nuovi Lincei*, T. xii. 1850 and *Extrait*, Rome 1859). — The anonymous Algebra published by B. Boncompagni in the treatise: *Della vita e delle opere di Gherardo Cremonese*, etc. (*Atti dell' accad. Pontif. de' Nuovi Lincei*, T. iv. 1851, and *Estratto*, Roma 1851). — Cantor, *Vorlesungen über Geschichte d. Mathem.*, i. (2. ed.), 1894, p. 676—768. (H. SUTER.)

DJABRĀ'IL, or **DJIBRĪL**, Gabriel, is the best known figure among the angels of Islām. He is one of the four archangels, one of angels favoured by or "brought near" (*muḥarrabūn*) God, and one of the divine messengers. His duty is to bear the orders of God to mortal prophets and to reveal his mysteries to them.

Gabriel plays an important part in the **Qur'ān**; Muḥammad applied the legend of this celestial messenger holding converse with the prophets to himself and believed that he had received his mission and the subject of his preaching from him. Gabriel's name only appears three times in the **Qur'ān**; but in other and important passages, a certain personage is designated by titles or epithets such as "the Spirit", "the Terrible" or even quite indirectly and the commentators unanimously recognise Gabriel in this personage. This identification is quite justified by a comparison of the different passages.

Let us begin with **Sūra II**, 97 "Say: Who is an enemy to Gabriel? for he hath revealed to thy heart, with God's permission, confirmation of what had been before and a guidance and glad tidings to believers". This verse explicitly states the part played by the archangel as revealer of the **Qur'ān**; it belongs, it is true, to a late **Sūra**; but it only reproduces another passage which is certainly early in which the inspiring angel is called "the Holy Spirit", (xvi. 104): "Say, the Holy Spirit brought it down from thy Lord in truth to establish those that believe and for guidance and glad tidings to them". Elsewhere in one of the most ancient **Sūras**, the same spirit is given the title of messenger, followed by a kind

of doxology (lxxx. 10—21): "The **Qur'ān** is the word of the noble Messenger, mighty, standing sure with the Lord of the throne, obeyed and faithful".

It is possible that Muḥammad did not at once give a name to the spirit with which he felt himself possessed, as the three passages, in which Gabriel's name appears, are late. In **Sūra xcvi.** which in all probability is connected with the first revelation of the spirit and the sort of crisis in which he received his mission, the angel is not designated by any name or title; the account, which is quite brief and perhaps mutilated, is impersonal; there it is said: "Preach, in the name of thy Lord who has created; . . . preach, for thy Lord is most beneficent". According to tradition, this first revelation took place on Mount **Hirā'** near Mecca, whither Muḥammad had retired, and the voice is said to have added: "O Muḥammad, thou art the apostle of God, and I am Gabriel". But this may be only a later development, inspired by I, 19 of the Gospel of St. Luke, where the angel says to Zacharias: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings".

It appears that as a rule Muḥammad heard the spirit but did not see him. Indeed there are verses in **Sūra LIII** (1—18) written with great vigour and a deep feeling of sincerity from which it is clear that he only saw him on two occasions: "It is one Mighty in power that has taught him; it is the Vigorous One; he hovered in the loftiest sphere, then he came down and remained suspended in the air. He was at a distance of two bows' length or nearer still; and he revealed to the servant of God, what he had to reveal to him . . . he had already seen him in another vision near the lote tree that marks the boundary . . . the lote tree was all covered". The minuteness of the details leave no room to doubt the sincerity of the visionary. Tradition adds that after this vision, Gabriel brought to the Prophet the mare or chimaera **Burāk** [q. v., p. 793].

Muḥammad apparently knew Gabriel from the Gospel account of the Annunciation; but he could not have been directly acquainted with this source. It is probable that he heard it from the mouth of some philosopher or religious inquirer, from some *ḥanīf*, to whom it had already come in a mutilated version. In his opinion God sent his Spirit to Mary in the figure of a very beautiful man (**Qur'ān**, XIX, 19); the spirit is not mentioned by name here; he told Mary that he had come to give her a son. In **Sūra LXVI**, 12, Muḥammad recognises that she retained her virginity and he makes God say "we breathed of our spirit into her". Tradition explains that Gabriel merely approached her and breathed upon her bosom; it was thus that she became pregnant.

The legend of the Archangel Gabriel is highly developed among the Muslims; this is soon noticed if one looks through works rich in legends, like the *Muḥtaṣar al-Adjā'ib* (*Abrégé des Merveilles*, transl. Carra de Vaux) or the first volume of Tabari's Persian *Chronicle* (transl. Zotenberg). There is scarcely a prophet to whom this celestial envoy has not brought help or revelations. Gabriel consoled Adam after the Fall and revealed to him twenty one leaves; he taught him the cultivation of wheat, the working of iron and the

letters of the alphabet; he took him to the site of Mecca where he taught him the rites of pilgrimage. It was Gabriel also who showed Noah how to build the Ark; he saved Abraham from the flames (cf. Sūra XXI, 69) and he had a good deal of further intercourse with this patriarch. He helped Moses to fight against the magicians of Egypt; at the Exodus he appeared on a horse with white feet to decide the Egyptians to enter the Red Sea which was to swallow them up. He appeared to Samuel, and to David to whom he taught the art of making coats-of-mail; he comforted this prophet and brought him leaves with ten riddles which Solomon solved. As in the Gospel, he came to Zacharias to announce the birth of St. John.

In the preparation of charms and talismans, Gabriel also plays an important part; his name frequently appears on the sides of magic squares, for example, along with those of the other Archangels, Michael, Azrā'il and Isrā'il.

(B. CARRA DE VAUX.)

DJA'DA (ʿĀMIR), a South Arabian tribe. Their territory, now ʿĀmir land, also called Shafel, lies to the west of the land of the Yāfi'a [q. v.] and is for the most part mountainous. The soil is fertile in the north and produces dates with a little coffee and tobacco. The largest Wādī is the W. Nūra, into which flows the W. Dabāb. Near the latter lies the Djebel Arq Thawba, on which stand three ancient Himyarite castles. The chief town is Dhala' (also called Blad Shafel) with about 1000 inhabitants (including about 100 Jews), a large market and many palaces. The Sultān of the ʿĀmir resides here and in war can rely upon an army of 3000 men. The little territory of Shāheri is enclosed in the Dja'da territory but is politically independent.

The Dja'da are an ancient people. They are mentioned by Hamdānī in his *Djazira*. He says of them that they speak bad Arabic; for example, they say *yā ibn ma-ʿamm* for *yā ibn al-ʿamm*. Of hills which belonged to them, he mentions: Ḥizyaz and Radafan; of castles: Shuku' and al-ʿUslum(?); of Wādīs: amongst others: al-Dabāb (which still exists), Dur'a or Dura'a, al-Dja'diya, al-Ḥanaka, Khādir, Shar'a (which still exists as a W. and as a village with about 100 inhabitants), ʿAmik, Thawba, all of which flow into the Abian (Ibian). (The Wādīs given by Maltzan, *Reise nach Süd-arabien*, p. 358—360, from a bad manuscript of Hamdānī's *Djazira*, are mostly wrong and are to be corrected from Müller's edition, p. 89, 14—26.)

The geographer al-Bakrī also mentions settlements of the Dja'da in the districts of Najrān. He mentions the hills Urul and Usun, the villages of Awk, Ḥunāna, al-Sakbān(?), Nadjā(?) and the stream Habḥab.

According to Hamdānī the South Arabian Dja'da belong to a small tribe of ʿAin al-Kabr, but as they are called Dja'da, try to claim kinship with the greater North Arabian tribe of Dja'da b. Ka'b, as it is usual amongst the smaller tribes in Arabia to take the name of a larger tribe and then to trace their descent from them. But it is really very probable (as Sprenger, *Die alte Geographie Arabiens*, p. 272, note 1, also supposes) that in earlier times, a portion of the Dja'da b. Ka'b migrated from Yamāma to the not far distant Yemen and there incorporated other South Arabian ele-

ments, so that the Dja'da in Yemen would really be descendants of the North Arabian tribe.

Bibliography: Hamdānī, *Djazira* (ed. D. H. Müller), p. 78, 8—10, 89, 14—90, 16, 134, 21—22; Bakrī, *Geographisches Wörterbuch* (ed. Wüstenfeld), p. 85, 120, 129, 266, 287, 574, 790; F. Wüstenfeld, *Register zu den Genealogischen Tabellen* (Göttingen 1853), p. 175; v. Maltzan, *Reise nach Südarabien* (Braunschweig 1873), p. 353—360; A. Sprenger, *Die alte Geographie Arabiens*, p. 73 (§ 84), 276 (§ 411). (J. SCHLEIFER.)

DJA'DA B. KA'B, an Arab tribe belonging to the Maʿaddi (Ismāʿili) group. Their genealogy is: Dja'da b. Ka'b b. Rabī'a b. ʿĀmir b. Ša'sa'a b. Mu'āwiya b. Bakr b. Hawāzin. The Kūshair and ʿUkail were closely related tribes. The poet Nabigha (al-Dja'di) traces his descent from the Dja'da b. Ka'b.

They inhabited the district of Faladj in the territory of Yamāma. Of places, which belonged to them, there are mentioned, amongst others: Ukma (a large fortified town on the Wādī of the same name, with a much frequented market, many wells, bazaars and palaces and rich palmgroves), Ghulghūl, Malaḥ, al-Sidāra and al-Thudjdja(?); of Wādīs and watering places: Aṭluḥā, al-Ghail (a large Wādī a day's journey in length with the town of the same name), ʿInān (jointly with the Kūshair) and the two streams al-Aṭlas and al-Rukāda. Of castles there are mentioned: Murghim and Kašr ʿĀdi.

The Dja'da are said to have gone to the Prophet about a quarrel with the Djarm about the watering-place of al-ʿAqik, but he decided it in favour of the latter. In 126 (744), in alliance with the Ka'b b. Rabī'a, the ʿUkail and Kūshair, they slew the prefect of al-Faladj, the Ḥanif al-Mundaliḥ b. Idris (the so-called Day of al-Faladj), whereupon the Ḥanifa, 1000 strong, led by ʿAbd Allāh b. al-Nu'mān, undertook a campaign of revenge against them and their allies and inflicted a severe defeat upon them (the so-called second Day of al-Faladj). On other battles (*Yawm ʿAlkama*, *Y. Raḥraḥān*, *Y. Šarahaḥil*), cf. *K. al-Aghānī*, iv. 134—137, 139, 140.

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DJADHĪMA, AL-ABRASH or AL-WADDAH (i. e. the leper), a legendary Arab king, who founded an important kingdom on the lower Euphrates, including the towns of al-Hira, al-Anbār etc., before the Lakhmid dynasty appeared in this territory. Traditions vary as to his relationship to the other rulers, who are mentioned in the pre-Lakhmid period, though the North Arabian legends are agreed that he was an Azdite. Stories of him are very popular and various Arabic proverbs refer to him. So proud was he that he

would only have two stars or idols (*al-Farḡadāni*, or *al-Ḍaisanāni*, or *al-Ḍaribāni*) as his boon-companions; but he later conferred this honour on two men, Mālik and ʿAqil, who had found and brought back his lost nephew, ʿAmr b. ʿAdī, his sister's son. His permission for the marriage of his sister with the Lakhmid ʿAdī could only be obtained after he had been intoxicated — a favourite *motif*, which has even found a place in the biography of Muḥammad. He was ultimately enticed by the queen al-Zabbā² (Zenobia) to go to her and was slain by her.

It is, of course, impossible to sift the historical basis from this mass of legend. At most the contemporaneity with Zenobia may be considered genuine tradition, particularly as it agrees with the fact that the inscription of al-Namāra gives 328 A. D. as a certain date for Imrūḳais b. ʿAmr, who, according to tradition, was a son of ʿAmr b. ʿAdī.

Bibliography: Tabarī, *Annales* (ed. de Goeje), i. 746—761; Ibn Ḳutaiba, *Kitāb al-Maʿārif* (ed. Wüstenfeld), p. 53, 274; Yaʿkūbī, *Historia* (ed. Houtsma), i. 237; Dinawarī (ed. Guirgas), p. 56; Ibn al-Faḳīh in *Bibl. Geogr. Arab.*, v. 181; Ibn Rusta, *ibid.*, vii. 192; Masʿūdī, *ibid.*, viii. 187, 202; do., *Prairies d'Or* (ed. Barbier de Meynard), iii. 181—194; *Kitāb al-Aghānī*, xiv. 72—76; Yāḳūt, *al-Muʿdjam*, ii. 377; Caussin de Perceval, *Essai de l'Histoire des Arabes*, ii. 16—34; Rothstein, *Die Dynastie der Lakhmiden*, p. 38—40 (with further *Bibl.*); G. Jacob, *Altarabisches Beduinenleben*, 105. (FR. BUHL.)

DJADHĪMA B. ʿADĪ was the son of ʿADĪ B. AL-DUʿIL B. BAKR B. ʿABD-MANĀT B. KINĀNA; but he is generally called **DJADHĪMA** B. ʿAMIR B. ʿABD-MANĀT B. KINĀNA. The small tribe named after him was settled at al-Ḡhumaiṣā not far from Mecca, and is chiefly famous for the treacherous attack made upon it by Khālīd b. al-Walīd in the eighth year of the Hījra. Twenty years previously Khālīd's uncle al-Faḳīh b. al-Mughīra had been robbed and killed by a party of Kināna. The matter had been settled and in the interval Djadhīma had professed Islām. Yet Khālīd, being sent to them as a missionary, not with hostile intent, first induced them to lay down their arms and then proceeded to murder them in cold blood, in order to avenge the death of his uncle. When Muḥammad heard of it he professed to be greatly vexed, and paid compensation for the blood shed and for the property stolen.

Bibliography: Tabarī, i. 1649 *et seq.*; Ibn Hishām, p. 833 *et seq.*; Caussin de Perceval, *Essai*, iii. 242 *et seq.* (T. H. WEIR.)

DJADĪD (properly "the new"), a metre, which was unknown to the Arabs and was first invented by the Persians (whence the name). It had originally the form *fā'ilātun fā'ilātun mustaf'ilun* (twice). An abbreviated form *fā'ilātun fā'ilātun mafā'ilun* (twice) is also found.

Bibliography: Muḥammad Aḳlā, *Dictionary of Technical Terms* (ed. Sprenger *etc.*), i. 193. (A. SCHAADÉ.)

DJADĪS, one of the aboriginal tribes of Arabia: Tasm and Djadis were the two sons of Lud son of Aram son of Shem son of Noah (*Kitāb al-Maʿārif*), but according to another account Djadis was the brother of Thamūd and son of ʿAthir son of Aram, whilst Tasm was brother

of Amalek and son of Lud son of Shem (Ibn Hishām). Their country is said to have been invaded by the Tubba^c Ibn al-Aḳran, but their extinction is ascribed to the Tubba^c Ḥassān. Djadis is said to have risen against Tasm who oppressed them. A man of Tasm who escaped appealed to Ḥassān, who exterminated Djadis (*Kitāb al-Maʿārif*, p. 308 *i. seq.*). Thus both tribes were destroyed. Caussin de Perceval places these events about the year 250 A. D. (*Essai*, i. 100 *et seq.*). Two proverbs were coined in reference to this story — 'More keen-sighted than Zarkā' and 'More ill-omened than Kāshir' — Zarkā, being a woman who warned Djadis that the enemy were approaching, and Kāshir being the Tasmite who invoked the aid of the Tubba^c (Maidānī, *Arab. Prov.*, i. 192; ii. 690). Djadhīma al-Abrash is said to have attacked Tasm and Djadis before the expedition of Ḥassān (see Caussin de Perceval, *Essai*, ii. 26). Djadis seems to be referred to by Ptolemy under the name Ἰολυῖται or Ἰοδυῖται, which would imply that they were still existent about the years 125—130 A. D. (*Op. cit.* i. 29). Djadis, as the name of a sub-tribe of Lakhm b. ʿAdī, is an error for Hadis or Hadas (*Kāmūs*, *sub voc.*).

Bibliography: Tabarī, i. 771 *et seq.*; Ibn Ḳutaiba, *Kitāb al-Maʿārif*, (ed. Wüstenfeld), p. 14; Ptolemy, *Geogr. Lib. viii.* (ed. Wilberg), p. 406; Caussin de Perceval, *Essai*, i. 28 *et seq.* (T. H. WEIR.)

DJADWAL (Pl. *djadāwil*) means firstly, "brook", "watercourse"; it further means "table, plan" (in this meaning derived from *schedula*?). It thus becomes a special technical term in sorcery, synonymous with *khātim*; here it means quadrangular or polygonal, sometimes also circular figures, into which names and signs possessing secret magic powers are inserted in the most varied fashion. These are usually certain mysterious characters, Arabic letters and numerals, magic words, the names of God, the angels and demons, as well as of the planets, the days of the week, and the elements, and lastly pieces from the Korʾān, like the *Fātiha*, the *Sūrat Yāsīn*, the so-called "throne-verse" *etc.* The application of these figures is manifold; frequently the paper on which one has been drawn is burnt to smoke some one with its smoke; or the writing may be washed off in water and drunk; along with the *daʿwa* (conjunction) and often also the *ḡasam* (oath) the *djadwal* forms the contents of a *hīra* (amulet). The very popular *daʿwat al-Shams* is, for example, prepared as follows: it is quadrangular, is divided into 49 sections by six lines drawn lengthwise and six drawn across its breadth and contains: 1. The *saʿa kharawātīm*, i.e. Solomon's seal and other peculiar figures. 2. The seven *sawākiṭ* or consonants which are not found in Sūra 1. 3. The names of God, *Farīd*, *Djabbār*, *Shakūr*, *Thābit*, *Zahīr*, *Khābir* and *Zakī*. 4. The names of the seven "spirits": *Rūḳiyāʿil*, *Djabriyāʿil*, *Samsamāʿil*, *Mikāʿil*, *Ṣarfīyāʿil*, *ʿAniyāʿil* and *Kasfīyāʿil*. 5. The names of the seven kings of the djins: *Mudkhib*, *Marra*, *Aḥmar*, *Burḡān*, *Shamhūrash*, *Abyaḍ* and *Mīmūn*. 6. The names of the days of the week. 7. Those of the planets. The underlying notion is that secret relationships exist between those various components and the *djadwal* is therefore made to obtain definite results from the correlations of the heterogeneous elements composing it. In this way new *djadwals* for particular purposes

come to be made: these are also made by using the above mentioned seven seals. The extremely complicated system of mystic letters, which is based on the numeral values of Arabic letters, is very frequently used for the *djadwal*. A special class is formed by the squares called *wiṣṣ*, in the fields of which certain figures are so arranged that the addition of the horizontal and perpendicular lines, as well as that of the diagonals gives the same total (e. g. 34 or 15). The quadrilateral containing the celebrated magic name *buḏūḥ* [q. v., p. 770] is derived from such an arrangement. For the other meanings of *djadwal* cf. the notes s. v. in Dozy's *Supplément* and Redhouse's *Turkish and English Lexicon*.

Bibliography: By far the most important Arab authority is al-Būnī, *Shams al-Ma'ārif wa Laṭā'if al-Awārif*, while the best European work is E. Doutté, *Magie et religion dans l'Afrique du Nord* (particularly p. 150 *et seq.*), where a further *Bibl.* is given. There is also some information in Lane, *An Account of the Manners and Customs of the Modern Egyptians*; also Herklotz, *Qanoon-c-Islam*, particularly p. 231 *et seq.* and Seligmann, *Der böse Blick*, ii. 263 *et seq.* (E. GRAEFE.)

DJADY, the he-goat, more particularly a he-goat one year old. Ḳazwīnī gives only a few notes under the article *māz* (goat) on its natural history. Goats have thick skin and thin hair unlike sheep which have thin skin and are protected from cold by a thick covering of wool. When the he-goat sees a young lion, he approaches it slowly, but when he smells it, he falls into a stupor and lies as if dead till the lion departs. It eats tarantulas without harm and becomes fat on them. Its uses in medicine are numerous; Ḳazwīnī gives the *Kitāb al-Khawāṣṣ* of Balīnās as his authority for them.

In Astronomy, *al-Djady* is 1. the name of the Pole Star (α Ursae Minoris) "by which the *Ḳibla* is located"; 2. the name of Capricorn, the tenth constellation in the signs of the Zodiac, which is composed of 28 Stars.

Bibliography: Ḳazwīnī, *Aḏjā'ib al-Makhlūqāt* (ed. Wüstenfeld), i. 384, 29, 37; Damīrī, *Ḥayāt al-Ḥayawān* (ed. Cairo), i. 155.

(J. RUSKA.)

DJA'FAR B. ABĪ ṬĀLIB, whose epithet was AL-ṬAIYĀR ("he who flies into Paradise"), a cousin of Muḥammad. Dja'far was one of the first converts of the Prophet and took part in the second migration of believers to Abyssinia. According to the usual story he was actually the leader of the emigrants and was spokesman at the audience with the Negūs. Some say that he also took part in the battle of Badr; but he was still in Abyssinia at this time. He did not return to Arabia till 7 (628), immediately after the battle of *Ḳhaibar*, and he as well as his followers received from the Prophet a share of the spoil taken here. When in the following year Muḥammad sent an army of 3000 men under Zaid b. Ḥāritha against the Byzantines, he appointed Dja'far to be deputy in case Zaid should fall and 'Abd Allāh b. Rawāḥa to succeed Dja'far if he also should perish in the battle. They came upon the enemy at Mu'ta not far from the Dead Sea; Zaid, Dja'far and Ibn Rawāḥa fell in succession, and it was only with difficulty that Ḳhalīd b. al-Walīd was able to check the flying Muslims and

lead them back to Medina. This happened in the year 8 = 629. The tomb of Dja'far al-Ṭaiyār is still shown at Mu'ta and is said to be revered not only by Muslims but by Christians also. The mosque there was built by the Aiyūbīd al-Malik al-Mu'azzam Ṭāṣā.

Bibliography: Ibn Sa'd, vol. iv. part i. p. 22 *et seq.*; Tabarī (ed. de Goeje), passim; Ibn al-Athīr, *Chronicon* (ed. Tornberg), ii. 42, 59 *et seq.*, 163, 178 *et seq.*; do., *Uṣd al-Ḡhāba*, i. 286 *et seq.*; Ibn Ḥadjar, *Iṣāba*, i. 485 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 150; Caetani, *Annali dell' Islām*, see Index; Brünnow and v. Domaszewski, *Die Provincia Arabia*, i. 105; Musil, *Arabia Petraea*, i. 61, 152; iii. 287, 330; Curtiss, *Ursemitische Religion*, p. 204 *et seq.*; *Journ. As.*, 9th Ser. iv. 280. (K. V. ZETTERSTÉEN.)

DJA'FAR B. AL-FAḌL. [See IBN AL-FURĀT.]

DJA'FAR B. MUḤAMMAD also called AL-ṢĀDIḲ ("the Trustworthy"), the sixth of the twelve Imāms. Dja'far was born in 80 (699-700) or 83 (702-703) and succeeded his father Muḥammad al-Bāḳir as Imām. He played no part in politics. On the other hand he was celebrated for his thorough knowledge of Muḥammadan Tradition and is said also to have occupied himself with astrology, alchemy, and other secret sciences; but the works which bear his name are later forgeries. He died in Medina in 148 (765). The members of the Imāmiya sect are agreed upon the succession to the Imāmate down to his time; but they do not agree as to his rightful successor, for he had several sons and no fewer than four of them, Muḥammad, 'Abd Allāh, Mūsā and Ismā'il, claimed the Imāmate. His son Mūsā al-Ḳāzīm is however recognised by most as the seventh Imām.

Bibliography: Tabarī (ed. de Goeje), iii. 2509 *et seq.*; Ibn Ḳhallikān (ed. Wüstenfeld), No. 130 (de Slane's translation, i. 300 *et seq.*); Shahrastānī (ed. Cureton), p. 16, 124 (Haarbrücker's translation 24, 187).

(K. V. ZETTERSTÉEN.)

DJA'FAR B. MUḤAMMAD. [See ABU MA'ṢHAR, p. 99.]

DJA'FAR B. YAḤYĀ the Barmakid. The position of Dja'far's family placed him at once on intimate terms with the ruling dynasty, for his father Yaḥyā b. Ḳhalīd b. Barmak, as vizier and secretary of state, had long been virtual ruler of the great empire, while his brother al-Faḍl b. Yaḥyā was held in great honour by the Caliph Hārūn whose foster-brother he was and by his own personal qualities he succeeded in becoming the recognised favourite of the great 'Abbāsid Caliph and reaching the highest summit of power. In 176 (792-793) he was appointed Governor of Egypt but in the following year the Caliph relieved him from the post. When troubles broke out in Syria, he was sent there in 180 = 796-797 and restored peace. In the same year he was appointed governor of Ḳhorāsān and Sidjistan, but replaced twenty days later by Ṭāṣ b. Dja'far. He was also vizier for a period. Nevertheless he did not play any considerable part in public life; his importance lies mainly in his great personal influence on Hārūn, who could not bear to be without the company of his witty and cultured friend; he even entrusted him with the education of his eldest son Ma'mūn. His striking attachment to the young Barmakid, which is probably to be

traced to a vice not uncommon in the East, even went so far that he married him to his favourite sister 'Abbāsa. As he wished to have them both beside him and 'Abbāsa could not unveil before the young Dja'far, they had to marry; but lest the Barmakids by this alliance might become a menace to the dynasty, the marriage was to be only a nominal one. Nevertheless 'Abbāsa bore a son — according to another story, twins, — whom she had brought up in Mecca. The truth could not be concealed from the Caliph for ever. 'Abbāsa was betrayed by a slave-girl and after Hārūn had convinced himself of the truth of her story, while on a pilgrimage to Mecca, he resolved to be avenged. On the second last day of Muḥarram 187 = 27th January 803, Dja'far was suddenly beheaded by the Caliph's orders without further investigation. The other Barmakids were thrown into prison and their property confiscated. Whether Dja'far's connection with 'Abbāsa was really the cause of the Caliph's sudden outburst of hatred against his favourite, must remain uncertain however. But his dependence on the family of ministers must in the long run have become unbearable to Hārūn and with the unheard of power of the Barmakids only two things were possible, complete subservience on the Caliph's part or the utter destruction of the Barmakids. Other explanations are also given. For example, it is said that Dja'far had set free the rebel Yahyā b. 'Abd Allāh without permission and had thus aroused the Caliph's wrath. In any case the latter must have been embittered against Dja'far personally for some reason; otherwise his wrath would have been mainly directed against his father, the head of the family. The intrigues of Faḍl b. al-Rabi' also were certainly not without influence.

Probably several circumstances contributed to Hārūn's decision to overthrow the Barmakids. Cf. the article BARMAKIDS (p. 663).

Bibliography: Tabarī (ed. de Goeje), iii. see Index; Ibn al-Aṭhīr (ed. Tornberg), vi. 82—161; Ibn Khallikān (ed. Wüstenfeld), No. 131 (de Slane's translation, i. 301 *et seq.*); Weil, *Geschichte der Chalifen*, ii. 135 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 479 *et seq.*; E. H. Palmer, *Haroun al-Raschid*, Index (s. v. Ja'fer). (K. V. ZETTERSTÉEN.)

DJA'FAR CELEBI, an Ottoman poet, whose father Tādji-Bey was attached to the personal service of Sulṭān Bāyazīd II, while the latter was governor of Amasia in the lifetime of his father Muḥammad II, displayed precocious talent and was therefore appointed Mudarris in Maḥmūd Paṣha's school in Constantinople; from this post he was called to fill the office of *Nishāndji* (secretary to the Diwān) and Bāyazīd appointed him supervisor of the Defterdārs, at the same time giving him the rank of Paṣha, whence the name *Nishāndji Paṣha* by which he was popularly known. After the revolt of the Janissaries in favour of Selīm, (917 = 1511) he was dismissed; but when the latter succeeded his father in the following year, he again appointed Dja'far *Nishāndji*; a little later he made him *Kādi-Askar* of Anatolia and took him with him on his Persian campaign. Denounced by the Janissaries as one of the instigators of their refusal to march beyond Tabriz, he was condemned to death and executed on the 8th Raḍjab 920 = 29th August 1514. He was buried in the mosque which he had built in the

Balāta quarter (the *Nishāndji Masjdidi*). He left a *Diwān*, which is not yet published, and a poetical work entitled, *Hevesnāma* "Book of Wishes". The lyrical style of his *Diwān* is elegant, and shows the author's profound erudition but the artificial character of his poetry is too marked.

Bibliography: Hammer-Purgstall, *Geschichte der Osmanischen Dichtkunst*, i. 180; do., *Histoire de l'Empire Ottoman*, iv. 214; Gibb, *History of Ottoman Poetry*, ii. 263—285; Sa'd al-Dīn, *Tādji al-Tawārikh*, ii. 298.

(CL. HUART.)

DJA'FAR, or **MIR DJA'FAR**, called ZATALI, of Dilhī, a notable author of humorous poetical and prose compositions, some in Persian, others in mixed Persian and Urdu, including *Fālnāmas*, or treatises on fortune-telling. His ancestors came to India in the time of the emperor Humāyūn, and were given a tract of land rent-free, as a reward for loyal military service. At the commencement of the reign of Shāh-djāhān they were dispossessed of these lands, and Saiyid 'Abbās, the father of Mir Dja'far, became dependent for a time on the earnings of his wife as a seamstress. After a while he opened a small shop, and, on receiving monetary assistance from a rich relative in the Dakhan, he was enabled to extend his business, and became a prosperous merchant. Mir Dja'far was born shortly after the accession of Awrangzēb (A. D. 1658). He lost his father at an early age, and was brought up by his uncle Mir Sarwar. On leaving school he obtained service under Kām Bakhsb, the youngest son of the emperor 'Ālamgir, and is said to have obtained the soubriquet of Zatali "The Jester" from the Begam Zeb al-Nisā, daughter of the emperor. The date of his death is uncertain, but he is said to have lived to an age of over 60 years. His life has been written by Muḥammad Kāmil, under the name of "Hindustani Speculator" in a work entitled *Zar-i Dja'fari* (Lahore, 1890). His *Kulliyāt*, or complete works, have been frequently published. (J. F. BLUMHARDT.)

DJAFR. There developed very early in Shī'ite Islām a belief that the descendants of 'Alī were in possession of a secret tradition, a body of religious and political esoteric knowledge covering all things to the end of the world. The general Muslim reverence for the family of the Prophet had grown in the Shī'a to a belief that the Imāms could neither sin nor err. Thus, a book was ascribed to 'Alī giving the inner meaning of the *Qur'ān* (Ibn Sa'd, ii, p. 101, l. 19), in intelligible enough opposition to the Sunnite exegesis of Ibn 'Abbās. Even the Khāridjites make a jest of the secret knowledge professed by the 'Alids (*Aghānī*, xx, p. 107, ll. 16 *et seq.*), and in the third century of the Hidjra, Biṣhr b. al-Mu'tamir, the Mu'tazilite, names a book by which they are deceived, as *The Djafr* (*Djāhiz*, *Ḥayawān*, vi, p. 94, l. 1). Ibn Kūtaiba (d. 276 A. H.) also refers to this book. In a quotation by Damīrī in his *Kitāb al-Ḥayawān* (sub *Djafr*, vol. i, p. 171, ed. of 1313) from Ibn Kūtaiba's *Adab al-Kātib*, the *Djafr* is said to be a book by Dja'far b. Muḥammad al-Ṣādiq (the sixth Imām, d. 168), written on the skin of a *Djafr*, a just weaned kid or lamb, for the information of the House of the Prophet, containing all that they needed to know and all that was to happen until the Last Day. This passage does not seem to be in Grünert's text, and Damīrī may have

mistaken his book. For Ibn ʿKutaiba, according to Ibn Khallikān, has a passage to the same effect in his *Mukhtalif al-Hadith* and adds there some lines by Hārūn b. Saʿīd (or Saʿīd) al-Idjlī, head of the Zaidites, ridiculing this pretension (Ibn Khallikān, de Slane's text, p. 432; de Slane's transl. ii, p. 184; Wüstenfeld's text, N^o. 419; Goldziher in *Zeitschr. d. D. Morgenl. Ges.*, xli, p. 123; Friedländer in *Journ. Am. Or. Soc.*, xxix, p. 106). Ibn ʿKutaiba's etymology is more than dubious; there seems no trace of *Djafr* being used in the sense "vellum" or "parchment". Van Vloten (*Chittisme*, p. 56, note 6) suggested a connection with γράφειν and Goldziher (*Beitr. z. Liter. d. Shīʿa*, p. 20, note 5) with *Djaʿfar*. But more singular still is the fact that while the *Fihrist* has many references to *Djaʿfar al-Ṣādiq* (p. 178, l. 13; p. 198, l. 7; p. 224, ll. 20 *et seq.*; p. 317, l. 26; p. 355, ll. 1 *et seq.*) and does not hesitate to bring him into connection with *Djābir b. Ḥaiyān* the alchemist (p. 355) and questions, though to reject, his asserted authorship of a medical book on myrobalan (p. 317, l. 26), it has no scrap of mention of this *Djafr*. A *Kitāb al-malāḥim* by ʿAlī b. Yaḳṭīn is referred back to his authority (p. 224, l. 24), and it is plain that such books were current in his environment. See another *K. al-M.* (p. 223, l. 20) and a *K. al-Kashf* (p. 222, l. 17). Yet the *Djafr* would certainly fall within the class of *Malāḥim* books. The existence, however, of this unseen, infallible book was universally asserted by Shīʿites. When a Shīʿite author tells how Maʾmūn appointed the ʿAlid Imām, ʿAlī b. Mūsā al-Riḍā (eighth Imām of the Twelvers; d. 202) as his successor, he always adds that ʿAlī in accepting, wrote to Maʾmūn "although the *Djafr* and the *Djāmiʿa* indicate the opposite of this" (e.g. *al-Fakhrī*, p. 198 of ed. of Cairo, 1317). The *Djāmiʿa* is another similar book often mentioned in this connection. For it see Goldziher, *Beitr. z. Liter. d. Shīʿa*, p. 55 and note, and for an interesting hypothesis of its origin, bringing it together with the *Rasūl* of the Ikhwān al-Ṣafā, Casanova, in *Journ. As.*, 9 sér., vol. xi, pp. 151 *et seq.* Yet another such book is the *Mashaf Faṭima* (Goldziher, l. c.). Another historical occasion with which it is always connected is the appearance in the Maghrib of Ibn Tūmart. It was the Muwahhīd tradition that their Mahdī had been a favorite pupil of al-Ghazzālī, the custodian at the time of the *Djafr*. That al-Ghazzālī had learned from the *Djafr* the high destiny of Ibn Tūmart, and that at his death the book had passed into the custody of Ibn Tūmart (see my *Life of al-Ghazzālī* in *Journ. Am. Or. Soc.*, vol. xx, p. 113, and especially *Karīās* pp. 116 *et seq.*; add the pseudograph *Sirr al-ʿĀlamīn*, p. 2 of ed. of Bombay 1314). But the opinion of the saner and more sceptical public may be gathered from al-Birūnī and Ibn Khaldūn. Al-Birūnī (d. 440) speaks (*Chronology*, transl. Sachau, pp. 76, 182) with the greatest reverence of al-Ṣādiq, but has no patience with the decisions as to calendar falsely ascribed to him. He does not mention the *Djafr*. Ibn Khaldūn treats the *Djafr* in connection with the books of *Malāḥim* (Quatremère's text, ii, pp. 184, 191; Būlak ed. of 1274, pp. 162, 164; de Slane's transl. ii, pp. 214, 224). He believes that the House of Muḥammad had, like all the *walīs*, the *karāma* of prophecy. Such a book, therefore, might have been produced by *Djaʿfar al-Ṣādiq*, but he finds no

proof of such connection. The fragments in currency may, he thinks, connect with a book called *al-Djafr* which Hārūn b. Saʿīd al-Idjlī possessed and which he said had come to him from *Djaʿfar al-Ṣādiq*. But of that descent there was no proof. [But see above as to this Hārūn]. There was trace also, said Ibn Khaldūn, of another book called *Djafr*. It was by Yaʿqūb b. Ishāq al-Kindī, astronomer to Hārūn al-Rashīd; it treated astrologically of the fates of the Muslim empire and was based on astronomical conjunctions. But it had been completely lost. So far, the connection of the *Djafr* has been with prophetic traditions and astrological calculations (see de Goeje's *Mémoire sur les Carmathes*, pp. 115 *et seq.*). But in time there arose a belief that in it meanings were cabalistically expressed by separate letters, and *ʿIlm al-Djafr* came to mean *ʿIlm al-Hurūf*, the method of prediction by assigning (by *Abjad*) numerical values to letters (Hādjdī *Khalfa*, ii, pp. 603 *et seq.*). To this science (*al-Simiyāʾ*) Ibn Khaldūn devotes a section (Quatremère, iii, pp. 137 *et seq.*; de Slane, iii, pp. 188 *et seq.*; Būlak, pp. 245 *et seq.*); but makes no connection with *Djaʿfar* or the *Djafr*. In his exposition *Simiyāʾ* reads like a *reductio ad absurdum* of nominalism, and, certainly, the idea that letters in themselves represent real things, combined with a recognition that Arabic is sacred in itself as the vehicle of the Muslim message, seems to have led to this transition (*Dict. of techn. terms*, i, pp. 202 *et seq.*; also on pp. 127—131, sub *basf*, on *Djafr* as *ʿIlm al-Hurūf*). This has come to be the ruling association with the word *Djafr*. For further details, references and instances of existing treatises and fragments bearing this name, see Brockelmann, i, 44, l. 11; p. 220, note; p. 446 (Ibn ʿArabi, Nos. 77, 78, 80); p. 464 (Nos. 5, 6); Murādi, *Silk al-Durar*, i, p. 51 (a translation into Turkish of *Djafr al-Akyaḍjī*?) still assertedly preserved in the library of the Sultān at Constantinople); Ahlwardt in *Berlin Cat.*, iii, pp. 551 *et seq.*; Rieu in *Suppl. to the Cat. of Arab. MSS in Brit. Mus.*, N^o. 828. For use in popular literature, see *Story of ʿAṭṭāf*, Burton's *Arabian Nights*, Library ed., vol. xii, pp. 114 *et seq.*; the book is in the library of Hārūn al-Rashīd and is consulted by him.

Bibliography: Goldziher, *Vorlesungen*, pp. 224 *et seq.*, 263 *et seq.* (important); Ed. Doutté, *Magie et Religion*, pp. 177 *et seq.* (on *ʿIlm al-Hurūf*); Reinaud, *Monumens musulmans*, i, pp. 346 *et seq.*, 370 *et seq.*

(D. B. MACDONALD.)

DJAGHBÜB, a Zāwiya of the Senūsī in the Oasis of Faredgha on the frontier between Tripolitania and Egypt, fifteen days' journey S.E. of Benghazi and two S.W. of the Oasis of Siwa: Lat. 29° 47' N., Long. 24° 20' E. (Greenw.). This place was uninhabited when Shaikh Sīdī Muḥammad b. ʿAlī al-Senūsī, founder of the Senūsīya order, settled there on his return from Mecca and Cairo in 1855. He built a Zāwiya on a rocky spur commanding the oasis, dug a spring out of the rocks and planted gardens and a palm-grove. He died and was buried there in 1859; beside him lies one of his sons Sīdī Muḥammad Sharīf, (d. 27th Ramaḍān 1313 = 12th March 1896). The Zāwiya seems to have developed rather slowly at first. In 1874 it only contained a few students and some slaves but it soon afterwards began to expand rapidly. In 1881, according to Duveyrier,

it contained 750 *solbā* and 2000 slaves. Besides the religious buildings, there were workshops of all kinds and an arsenal. Under Shaikh Sidi Muḥammad al-Mahdī, son and successor of the founder, the Zāwiya became the headquarters of the propaganda, and from it missionaries spread Islām and Senūsī doctrines throughout all Central Africa, particularly towards Wadāi. In 1890 the *Shaikh* removed from *Djaghbüb* to Bilād al-Djūf in the oasis of Kufra, to be nearer Wadāi and at the same time to remove his disciples from the reach of European influence. *Djaghbüb* has nevertheless remained the most important Zāwiya of the Senūsī. It is a place of pilgrimage and a centre of learning, attended by 3–400 students, with a library of about 8000 volumes as we know from *Shaikh* al-Hashā'ishī.

Bibliography: Rohlf, *Von Tripolis nach Alexandrien* (Bremen, 1885), p. 81 *et seq.*; H. Duveyrier, *La Confrérie Musulmane de Sidi Ali es-Senoûsi . . . en l'Année 1300 de l'Hégire* (1883 *J. C.*) in the *Bulletin de la Soc. de Géogr. de Paris*, 1884; al-Hachāichi (le Cheik Mohammed ben Otsmane), *Voyage au Pays des Senoussia*, trad. par V. Serres et Lasram (Paris 1905; 2nd ed. Paris 1912). (G. YVER.)

AL-DJAGHMĪNĪ (or ČAGHMĪNĪ), MAḤMŪD B. MUḤAMMAD B. 'OMAR, an Arab astronomer of some importance born in *Djaghmīn*, a district in *Kh̲wārizm*. His date is not quite certain but it is very probable that he died in 745 (1344-1345) (cf. my note on this point in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, liii. 539). We possess the following works from his pen: 1. *al-Mulakh-khas fi 'l-Ha'ia* (Compendium of Astronomy), a work which was very popular and has often been annotated, e.g. by Kaḏizāda al-Rūmī, al-Djurdjānī, etc. A German translation of this work by Rudloff was published in the *Zeitschr. der D. Morgenl. Ges.*, xlvii. 213 *et seq.* Numerous manuscripts still exist, in Berlin, Gotha, Leiden, Paris, Oxford etc. 2. *Kiwa 'l-kawākib wa ḏa'afā* ("The Strong and Weak Influence of the Stars"), a copy of which still exists in Paris. 3. *Kānūnī* (the "Minor-Canon"), a medical work, extracted from the *Kānūn* of Ibn Sīnā, which still exists in Munich, Gotha, etc.

Bibliography: Hādjdjī Khalfa, vi. 113; Brockelmann, *Gesch. d. Arab. Literatur*, i. 473; Nallino, *al-Battānī, Opus astronomicum*, various passages (s. the Index of this work); Suter, in *Abhandlgn. z. Gesch. d. mathem. Wissensch.*, x. 164; xiv. 177. (H. SUTER.)

DJAGĪR (P.), literally = "he who takes a place", is used in India, in the same sense as the Arabic *iqṭā'*, for a piece of ground which is granted to any one either for his lifetime or in perpetuity as a grant, as a reward of service. The holder of such a grant is called *ḏāḡirḏār*. (cf. H. H. Wilson, *Glossary* s. v.; Bernier's *Travels* (London 1891), p. 213, 224).

DJAHĀNĀRĀ BEGAM was commonly known as the Bēgam Šāhib, and is also sometimes called Padshāh Bēgam. She was the eldest surviving child of Shāh Djahān, and was born in March 1614, probably at Adjmir. Her mother was the Ardjūmand Bānū, or Mumtāz Maḥal or Mumtāz al-Zamānī the daughter of Aṣaf Khān (No. II.) and niece of Nūr Djahān, for whom the Taj Maḥal was built. Djahānārā was never married, and was distinguished for her beauty and accomplishments, and her affection for her father and

for her brother and spiritual guide, Dārā Shikōh. Both Bernier and Manucci have a good deal of unpleasant gossip about her, and though Manucci acquits her of one horrible charge, he does both her and Bernier injustice when he says that Bernier charges her with having poisoned her majordomo. She may have had her faults and her enforced spinsterhood was not conducive to morality, but she was most generous and charitable, and was a devoted daughter to her father when he was old and imprisoned, so that Mr. Keene aptly calls her the Moghul Cordelia. She was very religious, and wrote an account of one of her favourite saints, Mu'in al-din Čishtī of Adjmir (Rieu, *Catalogue of B. M. Persian MSS.*, I. 357). In March 1644 she had a narrow escape from burning. They were celebrating her birthday (according to the solar and not the lunar Calendar) at Agra, and she was returning to her chamber after saying good-night to her father, when her dress of Dacca muslin caught fire from a naked light. She was severely burnt on the chest and arms, and her four handmaidens who tried to save her were also burnt. Indeed, it appears that two or more of them died of their injuries. The chief mosque of Agra was built by her, or in her honour, and probably as a memorial of her recovery, in 1644–1648. She also built her tomb outside Dihli in the precincts of the tomb of Nizām al-din Awliyā, a famous saint of the Čishtī order. It bears a touching inscription composed by herself. The original text of it is given in Saiyid Aḥmad's *Athār al-Šanādīd*, (p. 39 of Lucknow edition of 1895) and there a translation of it by Eastwick and Keene (see the latter's *Handbook to Delhi*, Calcutta, 1882 p. 37). She died in Dihli on 6 September 1681. There is a good account of her in Keene's edition of Beale's *Oriental Biographical Dictionary*, and there are references to her in the *Pādshāhnāma* and in *Khāfi Khān*. (H. BEVERIDGE.)

DJAHĀNDĀR SHĀH, MUḤAMMAD MU'IZZ AL-DĪN, the thirteenth emperor of Dihli of the house of Timūr, eldest son of Shāh 'Ālam Bahādur Shāh, was born in May, 1661. Before his accession he was governor of the province of Multān, and on his father's death in Lāhor, in 1712, was raised to the throne by Dhu 'l-Fiḳār Khān, who was instrumental in overthrowing his three brothers, 'Aẓīm al-Shā'n, Rafī' al-Qadr, and Djahān Shāh. Djahāndār Shāh was vicious, feeble, and pusillanimous, and scandalized all classes of his subjects by his open and shameless profligacy and his subservience to his mistress, Lāl Kunwar, a Hindū dancing-girl. He had not been seated on the throne a year when Farrukhsiyar, the eldest surviving son of his brother, 'Aẓīm al-Shā'n, succeeded in attaching to his cause the two Saiyid brothers of Bārha, 'Abd Allāh Khān, governor of Ilāhābād, and Ḥusain 'Alī Khān, governor of Bihār. Farrukhsiyar and the Saiyids marched from Paṭna towards Agra, putting to flight Djahāndār's son A'azz al-Dīn, a cowardly youth who, although at the head of superior numbers, fled without striking a blow. Djahāndār Shāh, on receiving news of his son's flight, marched with Dhu 'l-Fiḳār Khān and an army of 80,000 horse from Dihli to Agra. At Samūgarh near Agra the armies met; and during a fiercely contested battle Djahāndār Shāh and his son A'azz al-Dīn fled, leaving Dhu 'l-Fiḳār Khān opposed to the rebels. Dhu 'l-Fiḳār Khān, unable to discover the fugitives, was forced to retire, and

Farrukhsiyar advanced on Dihli. On Febr. 12, 1713, Djahāndār Shāh was strangled by the orders of his successor, Farrukhsiyar.

Bibliography: *Siyar al-Muta'akkhkhin*, etc. (T. W. HAIG.)

DJAHĀNGĪR, eldest son of the Emperor Akbar. He was born at Fathpūr Sikri on 31 August 1569. His mother was a Rādjput, the daughter of Rādjā Bihārī Mal Kačhulāhi, who afterwards was styled Miryam al-Zamānī, "The Mary of the Age". His father gave Djahāngīr the name of Sultān Salīm, though he generally called him *Shaikhū Bābā*, in allusion to the belief that he was born in answer to the prayers of the derwish Salīm Čishtī, and in his cell. When Djahāngīr ascended the throne on 24 October 1605 he took the title of Nūr al-Dīn Djahāngīr Pādshāh. After death he was styled Djannat Makānī "He whose abode is in Paradise". He reigned for 22 years and died on 28 October 1627 shortly after leaving Rādjawr on his way from Kāshmir to Lahore. He is buried at Shāhdara near Lahore, on the right bank of the Rāwī, and close by is the tomb of his wife Nūr Djahān.

Djahāngīr was not without abilities, and he had a genuine love for nature and was a lover of justice but he was a drunkard and an opium-eater, and his reign is not marked by any feat of arms or of virtue, except perhaps his constructing a shady avenue from Agra to Lahore. In the 17th year of his reign, 1622, Kāndahār was lost to the Persians. While a prince, he caused the murder of his father's minister Abu 'l-Fazl, and indulged so much in debauchery that Akbar wished to pass him over and to make his son Khusraw his heir. Djahāngīr also rebelled against his father, and probably it was sloth and cowardice rather than filial affection which prevented him from executing his designs. He was a worse man than his contemporary James I of England, and had a worse training, but there were curious resemblances between the two men. Both loved learning and hunting, both were weak of will and under the power of favourites, both had a certain amount of bonhomie and good nature, and both fulminated against tobacco. As Macaulay has shown that James resembled the Emperor Claudius, it follows that Djahāngīr had something in common with the latter. It was perhaps a pity that Akbar did not allow his son to marry Nūr Djahān in his youth. She would probably have had a good influence over him. He did marry her after he became king, but to do so he had to act somewhat after the fashion of king David with Uriah, and to procure the death of her husband. Djahāngīr had no children by Nūr Djahān. Indeed she was almost an elderly woman when she married him. She had a daughter by her first husband and her interest in her son-in-law — Shahryār the youngest son of Djahāngīr — and her quarrel with Shāh Djahān, had disastrous consequences for India. They are eloquently described in the *Ma'āthir al-Umarā* I, p. 133, in the notice of her father Ghīyāth Beg. One of the most remarkable events of Djahāngīr's reign was his capture and practical dethronement by Mahābāt Khān in 1626. Eventually Nūr Djahān released him. Djahāngīr had five sons and two daughters. The eldest, Sultān Khusraw, rebelled against him in the beginning of his reign, but was defeated and captured and died in the Dakhan after a long imprisonment. Sultān Parwēz was an amiable prince,

but had his father's vice of drunkenness, and died before him. Sultān Kharrām, afterwards Shāh Djahān, rebelled but eventually submitted. He succeeded his father. Sultān Djahāndār, who was born at the time of the accession and so was called Sultān Takht (the Throne-Sultān), seems to have been an idiot from birth. Sultān Shahryār was worthless, and was nick-named "Good for Nothing". He attempted to become king on his father's death and was executed.

Djahāngīr wrote his own Memoirs. They are styled *Tūzūk-i-Djahāngīrī*, and are interesting and valuable. The first volume has been translated, and published by the Roy. As. Soc. London, 1909. There is another version of the *Tūzūk* but it is more or less spurious. A translation by Major Price was published in 1829 by the R. A. S. The Persian text of the *Tūzūk* was published by Saiyid Aḥmad of Aligarh at Ghāzipūr in 1863, and again at Aligarh in 1864. It contains a good many errors. Much of the Memoirs is translated in the 6th volume of Elliot's *History of India*. Sir Thomas Roe's *Journal*, and the book by his chaplain the Rev. Edward Terry contain interesting notices of Djahāngīr. There is also a Persian life of his reign by his secretary Mu'tamad Khān which was published in the *Bibl. Ind.* in 1865. (H. BEVERIDGE.)

DJAHĀN-SHĀH, MUZAFFAR AL-DĪN, the third ruler of the Kara-Kuyūnlū dynasty, was the son of Kara-Yūsuf; after unsuccessfully fighting on the side of his brother Iskandar against Shāh-Rukh, the son and successor of Timūr (832 = 1429), he submitted to him in 838 (1434-1435), and was granted the governorship of Adharbaidjān on Iskandar's flight (839 = 1435-1436). After the departure of the Timūrid he was attacked by his brother but besieged him in the fortress of Alandjak, in which he had taken refuge; Iskandar was murdered by his own son Kubād. Djahān-Shāh became undisputed lord of this province and as such marched against Georgia. On the death of Shāh-Rukh (Sunday, 25th Dhu 'l-Hidjja 850 = 12th March Jul. Kal. 1447 = 1st Nawrūz; see Khondemīr, *ii*. 3 p. 138) he rose against the Timūrids, captured Ispahān, massacred the inhabitants and conquered almost the whole of Persia including Khorāsān and the coast of 'Omān (862 = 1458). He fought with the Kara-Kuyūnlū and unsuccessfully invaded Diyār Bakr; when he was retreating in midwinter over the mountains near Mūsh, which separated him from Tabriz, he was suddenly attacked by Ūzūn-Hasan in his tent and slain (12th Rabi' II 872 = 10th November 1467). His body was brought to Tabriz and buried there. He had reigned for 32 years. His reign was marked by the rising of his son Hasan who, confined in Adharbaidjān, had taken advantage of his father's preparations against Abū Sa'īd to raise the province, and by that of his other son Pir-Budāk, governor of Baghdād, who forced his father to besiege him for eighteen months in this city (869 = 1464). Djahān-Shāh was a freethinker, who led a dissolute life; as he turned night into day, he was called *Shah-para*, "the bat". After his death the throne passed to Ūzūn-Hasan and the Ak-Kuyūnlū dynasty.

Djahān-Shāh was also the name of a younger son of Bahādur-Shāh I, the Mughal Emperor of India, who fell at Lahore in 1124 = 1712 in the fighting after the death of his brother Djahāndār-Shāh.

Bibliography: Mirkhond, *Rawdat al-Safā* vi. 251 and 360; Khondemir, *Ḥabīb al-Siyar*, iii. 3, p. 132, 178 *et seq.*; Muneddjim-Bāshī, *Tārīkh*, iii. 151 *et seq.*; Cl. Huart, *Histoire de Bagdad*, p. 23 *et seq.* (CL. HUART.)

DJĀHAN-SŌZ, or 'World-burner', an epithet bestowed upon 'ALĀ' AL-DĪN ḤUSAIN, the Ghōrī chief who defeated the Ghaznawī king Bahrām Shāh and sacked the towns of Ghaznī and Bust in a ferocious manner, hence earning his nickname; 545 (1150). He afterwards joined the Ghuzz and Khaldj in attacking the Saljuq monarch Sandjar, but was defeated and taken prisoner. He was shortly afterwards re-instated in his government of Ghōr, and extended his rule into the Murghāb valley. He died at Herāt in 551 (1156) leaving the Ghōrī Dynasty in a very strong position. [See Arts. AFGHĀNISTĀN, pp. 163-164 and BAHRĀM SHĀH (Sultān), p. 586].

(M. LONGWORTH DAMES.)

DJĀHANNAM, the Muslim name of Hell. The word is derived from the Hebrew *gēhinnōm* or valley of *hinnōm* (Joshua, xv. 8); it was a valley near Jerusalem in which sacrifices were offered to Moloch, in the days of impiety. The form with the long vowel (*Djāhannām*) means a deep well.

The word *Djāhannam* and the idea of hell frequently appear in the *Qur'ān*, whether because Muḥammad himself had been much struck with the idea or because he thought it useful to insist on it to work upon the feelings of his hearers. He does not however seem to have had a very definite picture before him; in fact, in certain passages, he speaks of it as if it were something portable: "Bring hell" God shall say on the last judgment (*Qur'ān* 89, 23-24); the angels will then form their ranks "and hell shall be brought nigh". In this passage it would appear that Muḥammad represented hell as an animal; for him it was a kind of gigantic monster, with gaping, glowing jaws, ready to devour the damned; western artists of the middle ages have sometimes similarly depicted the purgatory of St. Brandan. This explains how in another passage Muḥammad says: "hell shall almost burst for fury" (67, 8).

The Imām Ghazālī, in his curious eschatological treatise entitled *al-Durra al-Fākhira*, has discussed those laconic texts. Hell begins to tremble when God commands that it shall be brought in. The angels having told it that God does not wish to punish it but to punish guilty men with it, it allows itself to be led. It walks on four legs, each of which is bound by 70,000 rings; on each of them are 70,000 demons each of which is strong enough to rend mountains to pieces. In moving, hell gives forth a buzzing, groaning and rattling noise; sparks and smoke are sent out from it and the horizon is filled with darkness. At the moment when it is still separated from mortals by a space of a thousand years, it escapes the hands of the demons and throws itself with a terrible noise on the crowd of men assembled at the place of judgment.

But the conception of hell as an animal is not the dominant one in the *Qur'ān*; beside it there is the well-known architectural conception of a hell composed of concentric circles arranged in the form of a crater. This representation has its prototypes in antiquity, in the infernal rivers of the Greeks, in the Assyrian hell with seven gates

in the legends of Ishtar. It is the conception which took hold of the popular imagination in the middle ages, in the east as well as in the west, and we find it expressed with so much power in Dante's work.

Muḥammad had only quite a rudimentary notion of the structure of hell; he speaks of its gates, specifying that there are seven (*Qur'ān*, xxxi. 71; xv. 43-44). A plan of hell is given in the Turkish work, the *Ma'rifat-Nāmah*. It is situated under the pedestal of the world, above the Bull and the Fish (corresponding to the Behemoth and Leviathan of the Bible) who support the earth. It is composed of seven stories forming a vast crater. Above is a bridge thrown the whole length across it; this bridge, as narrow as the edge of a sword, has to be crossed by the souls in order to enter Paradise; the souls of saints cross it in a moment; those of ordinary righteous people take a longer or shorter time to cross it, while those of the unrighteous do not reach Paradise but fall into the gulf.

At the lowest stage of hell is a tree called *Zakkūm* which has for flowers the heads of demons (cf. *Qur'ān*, xxxvii. 60-64), a caldron of boiling and stinking pitch and a well which reaches to the bottom of all things.

The punishments in the Muslim hell are varied and graduated according to the kind and importance of the sins, as in Dante's *Inferno*; the *Qur'ān* hardly mentions them; but they are described by some authors, notably Suyūṭī (died 911 A. H.).

These very materialistic representations of the structure of hell and its punishments have not satisfied all spirits in Islām; even the pious and believing Ghazālī allows himself to explain away a little on this point. Thus the road or bridge thrown across hell has for him only a moral meaning; it is merely the "straight path", by which God conducts the faithful and symbolises the just mean between opposite faults; it is the boundary between excess and failure, in which perfection lies (see the end of his *Maḍnūn*, ed. Bombay, p. 126). According to Avicenna, the pains of hell chiefly consist in sinful souls retaining their sensual inclinations after death; but thus they suffer horribly as they have no bodies wherewith to satisfy them.

The *Qur'ān* appears to hesitate a little on the question of the eternity of punishment in hell; the passages, which refer to this point, do not quite agree. Perhaps this uncertainty is due merely to the fact that Muḥammad, who was not a speculative philosopher, was not able clearly to face a question into which there entered such an abstract conception as eternity.

"They for whom the balance shall be light", it is said in one passage (*Qur'ān*, xxiii. 105) "are those who shall themselves perish in hell and shall dwell there for ever (*Khalīdūn*)". But elsewhere (xi. 108-110) Muḥammad says: "The damned shall be cast into fire . . . they shall dwell there so long as the heavens and the earth shall last, unless God wills otherwise".

The Imām Ash'arī has reproached the Mu'tazilites and the Qadarites with making men despair of the mercy of God, by teaching that traitors are condemned to eternal fire. This, according to him, is contrary to the words of the *Qur'ān* (iv. 116) "he will pardon all else except idolatry to whom he will" and to this traditional saying of the

Prophet: "he shall make men come out of hell after they have been burned and reduced to cinders".

This Imām's view is that which has prevailed in Islām.

Bibliography: Carra de Vaux, *La Doctrine de l'Islām* (Paris, 1909), Chap. ii; do., *Fragments d'Eschatologie Musulmane* (Brussels, 1895); Léon Gautier, *La Perle Précieuse de Ghazālī* (ed. and transl. 1878); A. F. Mehren, *Abou 'l-Hasan Ali al-Ashari: Third Meeting of the International Oriental Congress, 1876*, p. 47.

(B. CARRA DE VAUX.)

DJĀHIL (A.) "ignorant"; cf. DJĀHILIYA. Among the Druses *Djahil* is a technical term meaning "uninitiated, layman" (opp. *Āḡil*, q. v., p. 239).

DJĀHILIYA is the name given to the state of things which obtained in Arabia before the promulgation of Islām, or in a narrower sense the period when there was no prophet, between Jesus and Muḥammad (see art. FATRA). It is the collective noun from *Djahili*, a pagan Arab, especially a poet of the earliest of the four chronological classes, of which the second is *Mukhadram*, denoting one who was born in pagan times, but who died under Islām.

As to the exact meaning of the term *Djahiliya* the usual opinion is that of J. D. Michaelis and others, that it is "the time of Ignorance", as the period before Christianity is named in Acts 17, 30, Islām being regarded as the period of enlightenment and knowledge. *Djahila* 'to be ignorant' is the antonym of '*alima* 'to know' frequently in the old language and oftener in more recent times. Thus 'Antara, *Mi'allaka*, l. 43: *in kunti d'jahilati bimū lam ta'lamī*. But Goldziher points out that this sense of *djahila* is really secondary and that in its primary sense it is opposed not to '*alima* but to '*ḥaluma*, to be clement, forbearing, grave, and so means to be rude or rough or boorish, and he cites a number of verses in which derivatives from these two roots stand together by way of contrast, e. g. Al-Shānfarā, *Lamiyat al-'Arab*, v. 53: *walā taḍāhi 'l-adjḥālu ḥilmi*. Hence he renders Al-Djahiliya "Barbarei", (*Muḥammedanische Studien*, I, 219 *et seq.*). The word occurs in the *Qur'ān* 3, 148; 5, 55; 33, 33; 48, 26.

The history and indigenous religion of the *Djahiliya* have been dealt with above in the art. ARABIA, p. 379 *et seq.* Goldziher draws a sharp distinction between the Arabs of the South and those of Central Arabia. The former were of a distinctly religious turn of mind: the latter had practically no religion. But this statement has to be modified by the consideration that so many southern Arabs migrated to the north. This was especially the case with *Yathrib*. Moreover, as Professor Margoliouth remarks, inscriptions may yet be found which will throw light on the religious ideas of the Central Arabian tribes, as has been done in the case of the southern and northern. But, so far as we know at present, the people of Central Arabia, to judge from the poetical and other remains, were indifferent to religious ideas. The utmost they could attain to was a vague deism or belief in Fate (*manāyā*, *manūn*). The descriptions of idolaters in the *Qur'ān* refer largely to times long past and very little at all to Muḥammad's contemporaries, whose treatment of Muḥammad shows that their reverence for their dols was not very deep.

What was of very much more importance to the pagan Arab than religion was his tribal connection. The clan was the unit from which all the society he had was built up. Even Islām was powerless to displace his attachment to his tribe, and tribal feuds were carried on after the time of Muḥammad as before, if not to the same extent. The great rivalry of North and South was still being fought out in *Khorāsān* in the second century (Mas'ūdi, vi. 36 *et seq.*) and even at the present day the population of a district will keep up the distinction of *Ḳaisi* and *Yamani* (Finn, *Stirring Times*, i. 226 *et seq.*). Much of the old poetry consists of panegyric of the poet's tribe and satire of those to which he does not belong; and the tribe is sometimes a very wide term.

The pagan Arab's idea of morality is expressed by the word *murūwa*, that is, manliness, virtue. This consists mainly in courage and generosity. His courage is shown by the number of enemies he kills, by his defending his own clan, but also by chivalrous treatment of his foes very much akin to that of the mediaeval knight. His generosity appears in his being always more ready to join in the fray than to share in the spoil, in his readiness to slaughter his camels for behoof of the guest and of the poor and helpless, and in his being generally more willing to give than to receive.

Arab hospitality no doubt often led to excesses in both eating and drinking, such as were common in Europe a century ago, and it cost them a hard struggle to give up the use of wine on turning Muslims. It was considered with some a point of honour to remain in a tavern until the wine-merchant was compelled to take down his sign, the wine being spent. At the same time the sot or habitual drunkard was not tolerated. *Barād b. Ḳais* was expelled from more than one tribe on account of his vicious habits in this respect. Wine-songs continued to be composed long after Islām had forbidden the drinking of wine, poetry and religion presenting in this respect a curious contrast. But so strong was the Arab liking for wine that its use was permitted during the *Umayyad* period, though forbidden again under the *Abbāsids*.

The position of women among the pagan Arabs was in some respects freer than under Islām. Marriage with two sisters and the *Nikāḥ al-Maḳt* were permitted, but on the other hand the institution of the veil was unknown. Divorce was not more easy than it is under the Muslim code and women had the right to it as well as men. Indeed, the relations of the sexes before the time of Muḥammad were in some respects quite good. In any case they were capable of being improved, whereas after the law of Islām had once come into force, alteration was not to be thought of. The worst feature of the Islamic marriage code — that of the *mustahill* — was unknown.

The produce of the soil of Arabia has always been insufficient to support its inhabitants. In certain favoured spots such as the Yemen, and in the oases food was to be had in plenty. The people of Mecca made their living as carriers between the Yemen and Syria, to which fell to be added the profit they made out of the pilgrims who annually thronged their town. But the desert population of Arabia has always been in a state of chronic starvation. Partly for this reason

they had recourse to the practice of burying female infants at their birth. The flesh and milk of their camels was supplemented by constant raids upon neighbouring tribes. These raids did not increase the total amount of supplies available, but they helped to keep down the number of mouths to feed.

For the purposes of trade and commerce, as well as in order to enable tribes living at a distance to visit the national shrines and attend the fairs, four months in each year were set apart as sacred months in which raids could not be undertaken. By far the most important of the sacred places to which pilgrimages were made annually was Mecca, and the most famous of the fairs was that of 'Ukāz. During these months caravans could pass almost unarmed throughout the country. Muḥammad's first success in arms was due to a breach of this "truce of God", and when he made the Arab year purely lunar he ruined the annual fairs; but the habit of pilgrimage to sacred places was too deeply rooted in the Arab nature for him to put a stop to it. The utmost he could do was to abolish all the shrines save one, and make that the house of the One God.

Bibliography: — Tabarī, i. part 2, and p. 1073 *et seq.*; Ibn 'Abd Rabbihi, *Ikd al-Farid* (Cairo, 1304), i. 34, 81; iii. 48 *et seq.*; Mas'ūdī, iii., 78 *et seq.*; Abshihī, *Mustatraf* (Bulāḳ 1268 A. H.), chapter 59; Caussin de Perceval, *Essai sur l'histoire des Arabes* (Paris, 1847—1848); Goldziher, *Muhammedanische Studien* (Halle a. S., 1888—1890). See also article ARABIA, p. 386.

(T. H. WEIR.)
AL-DJĀHĪZ, ABŪ 'OTHMĀN 'AMR B. BAHR, a client (*Mawlā*) of Kināna, surnamed *al-Djāhīz* (on account of his prominent eyes) was a famous prose-writer and theologian, one of the chiefs of the Mu'tazilite school of Baṣra. His literary education was under the influence of the men of letters and culture of Baṣra, called *Masjdīyūna* because they used to meet in the great Mosque (*Bayān*, i. 98; ii. 164). The Caliph Ma'mūn read and appreciated his books on the Imāmate and summoned him to his court. His prosperity dates from his relations with Ibn al-Zaiyāt [q. v.], vizier from 220 A. H. of the Caliphs Mu'tasim and Wāḥshī. The vizier, himself a scholar, protected the now famous native of Baṣra and let him want for nothing. During this period Djāhīz often lived in Baghdad and al-'Askar (the summer residence of the Caliphs at Sāmarrā). He also visited Damascus and Antioch. At the beginning of the reign of Mutawakkil, Djāhīz, though involved in the fall of Ibn al-Zaiyāt, succeeded in escaping the fate of his protector. He was able to win the good graces of the Chief Kaḍī Aḥmad b. Abi Doād, the rival in politics and in literature of Ibn al-Zaiyāt, to whom and to his son Abu 'l-Walid Muḥammad he therefore dedicated his works. The Caliph Mutawakkil, who wished to make Djāhīz tutor to his sons, had to give up this idea because he was so repulsively ugly. In 234, the Kaḍī Aḥmad became paralysed. His son, who had succeeded him, was dismissed in 237. A reaction had begun to make itself evident in the Caliphate in favour of traditional theology, a movement hostile to the Mu'tazilites. Djāhīz laments in his treatise on the Nābita (published by v. Vloten in the *Actes du XI^e Congrès Intern. des Orientalistes*, 3rd sect., 315 *et seq.*), that the latter studied the *Kalām*

and made use of it against them. At court, the Mu'tazila movement gradually lost the preponderating influence it had hitherto possessed. It is not certain that this reaction hurt the popularity of Djāhīz; we only know that he retired to Baṣra, paralysed on one side, where he died in 255 A. H. (according to others in 250). He was over ninety. Like his contemporary Balādhuri [q. v., p. 611] Djāhīz had no regular profession. The gifts he received from various individuals to whom he dedicated his works, sufficed for his wants.

To characterise this author's numerous writings, one might say that he was before all else a man of letters. His books, even those which deal with theological subjects, have a literary rather than a scientific character. They are causeries, in which he dealt with current topics. Like his master Abū Ishāk Ibrāhīm ibn Saiyār al-Nazzām, Djāhīz was one of the first Mu'tazilites to study the Greek philosophers, particularly the naturalists (Aristotle). In his theological works, as far as we can judge from the fragments we possess (*Kitāb al-Hudjādī fī 'l-Nubūwa*, *Kitāb al-Ma'rifā*, *Kitāb Khalk al-Kur'an*, *Kitāb al-Radd 'ala 'l-Mushabbihā*, *Kitāb al-Radd 'ala 'l-Naṣārā* etc.) Djāhīz takes his arguments from experience and history and is not satisfied with arid and speculative deductions. He also proves himself a fairly good psychologist. The same remark applies to his books on the Imāmate, in which he unfolded the views of the different sects with remarkable impartiality. (Mas'ūdī, *Murūdj*, vi. 55 *et seq.*) In his books on the Arabs and the clients (*Kitāb al-'Arab wa 'l-Mawālī*) and on the Arabs and Persians (*Kitāb al-'Arab wa 'l-'Ajam*), Djāhīz tried to estimate the relative positions of the two dominant races of the Caliphate. These books are unfortunately lost, but we know that the author showed himself an ardent champion of the Arab civilization represented by the 'Abbāsid Caliphate, see Goldziher, *Muh. Stud.* i. 169 *et seq.* Al-Bagh-dādī however reproaches him with exalting the superiority of the clients over the Arabs (*al-Farḥ baina 'l-Firāk*, p. 162). Next to the Arabs and the clients (Khorāsānians) Djāhīz wished to consider the Turks the third pillar of the Caliphate. His treatise on the merits of the Turks (*Risāla fī Faḍl al-Atarāk*, publ. by v. Vloten, Leiden 1903 in *Tria Opuscula, auct. al-Djāhīz*) is a defence of the introduction of Turkish clients into the Muslim army. In the Book of Countries (*Kitāb al-Buldān*) he discussed the characteristics and advantages of the great metropolises of Mecca, Medina, Miṣr, Kūfa, Baṣra, Damascus, etc. He was not a professional geographer (cf. Mas'ūdī, i. 206) and his observations, to judge by the fragments, dealt with the peoples rather than with the conditions of countries.

Djāhīz was an anthropologist and naturalist with the restriction that his books aim not at making science but at arousing the reader's interest in it by making it attractive to him. Under this category we place his "Book of the Wheat and the Palm" (*Kitāb al-Zar' wa 'l-Nakh'l*), the "Book of Mongrels" (*Kitāb al-Ṣurāḥ wa 'l-Hudjanā*), the "Book of Blacks and Whites" (*Kitāb al-Sūdān wa 'l-Biḍān*), the "Book of the Mule" (*Kitāb al-Baḡhl*), the "Book of Metals" (*Kitāb al-Ma'adin*). In the "Book of Women" (*Kitāb al-Nisā*), he discussed the rather psychological question of the difference between man and woman, the special

aptitudes of the two sexes and the kind of life which suits them. In the book of questions (*Kitāb al-Masā'il*) he dealt with problems like the following: "Ought jealousy (*al-Ghira*) to be considered a thing inherent in man or rather as an artificial product of civilisation which ought to be distinguished from pride (*Anafa*) and sense of honour (*Ḥamiya*)". The "Book of Animals" (*Kitāb al-Ḥayawān*, publ. at Cairo 1323-1324) is undoubtedly the most interesting of the works of Djāḥiẓ that survive. Like Abū Ḥanifa's *Botany*, it is one of the first products of the budding study of nature among the Arabs. In spite of the quotations from Aristotle, there is very little in it that shows Greek influence. Quotations from poets occupy as much space as the author's own remarks. This fondness for *loci probantes* recalls the grammarians. The book is closely connected with theology by the author's effort to show the unity of nature and the equal value to the observer of its constituent parts; for he not only discusses the larger animals but even shows a kind of predilection for insects and very small creatures. In this book we find in the embryo stage theories (evolution, adaptation, animal psychology), the final development of which belongs to our times.

We might connect with the preceding category another series of works by Djāḥiẓ in which he dealt with the different classes of society. These books contain a moral and satirical element and therefore belong to the science of *Akhṭāḥ*, [q. v., p. 231] founded by Djāḥiẓ. Such, for example, are: The "Book of Thieves", the "Book of Tricks of Trades" (*Kitāb Ghashsh al-Ṣanā'āt*) the "Book of Young Gallants" (*Kitāb al-Fityān*), the "Book of Overseers", the "Book of Schoolmasters", of "Scribes" and of "Singers". The following have survived; the "Book of Male and Female Slaves" (*Kitāb al-Djāwārī wa'l-Ghilmān*), the "Book of Songstresses" (*Kitāb al-Kiyān*). The "Book of Misers" (*Kitāb al-Bukhālā*), publ. by v. Vloten, Leiden 1900, introduces us to the private life of the misers of Basra. The "Book of the Customs of the great Lords" (*Kitāb Akhlāk al-Mulūk*), of doubtful authenticity, contains a mass of interesting details on etiquette at the courts of the Persian kings and the Caliphs.

In Rhetoric, Djāḥiẓ attaches himself to the school of Ibn al-Mukāffā, Sahl b. Ḥarūn, al-'At-tābī etc., on whose style he modelled his own and in whose name he published several of his own works. Like them he composed "letters" (*Rasā'il*), short discourses on any subject, addressed to his patrons. In his better works of this class (*Risāla fi 'l-Ma'ād wa 'l-Ma'āsh*, *fi 'l-Adrwa wa 'l-Ḥasad*, *fi 'l-Tarbi' wa 'l-Tadwīr*, etc.), the Arabic language attains a wealth of expression which it will never again reach without losing in vigour and depth. The "Book of Exposition and Demonstration" (*Kitāb al-Bayān wa 'l-Tabyīn*, Būlāk, 1313), was one of the last products of his pen. It is a vast compilation, a kind of anthology of Arab eloquence, in which selections from poets and orators are given to illustrate the often very original views of the author.

The faults of almost all the works of Djāḥiẓ are the want of order in the editing and arrangement of the matter, the digressions and a very pronounced fondness for isolated facts and anecdotes. To sum up, he was rather an observer than a thinker, a man of letters rather than a

philosopher. In spite of his wit and the often surprising truth of his remarks, we can only place his works among the *Adabiyāt* (i. e. edifying and entertaining literature, science). For us the interest in his works apart from literary and grammatical interest mainly consists in the valuable materials he gives us on the public and private life, the customs and point of view of the Arabs of his time and preceding periods.

The influence of Djāḥiẓ on Arabic literature has been very considerable. Among his imitators may be mentioned his pupil al-Mubarrad, the author of the *Kāmil*, the geographer Ibn al-Fākih and the encyclopaedist Thā'libī. Baihaqi's "Book of Advantages and Disadvantages" (*Kitāb al-Maḥasin wa 'l-Masāwi*) and the "Book of Beauties and Antitheses" (Leyden 1898) are direct descendants of the school of Djāḥiẓ. Mas'ūdī had read him. He admired him and quotes him frequently. The influence of his *Kitāb al-Ḥayawān* on the treatises (*Rasā'il*) of the Ikhwān al-Ṣafā is a point which is quite worth careful investigation. The zoologists Ḳazwīnī, Damirī, and the anonymous author of the British Museum Ms. (Add. 21,102) owe a great deal to Djāḥiẓ.

Bibliography: Brockelmann, *Gesch. der Arab. Literatur*, i. 152 *et seq.* (where Nos. 3, 5, 7, 9, should be omitted); Arnold, *al-Mu'tazilah*, p. 38 *et seq.*; al-Baghdādī, *al-Farḥ baina 'l-Firaḥ*, p. 160 *et seq.*; Horten, *Die philos. Systeme der spekulat. Theologen im Islam*, p. 320 *et seq.* Apart from the works already mentioned as published, the printing of a collection (*Maḍmū'āt Rasā'il*, 1324) has been begun in Cairo.

DJAHLĀWĀN (from Balōḥī **DJAH** = below, or southern), province of Balōḥistān, lying below or S. of Sarawān, giving its name to one of the two great divisions of the Brahōī confederacy: area, 21,128 sq. m.; pop. (1901), 224,073, mostly Brahōīs, with here and there a few Balōḥ, and Lōris; capital, Khuzdār. It is mainly a grazing country, supporting vast numbers of sheep and goats, with some camels and a few horses.

Bibliography: *Baluchistan Gazetteer*. Vol. vi. B. (Bombay, 1907). (J. S. COTTON.)

DJAHM B. ṢAFWĀN ABU MUḤRIẒ, a client of the Banū Rāsib, called AL-TIRMIDHĪ by some and AL-SAMARḲANDĪ by others, a Muḥammadan theologian, who attached himself to Ḥārith b. Suraidj, the "man with the black banner", during the risings in Khorāsān towards the end of the Umayyad period and was therefore put to death in 128 (745-746) by Salm b. Aḥwaz. As a theologian he occupies an independent position in as much as he agreed with the Murdjites on the one hand in teaching that belief is an affair of the heart and with the Mu'tazilites in denying all anthropomorphic attributes of God, but on the other hand he was one of the strongest defenders of *djābr*, (see the article DJABARIYA, p. 985). He only allowed that God is all-powerful and the Creator because these are things which cannot be predicated of any created being. He further denied the eternity of Paradise and Hell. His followers, called *Djahmiya* after him, survived down to the 11th century around Tirmidh but then adopted the doctrines of the Ash'arites.

Bibliography: Tabari (ed. Leiden), ii. 1918 *et seq.*; al-Shahrastānī, *Milal* (ed. Cureton), p. 60 *et seq.*; Horten, *Die philosophischen Systeme*

der spekulativen Theologen im Islām, p. 135 (with further Bibliography).

DJAHWAR. The Banū Djahwar were an old-established influential Arab family in Cordova, which produced numerous scholars, jurists and particularly viziers. After the fall of the Umayyads the shrewd vizier of the last of them, Abu 'l-Ḥazm Djahwar b. Muḥammad b. Djahwar made himself President of the republic or Regent (*Ra'is*) of Cordova 422—435 = 1031—1043. Dozy (*Histoire*, iv. 298) makes his son Abu 'l-Walid Muḥammad b. Djahwar reign from 1043—1064, while Lane-Poole, *Mohammadan Dynasties* gives his date as 435—450 = 1043—1058 and his son Abd al-Malik's correspondingly 1064—1070 or 450—461 = 1058—1068, while on the other hand Ibn Bashkuwāl (died 578 = 1183) in his *Ṣila* (Djahwar, No. 297) says that Muḥammad b. Djahwar (No. 1068) died in Saltes (Shaltish) in the middle of Shawwāl 462 = 28th July 1070 (intended by the 'Abbādī al-Mu'tamid of Seville) and does not mention his son 'Abd al-Malik at all. In Vives y Escudero's *Monedas de las Dinastías Árabe-Españolas*, (p. 227) two Arabic coins struck in Cordova in 400 = 1048-1049, are given, which are ascribed to the Djahwarids. In addition to quite brief notices, which give but little information, there is only an extract of some length in al-Maḥḥārī, i. 192—194, taken from al-Faḥ b. Khākān's *al-Maṭmaḥ* (Constantinople 1302, 14 *et seq.*) with which the brief history of three Djahwarids in Ibn Khaldūn's *Kitāb al-'Ibar* (Bulāḥ 1284 = 1867), iv. 159 may be compared. (C. F. SEYBOLD.)

DJAJDÜR, DJEDÜR, is the name now given to the district east of northern Djölān (cf. the article DJAWLĀN) separated from it by the upper Nahr al-Rukḥād. Al-Nukra is its southern continuation. It is only rarely mentioned by Arab authors. Yāḳūt distinguishes it from Djawlān but adds that others combine the two districts. He also mentions it as the district in which lay al-Djābiya [q. v., p. 988]. His statements are however, as for these districts in general, somewhat unreliable, for he says that the towns of Ṣaramān, north of al-Djābiya, and Nawā, not far to the southeast of the latter, are in the province of Hawrān. Abu 'l-Fida' on the other hand says that Nawā is a town in Djajdūr. The district was in the province of Damascus.

Bibliography: Yāḳūt, *al-Mu'djam*, ii. 3, 173, 429; iv. 715; Abu 'l-Fida', *Géographie* (par Reinaud et de Slane), p. 253; Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxix. 428; Schumacher in the *Zeitschr. d. Deutsch. Palästina-Vereins*, ix. 202. (FR. BUHL.)

DJAIHĀN, in later times also written DJĀHĀN (according to the Armenian pronunciation?), the Arabic name of the Pyramus, the eastern of the two rivers which flow through the Cilician plains. The Djaiḥān rises in a powerful spring not far from Albistān (cf. v. Moltke, *Briefe über Zustände . . . in der Türkei*⁹, Berlin, 1893, p. 347) but soon is joined by tributaries which drain an extensive area. Near Mar'ash, where it receives the Aḳ Şu from the east, the river changes the southern course which it has on the whole held for a southeasterly one, and flows through the Cilician plains past al-Maṣṣiṣa where it is crossed by an ancient bridge often mentioned in literature. Its principal mouth, which has frequently changed in course of centuries on account of the silting

up of the delta, is now in a bay west of Ayās after a sharp turn to the east.

Although in the Umayyad period the lands on the Djaiḥān formed the boundary with Byzantine territory, the river — now usually called Djahān — did not become particularly celebrated till the Mamlūk period, when it gave its name to the lands conquered by al-Nāṣir Muḥammad b. Ḳalā'ūn from the Armenian kingdom of Cilicia: *al-Futūḥāt al-Djāhāniya* "the conquests on the Djahān". It separated the Futūḥāt al-Djāhāniya in the narrower sense, the capital of which was Ayās, from the *Bilād al-Durūb* (see the article DARB).

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), i. 63 *et seq.*; ii. 122, 246; vi. 177; vii. 91; viii. 58; Yāḳūt, *Mu'djam*, ii. 170; Abu 'l-Fida' (ed. Reinaud), p. 50; Dimashḳī (ed. Mehren), p. 107; Ibn Faḍlallāh al-'Omari, *Ta'rif* (Cairo 1312), p. 56 and 183; v. Kremer, *Geogr. des nördl. Syrien*, p. 19; G. Le Strange, *Eastern Caliphate*, p. 131, 132 (especially note 1); Quatremère in Makrizī, *Sultans Mamlouks*, ii. 1, p. 260; Ritter, *Erdkunde*, xix. 6—119; Schaffer, *Cilicia*, p. 18 *et seq.*

(R. HARTMANN.)

DJAIHŪN, Arabic and modern Persian name of the Āmū-Daryā [q. v., p. 339].

DJAIPUR, state in Rājapūtāna, India: area, 15,579 sq. m.; pop. (1911) 2,636,647, of whom 70% are Muhammadans; revenue, about £440,000; tribute, £27,000. The chief is the head of the Kaḥwāhā clan of Rājapūts, who fixed their capital at Ambār about 1150. The family was always allied to the Mughal emperors, in war and by marriage. Both Akbar and Djahāngir took to wife daughters of the house. Rājā Mān Singh was Akbar's most trusted Hindu general; and Rājā Djai Singh I, known as Mirzā Rājā, played a prominent part in Awrangzēb's campaigns in the Deccan. But the most illustrious of the line was Djai Singh II (1699—1743), known as Sawā'i (= "one and a quarter"), being by a quarter superior to any of his contemporaries — a title borne by all his descendants. Skilled in mathematics and astronomy, he erected observatories, which still exist, at Dihli, Benares, Udjain, and Muttra. He also collated lists of stars in the *Ziḍj Muḥammad Shāhī*, called after the Mughal emperor of the time. It was he who moved the capital from Ambār, and laid out the city of Djaipur on regular lines: pop. (1911), 137,098, of whom 25% are Muhammadans.

Bibliography: *Rajputana District Gazetteers*, s. v.; T. H. Hendley, *Memorials of the Jeyapore Exhibition, 1883*; C. U. Aitchison, *Collection of Treaties*, iii. 89 sqq. (Calcutta, 1909). (J. S. COTTON.)

AL-DJAİTĀLĪ (var. AL-DJAṬĀLĪ), ABŪ ṬĀHIR ISMĀ'İL B. MŪSĀ, of Ḳṣar Idjaitāl in the Djebel Nefūsa, an Abādī scholar, famous for his marvellous memory, taught law, literature and poetry at Maḡhūra. He was the author of numerous works, including the *Ḳawā'id al-Islām*, a book which under the name 'Aḳida is still the canon of the Abādīs of Djebel Nefūsa (published at Cairo with the commentary of Abū 'Abd Allāh Muḥammad al-Kusbi), the *Ḳanāfir*, a religious encyclopaedia in several volumes, which contains a mass of anecdotes, proverbs and quotations (likewise published in Cairo) He was thrown into prison by the Emīr of Tripoli for certain violent

proposals, but liberated on the intervention of Ibn Makki, governor of Gabes, to whom he had addressed a flattering poem of which however he afterwards disowned the authorship. On leaving Tripoli, he cursed the town; when it fell into the hands of the Christians (795 = 1394) this was regarded as the effect of his curse. He retired to Djerba where he died in 750 (1349-1350) according to al-Shammākhi, or in 730 (1329-1330) according to Abū Kās, and was buried in the great mosque.

Bibliography: Al-Shammākhi, *Kitāb al-Siyar* (Cairo n. d.), p. 556—559; Abū Rās, *Tārīkh Džazira Djerba*, ed. and tr. Exiga (Tunis, 1884), p. 8 of the text; de Motylinski, *Le Djebel Nefousa* (Paris, 1898-1899), p. 94—96, note 3; R. Basset, *Les Sanctuaires du Djebel Nefousa* (Paris, 1899), p. 93-94.

(RENÉ BASSET.)

DJĀ'IZ (literally "passing") is commonly reckoned as one of the Five Orders (*al-Aḥkām al-Khamsa*; best in Goldziher, *Zahriten*, pp. 66 et seq.; see also *Dict. tech. terms*, i, pp. 379 et seq.) and as synonymous with *mubāḥ* "permitted", an action legally indifferent, neither forbidden nor commanded nor recommended, the doing of which will not be rewarded, nor the omission punished. But *Djā'iz* is much wider, and from its meaning of "current", "allowable", covers not only *mubāḥ* but anything not legally hindered, thus *wādjīb*, *mandūb* and *makrūh*. Further, it can be taken intellectually as well as legally and mean what is not unthinkable, whether necessary, probable, improbable or possible (*Dict. of Techn. Terms*, i, pp. 207 et seq.).

(D. B. MACDONALD.)

DJAKAT. [See ZAKĀT.]

DJALĀIR, a Mongol tribe, cf. the article MONGOLS. Ḥasan Buzurg [q. v.] belonged to this tribe and Djalāir is therefore also used as the name for the dynasty founded by him in Baghdad, which began on the death of Abū Sa'īd in 736 (1335) and was replaced in 1411 by that of the Kara Kuyūnlū. Ḥasan, who died in 757 (1156) was followed by his son Shaikh Uways [q. v.] till 776 (1374), the latter by his sons Ḥusain (d. 784 = 1382-1383), Sultān Aḥmad (d. 813 = 1410), and Bāyazid and by other descendants. The end of the dynasty was brought about by the campaigns of the world-conqueror Timūr [q. v.]. Cf. Cl. Huart, *Mémoire sur la fin de la Dynastie des Ilékaniens*.

DJALĀL (A.), "Majesty", "eminence".

DJALĀL, BUKHĀRĪ, Saiyid, commonly known as SHAIKH DJALĀL or MAKHDŪM-I-DJAHĀNĪYĀN, was the son of Saiyid Aḥmad b. Saiyid Djalāl al-Dīn, Bukhārī, and was born in 707 A. H. (= 1307 A. D.). He received his spiritual training from his father and from Shaikh Rukn al-Dīn, a grandson of Bahā' al-Dīn Zakariyā [q. v.]; he was made a *khālifa*, first in the Suhrawardī, and afterwards in the Čishtī order. He died in 785 A. H. (= 1383 A. D.) and was buried at Ūch, where his grave is still an object of veneration. His followers, who call themselves *Djalālī*, are vagabond fakirs, with no fixed dwelling-places; they pay little attention to prayer, drink bhang (Indian hemp), and eat snakes and scorpions; they shave their beards, moustaches and eyebrows, and wear glass armlets and a woollen cord round the neck. They are found in scattered groups in Northern India and are said to be common in Central Asia.

Bibliography: Dārā Shikōh, *Safinat al-awliyā*, s. v.; Ḥamid Djamālī, *Siyar al-ʿarīfin*, s. v.; Abū 'l-Faḡl, *A'in-i-Akbarī* (ed. Blochmann), ii, 218-219; *Census of India*, 1891, vol. xix, p. 195-196.

DJALĀL AL-DAWLA, an honorary title borne by several rulers, for example — in addition to the Buyid given below, — the Ghaznawid Muḥammad [q. v.] and the Mirdāsīd Naṣr [q. v.].

DJALĀL AL-DAWLA ABŪ ṬĀHIR B. BAHĀ' AL-DAWLA, a Būyid, born in 383 = 993-994. When Sultān al-Dawla was appointed Amīr al-Umarā' on the death of his father Bahā' al-Dawla in 403 = 1012, he allotted the governorship of Baṣra to his brother Djalāl al-Dawla. The latter remained here for several years without taking any part in the dissensions within the Būyid family. In 415 = 1024-1025 Sultān al-Dawla died and his brother Muṣharriḥ al-Dawla also died in the following year. Djalāl al-Dawla was then proclaimed Amīr al-Umarā'; but when he did not appear in Baṣra to take up his new office, Abū Kālīdjār, a son of Sultān al-Dawla, was applied to, but he was as little able to undertake the office. When Djalāl al-Dawla learned that his name was no longer mentioned in the *Khutba*, he advanced on Baghdad with an army, but was defeated and had to retire to Baṣra. In Ramaḍān 418 = October 1027 he appeared in the capital however, in answer to an invitation from the Turks who could not come to terms with the people of Baghdad and feared the influence of the Arabs. But friendly relations with the Turks were not long maintained. By the following year a revolution broke out in Baghdad and Djalāl al-Dawla was only able to restore order with difficulty at the same time. Abū Kālīdjār won Baṣra without striking a blow, and in 420 = 1029 he succeeded in gaining possession of Wāsiṭ also. But when Djalāl al-Dawla made a raid on al-Ahwāz, Abū Kālīdjār wished to enter into negotiations for peace; Djalāl al-Dawla, however, preferred to sack al-Ahwāz and carried off the women of Abū Kālīdjār's family prisoners. At the end of Rabī' I 421 = April 1030, Abū Kālīdjār advanced against Djalāl al-Dawla but was defeated after a three days battle and had to take to flight, while the latter occupied Wāsiṭ and then entered Baghdad Baṣra also was taken but soon re-occupied by Abū Kālīdjār's troops. In Shawwāl (October) of the same year, the latter were again defeated at al-Maḍhār. This town fell into the enemy's hands but when Abū Kālīdjār sent reinforcements, Djalāl al-Dawla's supporters were driven out again. In the capital the insubordination of the Turkish mercenaries continued to increase and the Amīr al-Umarā' soon lost the last remnants of his power. In 423 = 1032, Djalāl al-Dawla's palace was sacked, and the only course left for him was to flee the town and go to 'Ukbarā, while Abū Kālīdjār was proclaimed Amīr al-Umarā' by the Turks in Baghdad. The latter at this time was in al-Ahwāz and as he had no particular ambition for the Amirate, Djalāl al-Dawla was able to return to the capital about six weeks later where however matters went from bad to worse. In the following year his palace was again stormed and plundered, and for a second time the now quite helpless Būyid had to flee. This time he went to al-Karkh, where he was protected by the Shī'īs, and he remained here till the rebels invited him back to Baghdad. In

the same year Abu 'l-Kāsim governor of Baṣra rebelled against Abū Kālīdjār because the latter intended to depose him, and invited Djalāl al-Dawla's son al-Malik al-ʿAzīz to Baṣra. But the latter was driven out in 425 = 1033-1034 and homage was again paid to Abū Kālīdjār in Baṣra. In the capital unbridled anarchy reigned and in 427 = 1035-1036 another mutiny broke out in the army, which was however put down by the intervention of the Caliph. In 428 = 1036-1037 Barstughan, one of the most powerful Turkish chiefs in Baghdād, whose position was threatened, called in the help of Abū Kālīdjār. Djalāl al-Dawla was once more driven out of Baghdād; but when he received support from Kīrwāsh b. al-Muqallid of Mosul and Dubais b. 'Alī of Hilla and the Dailamites in Baghdād quarrelled with the Turks, he was soon able to drive out Barstughan and occupy the capital. Barstughan was captured and put to death while Abū Kālīdjār ultimately made peace with Djalāl al-Dawla. Their final reconciliation was sealed by the marriage of one of the latter's daughters with Abū Maṣṣūr, a son of Abū Kālīdjār. About the same time Djalāl al-Dawla assumed the ancient Persian title "King of Kings", which little corresponded with his own impotence and the general chaos. In 431 = 1039-1040 or according to others 432 = 1040-1041, he had to put down another Turkish mutiny in the capital. Djalāl al-Dawla died on the 6th Sha'bān 435 = 9th March 1044. It was his reign that brought the Būyid kingdom to its lowest depths of humiliation.

Bibliography: Ibn al-Athīr (ed. Tornb.), ix. 169—395; Ibn Khaldūn, *Ibar*, iv. 470 *et seq.*; Wilken, *Mirkhond's Gesch. der Sultane aus d. Geschl. Bujeh*, Chap. xvi.—xvii.; Weil, *Gesch. d. Chalifen*, iii. 52 *et seq.*

(K. V. ZETTERSTÉEN.)

DJALĀL AL-DĪN MANGUBARTI, the last of the Khwārimshāhs, was the eldest son of Muḥammad and had been allotted by his father the Ghōrid lands he had conquered with the capital Ghazna, while another son Uzlagshāh was appointed his successor. The Mongol conquest under Čingiz Khān [q. v., p. 856] rendered these dispositions worthless, for Muḥammad is said to have recognised before his death in 617 (December 1220 or January 1221) that only a valiant warrior like Djalāl al-Dīn was fitted to rule the kingdom in the dangerous situation in which it then was. But this did not please certain Turkish Amīrs, who when Djalāl al-Dīn had come to Mangishlak with his two brothers Uzlagshāh and Akshāh from his father's deathbed on an island near Abaskūn [q. v., p. 6], formed a conspiracy to seize and kill him. Djalāl al-Dīn was just able to escape this danger by taking flight to Khorāsān, whither his brothers followed him, because the Mongols made any long stay in Khwārizm impossible. But while his brothers were captured by the Mongols on the way and slain, Djalāl al-Dīn succeeded in escaping via Nishapūr, Zuzan and Bust to Ghazna. There he collected an army around him again and put to flight a body of Mongols not far from Parwān, but when a considerable body of his troops soon afterwards left him, Djalāl al-Dīn, continually pursued by the Mongols, had to escape to India. He was overtaken by hostile troops on the bank of the Indus but escaped after a valiant defence by himself and

his men by plunging his horse into the river and successfully swimming to the other side (Nov. 1221).

Djalāl al-Dīn remained in India for about three years. During this period he had many stirring adventures with the Indian rulers Shams al-Dīn Iltutmish [q. v.] and Karādja, which we must pass over here, and then went to Kermān in 621 (1224) where Burāk Ḥādīb [q. v., p. 793] had made himself ruler. The latter submitted to Djalāl al-Dīn and was confirmed by him as governor of this province. Djalāl al-Dīn himself continued his journey to Fārs and the Persian 'Irāk, where his brother Ghiyāth al-Dīn Pirshāh ruled, but soon found himself forced to submit to Djalāl al-Dīn. Čingiz Khān had in the meantime gone back to Mongolia, but Djalāl al-Dīn did not think of using the opportunity to restore peace and order to the devastated lands, that his fathers had once ruled. On the contrary he quarrelled with the 'Abbasid Caliph al-Nāṣir, and with Uzbeg [q. v.], the Atabeg of Ādharbaidjān, and thought it his duty to fight the infidel Georgians. During these continual campaigns the Mongols again appeared in the lands of Islām and when Djalāl al-Dīn was preparing to fight them, he quarrelled with his brother Ghiyāth al-Dīn, who left him with his troops and retired to Kermān in 625 (1228), where he met his death through the intrigues of Burāk Ḥādīb. The result was that though Djalāl al-Dīn was defeated in the battle with the Mongols, the latter suffered such heavy losses that they did not continue the war but retired again. Djalāl al-Dīn's power thus remained unaffected and he found nothing more pressing to do than renew the siege of Khilāt in 626 (1229) which belonged to the Aiyūbid al-Ashraf [q. v., p. 484], which he previously attempted to take. This time he was successful in taking the town, though after a six months' siege. The negotiations, which he entered into during this period with the Saldjūk of Asia Minor, Kai-kubād I., were so far from being successful in their object that the latter took the side of al-Ashraf and the two princes took the field against him, which resulted in his being severely defeated in 627 (1230) near Arzandjān. But peace was soon afterwards agreed to in view of the common danger from the Mongols, but when in the following year the Mongols actually appeared again, Djalāl al-Dīn was not able to collect an army to drive them back. Accompanied by a few faithful followers he was able to escape his enemies, who followed him everywhere, for a period, till he was finally captured by a Kurd and while he was living in the latter's house murdered by another Kurd in 628 (1231).

Bibliography: Nasawī, *Histoire du sultan Djelal eddin Mankobirti*, Text and French Transl. by Houdas; Ibn al-Athīr (ed. Tornberg), xii. 236 *et seq.*; Djuzdjāni, *The Tabakat-i Nāsiri*, Text and Transl. by Raverty; Djuwainī, *Ta'rikh-i Dihānkoshāi*, only partly edited in Schefer, *Chrestomathie persane*, ii. 107 *et seq.*; d'Ohsson, *Histoire des Mongols*, i. 255 *et seq.*; iii. 1 *et seq.*; Müller, *Der Islam im Morgen- und Abendl.* ii. 214 *et seq.*; Barthold, *Turkestan v epokhu mongolskogo nashestviya*, ii. 400 *et seq.*

DJALĀL AL-DĪN RUMĪ, one of the great mystic poets of Islām, was born at Balkh in 604 (1207). His family claimed descent from Abū Bakr and was connected by marriage with

the royal family of Kh̲w̲ārizm. When three years of age (607 = 1210), he was taken by his father to Nishāpūr and presented to the aged Ṭāṭar. The latter, according to the legend, predicted his future greatness and gave him his *Book of Secrets*. His father Bahā' al-Dīn Walad had to leave Balkh at this time, because he had incurred the wrath of the ruler Muḥammad Kuṭb al-Dīn Kh̲w̲ārizm-shāh. He took the young Djalāl al-Dīn with him and after visiting Baghdād, Mecca, Damascus, Malatya, Arzandjān and Larenda finally settled in Kōniya about 1226 or 1227 (623—625) where he found a protector in the person of the Saldjūk prince 'Ala' al-Dīn Kaikubād. He was appointed professor there and on his death in 628 (1230-1231), Djalāl al-Dīn succeeded him in the chair; he never again left Kōniya except for a short journey.

The event, which had the greatest influence on his intellectual and moral life, was his meeting with the Ṣūfī Shams al-Dīn Tabrizi. The latter in the course of his wanderings, came to Kōniya; there he saw Djalāl al-Dīn, on whom he exercised a powerful influence. Rūmī acknowledged what he owed to his master by dedicating a great part of his works to him. As a result of this meeting, he abandoned the study of sciences in order to devote himself entirely to mysticism. He founded the order of Mawlawis or "dancing dervishes"; contrary to the general Muslim practice he gave a considerable place to music in the ceremonies of the order. He died at Kōniya in 672 (1273).

His tomb is in the monastery founded by him. The architecture [see this article p. 422] of this *tekke* is of remarkable delicacy and beauty; the mosque is adorned with carved candelabra, valuable tapestries, embroideries and beautifully engraved inscriptions. His successors are interred near Djalāl al-Dīn. The order has always had at its head one of his descendants who lives in Kōniya; he is called the Čelebi [q. v., p. 831]. Djalāl al-Dīn is often invoked under the title *Mawlānā*.

Al-Rūmī's principal work is the *Mathnawī*, a vast poem in six books, a mixture of fables, anecdotes, symbols and reflections intended to illustrate and explain Ṣūfī doctrines; he took forty years to compose it. He also wrote a *Diwān* and a prose treatise entitled *Fihī mā fihī* "what is within is within"; this last work which is unknown in Persia is to be found in several Stambul libraries. Djalāl al-Dīn is a poet of the first rank; he possesses the most diverse qualities: variety and originality of imagery, dignity and picturesqueness, learning and charm, depth of feeling and of thought. The composition of the *Mathnawī* is, it must be granted, very disjointed; the stories follow one another in no order; the examples suggest reflections which in their turn suggest others so that the narrative is often interrupted by long digressions; but this want of order seems to be a result of the lyrical inspiration, which carries the poet along as if by leaps and bounds, and if the reader yields to it, the effect is by no means displeasing. It would be fatiguing to read the book right through, but if one opens this immense poem by chance and reads a few pages, one cannot fail to be deeply impressed.

As a philosopher, al-Rūmī is less original than

as a poet. His teaching is that of Ṣūfism, expressed with glowing enthusiasm; it is not systematically expounded and the thought is sometimes carried away by the lyrical fervour; to reconstruct this philosophy, it would be necessary to collect the elements, which are scattered throughout the book and formulate a number of principles from them.

As amongst other Ṣūfī writers, many Neo-Platonic ideas are found in Rūmī; others are closely allied to those of Christian mystics; some are very boldly expressed which may be excused on account of the poetic form. As an example of the last we note this thought, delicate enough in theodicy, that even evil contributes to the glory of God, that it makes part of his perfection; a painter who wishes to represent the ugly, shows skill if he renders it in a hideous fashion: "The ugly says: O King, Creator of the ugly, you are as powerful in the beautiful as in the ugly which is despised". — Another very bold idea is that of an old *Shāikh* who says to the Ṣūfī Bayazid, when he was going on a pilgrimage: Go around me; that will be equivalent to going round the Ka'ba; "although the Ka'ba is the house of God, destined by him for the accomplishment of religious rites, my being is superior to it as the house of his secrets". — The episode of Moses and the herdsman has often been quoted, in which the author appears to teach that the manner of expressing the religious feeling is of no importance, that rites and formulae are nothing and that the feeling is everything: "What can words do for me"? says God to Moses, "it is a glowing heart that I want; inflame the hearts with love and pay no heed to thought or expression".

Another well known passage is one that contains a kind of doctrine of transmigration: "I die as a stone and become a plant; I die as a plant and am raised to the rank of an animal; I die as an animal and am reborn man... dying as man, I shall come to life again an angel... I shall even transcend the angel to become something no man has seen, and then I shall be the Nothing, the Nothing". And lastly this apparently pantheistic fragment, in which the poet identifies himself with all nature: "I am the mote in the sunbeam; I am the ball of the sun; I am the glow of morning; I am the breath of evening, etc."

Bibliography: *Mathnawī*, text with Turkish verse translation by Sulaimān Naḥīfī, (Bulak, 1268); *Mathnawī*, with the Turkish commentary of Ankarāwī, in 6 volumes, (Imprimerie 'Amire, 1289 A. H.); G. Rosen, *Mesnewi oder Doppelverse des Scheich Mewlānā Dschelāl-ed-Dīn Rūmī*, (Leipzig 1849) (Transl. of Book i.); Transl. of Bk. i. by Sir James Redhouse (London, 1881); an abridged transl. of the whole poem by E. H. Whinfield, London, 1887 and 1898; von Rosenzweig, *Auswahl aus den Divanen des grössten mystischen Dichters Persiens* (Wien, 1838); Rückert, *Aus dem Diwān* (1819); *Ges. Werke, herausgeg. von Laistner*, iii. pages 246—258; Tholuck, *Blütensammlung*, pages 53—191; Moise et le Chevrier, *apologue persan*, transl. by F. Baudry in the *Magasin Pittoresque*, 1857, p. 242; *The Maṣnawī*, Book ii. by E. H. Wilson (London 1901), 2 vol. (Vol. i. transl. ii. commentaries); *Mathnawī 'l-Atfal* (Mathnawī for Children), a volume of selections with illustrations, printed in Persia 1309 A. H.; E. G.

Browne, *A Literary History of Persia*, ii. 515 *et seq.*; P. Horn, *Geschichte der Persischen Literatur* (Leipzig, 1901), pages 161—168; Carra de Vaux, *Gazali* (Paris, 1902), pages 291—306; Clément Huart, *Koniah, la ville des Derwiches Tourneurs*; — and cf. the article SHAMS AL-DIN TABRIZĪ. (B. CARRA DE VAUX.)

DJALĀLABĀD, town in Afghānistān, near the Kābul river, almost half-way on the main route from Pēshāwar to Kābul, headquarters of a large district of the same name: permanent pop. estimated at only 2,000, but this number increases ten-fold during the winter, when the Amir often takes up his residence here in a fine palace built in 1892. It takes its name from the Mughal emperor Djalāl al-Dīn Akbar, who is said to have founded it in 1570 A.D. It is famous in history for the defence of the garrison under General Sale during the winter of 1841—1842, when the rest of the British army had been destroyed.

Bibliography: W. Broadfoot, *The Career of Major George Broadfoot*, pp. 47—109 (1888); *Imperial Gazetteer of India: Afghānistān*, p. 66 sq. (Calcutta, 1908). (J. S. COTTON.)

DJALĀLĪ i. c. *al-Ta'rikh al-Djalālī*, Pers. *Ta'rikh-i Djalālī* = the Djalālī calendar, also *Ta'rikh-i Maliki*, so-called after the Saljuq Sultān Malik Shāh b. Alp Arslān, who in 467 (1074-1075) called a conference of astronomers, among whom was the famous mathematician and poet 'Omar b. Ibrāhīm al-Khāyāmī [q. v.], at his newly erected observatory (the site is uncertain, Isfahān, Ray or Nishāpūr are possible) and commissioned them to regulate the ancient Persian calendar again and bring it more into agreement with the results of astronomical observations and calculations. The existing Persian system (the era of Yezdegird) was as follows: the year had 12 months of 30 days each and the five odd days (*al-mustaraka*, Pers. *andargāh*) were added to the eighth month (*ābān*) as intercalary days. But as the year has approximately $365\frac{1}{4}$ days, the error amounted to one day every four years and one month in 120 years so that one month was intercalated every 120 years and the 120th year therefore had 13 months (for the various views on this intercalation see the sources quoted below). In this calendar, which was however driven much out of use by the Muḥammadan after the Arab conquest, the error was the same as in the Julian but it was inferior to the latter in this respect that an adjustment was not made every four years but only every 120 years. — We are not quite clear as to what change was made by Djalāl al-Dīn's astronomers. Authorities are only agreed that they retained the 12 months with their 30 days each and their old names, as well as the five intercalary days, but these were added at the end of the twelfth month (*Aspandārmudh*, Arab. *Isfana'armadh*) and that a further intercalary day was now inserted every four years (where is not known, probably after the five days). Two different and not quite clear accounts exist of the institution of the cycle after the expiry of which an adjustment with the true time would be reached: according to Ulūgh Beg (died 1449) when this intercalation (one day every four years) had been repeated six or seven times, it was postponed to the fifth year (instead of to the fourth); according to Kūṭb al-Dīn al-Shīrāzī (died 1311) it was not postponed till the fifth year until the seventh or eighth time. This

statement cannot be otherwise interpreted than as has been done by Ideler and other scholars, namely, that from the beginning of the era the years 4., 8., 12., 16., 20., 24. (according to al-Shīrāzī 28. also) were leap years of 366 days, but after that the next leap year was 29. (or 33.), followed by 33., 37., 41., 45., 49., 53., 57., then the next leap year was not till 62. (according to al-Shīrāzī 37., 41., 45., 49., 53., 57., 61., 65., and then 70.); the cycle was then repeated again in the same way. According to Ulūgh Beg, whose account is probably the correct one, there would be 15 intercalary days in 62 years, which would give an average year of 365, 241 935 days (the correct length is 365, 2422), the error would therefore be one day in about 3770 years, while in the Gregorian calendar it is one day in about 3330 years. The Djalālī calendar would thus be somewhat more accurate than ours, not as Ideler has stated, less accurate, because it has taken the average length of the tropic year c. 2" too long. On the other hand he is right when he says it is somewhat too complicated; but on the other hand the equation to true time is made in a much briefer period than in the Gregorian calendar, viz. in 62 instead of 400 years. — If Kūṭb al-Dīn al-Shīrāzī's account were the correct one, there would be 17 intercalated days in 70 years, which would give an average year of 365,24285 days, with an error of one day in c. 1540 years. — In his translation of the *Prolegomena* to Ulūgh Beg's tables L. A. Sédillot has thought the accuracy of the Djalālī calendar was still higher, but here he is wrong; he assumed a cycle of 101 years with 39 intercalated days, which gives an average year of 365,242235 days, so that an error of one day would not be made for 28,000 years. Although 39 intercalary days appear in 101 years of the Persian calendar, this number does not however complete a cycle, which is only done by 3×62 or 186 years and the 25 years which follow the 101, increase the error with their 6 intercalary days. — The *Annuaire du Bureau des Longitudes*, (for 1851) and following it a number of modern astronomers thought that a cycle of 33 years with 8 intercalated days could be recognised in the Persian calendar, which would have been the most accurate of the calendars yet devised, with an error of only one day in c. 5000 years. This cycle was obtained by the assumption that a intercalary day was inserted every four years for seven times and for the eighth time only after the fifth year; this result cannot be obtained from the statements of Ulūgh Beg and Kūṭb al-Dīn, as we possess them; but it is by no means impossible that errors may have crept into these accounts and that both of them should read: "when this intercalation has been repeated six to eight times", in place of "six to seven times" or "seven to eight times"; for in Persian the numerals *haft* (7) and *hasht* (8) are easily confused, as in Arabic are the figures for 6 and 7 (the letters *wāw* and *zāi*). We would thus have 16 intercalated days in 66 years, or 8 in 33, which is the same thing. But it is not easy to understand why the Persian astronomers should have decided on the complicated method if they could obtain the same accuracy with the simpler mode. But on the other hand we must grant that the table in the *Prolegomena* to Ulūgh Beg's tables, for the sum of the days in the years 1 to 1000,

agrees better with the assumption of 8 intercalated days in 33 years than with that of 15 in 62 years. Ginzel has proposed another hypothesis which Matzka has given in his *Die Chronologie in ihrem ganzem Umfange* (Vienna, 1844), namely, that there were seven cycles of 33 years with 8 intercalated days in each cycle combined with a 37 year cycle with 9 intercalated days; this gave an average year of 365,242537, which agrees to five decimal places with that given by Ulūgh Beg. — The Persian astronomers took as the New Year's Day (Nawrūz) i.e. as the beginning of the new era, the 10th Ramaḍān 471 A. H. = 15th March 1079, on which day the sun entered the sign of the Ram. Whether this era ever attained any vogue alongside of the Muḥammadan, and how long it survived, cannot be ascertained from the authorities; Ideler however mentions that the poet Sa'di (d. 1263) in his *Gulistan* praises the month Ardibahisht Djalālī, i.e. the second month of the Djalālī year (middle of April to the middle of May) as the finest season of the year.

Bibliography: *Prolegomènes des tables astron. d'Oulug Beg* (ed. L. A. Sédillot, Paris, 1853), p. 27—31 and 235, texte persan p. 309—313; Alfraganus, *Elementa astronomica* (ed. J. Golius), Notae, p. 32—35; L. Ideler, *Handbuch der mathemat. u. techn. Chronologie* (Berlin, 1826), ii. 512—558; F. K. Ginzel, *Handbuch der mathemat. u. techn. Chronologie* (Leipzig, 1906), i. 300—305. (H. SUTER.)

DJALĀLZĀDE MUṢTAFĀ ĆELEBĪ, known as **KODJA NISHĀNDJĪ**, belonged to Tossia in Asia Minor where his father held the office of **Qāḍī**, entered the service of the state in the reign of Selim I as a clerk in the Imperial **Diwān**, accompanied the Grand Vizier **Ibrāhīm Paṣha** on his mission to Egypt in 930 (1524) (v. Hammer, *Geschichte des Osm. Reich.*, iii. 39 *et seq.*) and on his return was appointed **Ra'īs al-Kuttāb** (Secretary of State). In 941 (1535) he accompanied **Sulaimān I** on the Persian campaign and was promoted on this occasion to be **Nishāndjī** (Keeper of the Great Seal, *tevkī'ī*), which office he held till 964 (1556-1557), supported by the favour of **Ibrāhīm Paṣha**, whose confidant he had become, and of the **Sultān**. In this year, while holding the office of *muteferrikabāshi* (chief king's messenger) he resigned that of *nishāndjī*, at the instigation, it is said, of the Grand Vizier **Rustam Paṣha** who was not well disposed to him. During **Sulaimān I**'s last Hungarian campaign in 974 (1566), on which he accompanied him as *muteferrikabāshi*, he was again appointed to the office of **Nishāndjī**; he only survived the **Sultān** a year and died in **Rabī' ii.** 975 (beginning 5th October 1567; cf. the chronogram in his epitaph in *Ḥadīkat al-Djawāmī'*, i. 295). The Turks speak highly of **Djalālzāde** as a brilliant stylist and an extremely capable official. In the offices of **Ra'īs Efendi** and **Nishāndjī** he was entrusted with important negotiations with foreign states (v. Hammer, *Gesch. d. Osm. R.*, iii. 131, 159; Corneille de Schepper, *Missions Dipl.*, 137 = Gway, *Urkunden*, etc., ii. 1, p. 20) and obtained an insight into all the branches of the history of the state. He took advantage of his opportunities to write a history of **Sulaimān I**, planned on a large scale, the *Ṭabaḳāt al-Mamālik wa Daradjāt al-Masālik*, only a part of which was completed; it comes down to the year 962 and the author had finished the

earlier parts by 941 A. H. (v. Hammer, *Gesch. d. Osm. R.*, iii. 158 *et seq.*). We also possess from his pen a very remarkable history of **Selim I** (*Ma'āthir Selim-Khān*); considerable extracts have survived of his edition of the laws *Kanūn-Nāme*, which **Ewliyā Efendi**, i. 171, and **Peḫewī**, i. 43, mention as a separate work. A translation of **Maskin's** Persian biography of the Prophet, *Ma'āsidj al-Nubūwa wa Ma'āridj al-Futūwa* and an ethical work *Mawāhib al-Khallāk fī Marātib al-Akhlāk* are also ascribed to him. His poems, in which he calls himself **Nishānī**, are scattered throughout his historical works. He built a mosque in the **Aiyūb** suburb, which is known as the Mosque of **Nishāndjī** (*Ḥadīkat*, loc. cit.).

Bibliography: In addition to the works quoted: *Rieu, Cat. of the Turk. Manuscr. in the Br. Mus.*, p. 49 *et seq.*; **Khalīfat ul-Rusā**, p. 5 *et seq.*; *Latīfī*, 335 (ed. 1314 H.); *Tash-köprüzāde*, ii. 105. (J. H. MORDTMANN.)

DJALĪLĪ, a Turkish poet of **Brusa**, who had adopted the same *makhlas* as two of his less known predecessors, the one of whom belonged to **Brusa**, and the other to **Adrianople**. He was the son of **Hamīdī** and was long in **Constantinople** the poet **Āhī's** inseparable companion in his debauches; in his native place he was looked upon as a madman. He lived in the reign of **Sultān Sulaimān I**, was the contemporary of **Bākī** [q. v., p. 603] and left two long poems in couplets, *Laila u Madjñūn* and *Kūsraw u Shirin*; his numerous *ghazals* are collected under the title *Gul-i ṣad berg*; "the Hundred-leaved Rose". A translation of the *Shāhnāmāh* ascribed to him probably never existed.

Bibliography: v. Hammer, *Geschichte der Osm. Dichtkunst*, ii. 398; **Gibb**, *History of Ottoman Poetry*, iii. 159. (CL. HUART.)

DJALŪLĀ, (also **DJALŪLĀ'**), a town in the 'Irāk (Babylonia) and, in the mediaeval division of this province, the capital of a district (*assūdj*) of the circle **Shādh-Kubādh** in the Eastern Tigris valley. **Djalulā** was a station on the important **Khorāsān** road, the main route between **Babylonia** and **Irān** and was about equally distant (7 parasangs = 28 miles) from **Dastadjird** [q. v., p. 926] in the S. W. and **Khānikīn** in the N. E.; it was watered by a canal from the **Diylālā** [q. v., p. 981] (called **Nahr Djalulā**), which again joined the main stream farther down at **Bādjisrā** [q. v., p. 558]. Near this town, which seems from the statements of the Arab geographers to have been quite unimportant, a severe defeat was inflicted by the Arabs on the army of the **Sāsānian** king at the end of the year 16 (= 637 A. D.).

According to **Mustawfī** (c. 740 = 1340), the **Saldjūk Sultān Malikshāh** (465—485 = 1073—1092) built a watch-house (*ribāt*, popularly *rubāf*) which probably also served as a caravanserai in **Djalulā**; after his time the place was usually called **Ribāt Djalulā**. This statement helps us to locate the site of **Djalulā** with certainty; for there can be no doubt that **Ribāt Djalulā** is to be identified with the modern **Kizil-robāt**; besides, the distances, given by the Arab geographers for **Djalulā**, also suit **Kizil-robāt**; its geographical position is: 34° 10' N. Lat., 45° E. Long. (Greenw.); it lies within the mountains, at the east end of the pass through the **Djebel Hamrin**. The **Diylālā** flows past at some distance to the east of the town. The name **Kizilrobāt**, popularly corrupted

also to *Kazilābādh* and *Kazrābādh* (cf. Petermann, *Reisen im Orient*, ii. 274), or abbreviated to *Kizrabāt* (cf. Herzfeld, in *Petermanns Geogr. Mitteil.*, 1907, p. 51) means "the Red Caravanserai". Like its mediaeval predecessor, the modern *Kizilrobāt*, is only of moderate importance.

Bibliography: See the statements in BA^c-KUBĀ; also Streck, *Babylonien nach den Arab. Geograph.*, i. 8, 15; Le Strange, *The Lands of the East. Caliphate* (1905), p. 62; and on *Kizilrobāt* cf. Ritter, *Erkunde*, ix. 418, 489; Ker Porter, *Reisen in Georgien, Persien und Armenien* etc. ii. (Weimar 1833), p. 234 et seq. (M. STRECK.)

DJĀLŪT, the Goliath of the Bible. Muslim tradition has somewhat increased his importance, for in addition to the well known story of David's fight with him, several other episodes from various chapters of the Bible, relating to the wars of the Israelites with the Midianites and Philistines, are connected with his name.

The Korān briefly narrates how *Djālūt* attacked *Tālūt* (Saul) and how he was killed by David (ii. 250—252). It places in this campaign the story of the soldiers who were tested by their manner of drinking at the crossing of a river, an episode which really refers to an expedition of Gideon against the Midianites (*Judges*, vii.).

According to Mas'ūdī (*Prairies d'Or*, iii. 241) Palestine was originally inhabited by Berbers and *Djālūt* was the name borne by the Berber Kings down to the one who was killed by David. This last king was, according to Mas'ūdī, a son of *Mālūd*, son of *Dabāl*, son of *Hattān*, son of *Fāris*; he invaded the lands of the Israelites with several Berber tribes. The same author gives the episode of the crossing of the river as in the Korān and adds that David slew Goliath "with his sling", which is not stated in the Korān. This incident took place at *Baisān* in the *Ġhōr* or lower valley of the Jordan. Near *Baisān* are a spring and a valley, which are actually called Goliath's Spring and valley (*'Ain Djālūt*, q. v., p. 212) to this day.

In the *Mukhtaṣar al-Adjā'ib* (*Abrégé des Merveilles*, transl. Carra de Vaux, p. 101), Goliath is classed among the Canaanites, the descendants of *Kana'an*, son of *Ham*, and the verse (v. 25) in the Korān: "In this land there is a people of giants", is referred to them. According to *Ṭabari's Chronicle* (Persian synopsis, transl. Zotenberg) Goliath was a descendant of the *Ādites* and the *Thamūdites*; he was 500 *mann* high and reigned over the Israelites for a period before *Samuel*, and oppressed them; this appears to correspond to the period preceding Gideon, during which the Jews were oppressed by the Midianites (*Judges*, Ch. vi.); *Djālūt* afterwards slew the sons of *Eli* and carried off the ark; here he is the personification of the Philistines (*I Samuel*, iv.); the account, which follows, of Saul's campaign against the Philistines, the challenging of the Israelites by Goliath, David's selection as their champion and the fight, is substantially the same as that in the Bible (*I Samuel*, xvii.). (B. CARRA DE VAUX.)

DJAM^c (A.) a technical term in grammar = plural.

DJAMĀ'A (A.; literally, "union, unity") "the whole body of Muslims, in opposition to the heretics, who are separated from the community as seceders" (Juybnoll, *Handbuch des Islāmischen Gesetzes*, p. 46, note 1). It is not to be confused

with *idjma'*, the consensus of Muslim scholars of a particular period. (A. SCHAADE.)

DJAMĀL AL-HUSAINĪ, a complimentary title of the Persian historian AṬĀ ALLĀH B. FAḌL AL-LĀH AL-SHIRĀZĪ, died 917 (1511), or according to others 926 (1520). Between 888—900 (1484—1495) he wrote a history of Muḥammad, his family and companions, which he dedicated to Mir 'Alī Shīr, entitled *Rawḍat al-Aḥbāb fī siyar al-Nabi wa 'l-Āl wa 'l-Aḥbāb* (manuscripts in London, Berlin, Vienna, Paris etc.; a Turkish translation was printed in Constantinople). He is also the author of a compendium, *Takmil al-Ṣinā'a fī 'l-Kawāfi*, on which cf. Hādījī Khalfā.

Bibliography: The Catalogues of manuscripts by Rieu, Morley, Pertsch, Flügel, Blochet; Ethé in the *Grundriss der Iranischen Philologie*, ii. 358.

DJAMĀL AL-DĪN, a title of honour borne by the Burīd Muḥammad [See Lane-Poole, *Moh. Dynasties*, p. 161] etc. Cf. also AL-DJAWĀD AL-ISFAHĀNĪ [q. v.].

DJAMĀL AL-DĪN AL-AFGHĀNĪ, AL-SAIYID MUḤAMMAD B. ŠAFDAR, one of the most remarkable figures in the Muslim world in the xixth century. He was — in the opinion of E. G. Browne — at once philosopher, author, orator and journalist, but above all he was a politician regarded by his opponents as a dangerous agitator. He exercised great influence on the liberationist and constitutional movements, which have arisen in Muḥammadan countries in the last few decades. He agitated for their liberation from European influence and exploitation, for their independent internal development by the introduction of liberal institutions, for the union of all the Islāmic states (including Shī'a Persia) under a single caliphate and the creation of a powerful Muslim Empire capable of resisting European intervention.

Djamāl al-Din was one of the most convinced champions of the pan-Islāmic idea with tongue and pen. His family traced its descent through the famous Traditionist 'Alī al-Tirmidhī from Husain b. 'Alī, which entitled them to bear the title Saiyid. According to his own account, he was born at Asadābād near Kanar in the district of Kābul in Afghānistān in 1254 = 1838-1839 in a family following the Hanafī law; but others say it was at Asadābād near Hamadān in Persia that he first saw the light. Djamāl al-Din, according to them, wished to escape Persian despotism by claiming to be an Afghān subject. In any case Afghānistān was the scene in which his earliest childhood and youth were spent. In Kābul he studied all the higher branches of Muḥammadan learning till his xviiith year, at the same time devoting attention to the study of philosophy and exact sciences in the traditional fashion of the Muslim East. He next spent over a year in India, made the pilgrimage to Mecca (1273 = 1857) and, on his return from the Hādīj to Afghānistān, entered the service of the Amīr Dōst Muḥammad Khān whom he accompanied on his campaign against Herāt. After the death of the Amīr, by his adherence to Muḥammad A'zam, brother of the Amīr Shīr 'Alī who had succeeded to the throne, he became involved in the dynastic civil wars and after the fall of his patron, whom he had served as minister during his brief rule, resolved to leave Afghānistān. Under a pretext of again undertaking the pilgrimage (1285 = 1869),

after a brief stay in India and Cairo, where during a fortnight's stay he came in contact with the Azhar circles and held private lectures in his dwelling, he reached Constantinople (1287 = 1840). As a great reputation had preceded him, a very hearty welcome awaited him at the hands of the leaders of society in the Turkish capital. He was soon appointed to the council of education and invited to deliver public lectures in the Aya Sofia and the Aḥmadiya Mosque. A lecture for students delivered by him in the *Dār al-Funūn* before a distinguished audience, on the value of the arts, in which he mentioned the gift of prophecy among the various social activities, gave Ḥasan Fahmī, the Shaikh al-Islām, who was jealous of his growing influence, an opportunity to charge him with revolutionary views; he had classed prophecy among the arts. On account of the intrigues of his opponents against him he had therefore to make up his mind to leave Constantinople and go to Cairo, where he was very kindly received by the authorities and educated classes. The government granted him an annual allowance of 12,000 Egyptian piastres without binding him to any definite official duties. He was free to instruct the young men eager for knowledge who gathered round him at his house and in unrestricted intercourse in the higher branches of philosophy and theology and at the same time pointed out to them the way to literary activity. In politics also he influenced those around him in the direction of a nationalist revival and liberal constitutional institutions; his activity was not without influence on the nationalist movement which came to a head in 1882 and led to the bombardment of Alexandria, the battle of Tell el-Kebir and the English occupation. Shortly before this, in 1879, the inflammatory agitator, whose political activities were as inconvenient to the English representative as his regeneration of philosophical studies had been irritating to conservative circles at the Azhar, was at the instigation of the former deported and detained in India (Ḥaidarābād, and later Calcutta) until, after the suppression of Arabi's rising, he was allowed to leave India. During his stay in Ḥaidarābād he composed his refutation of materialism (cf. the article DAHRĪYA p. 894). From a memorandum by W. S. Blunt who was interested in Egyptian politics (in Browne, p. 401) we learn what is not mentioned by other biographers, that Djamāl al-Dīn went from India to America, where he spent some months in order to obtain naturalisation as an American citizen without however carrying out this intention. In 1883 we find him for a brief period in London, soon afterwards along with his friend and devoted pupil, afterwards the Egyptian Muftī Muḥammad 'Abduh, in Paris where he devoted his literary activities to giving vent to his disapproval of English intervention in the affairs of Muḥammadan peoples. The most prominent and influential newspapers opened their columns to his essays, to which much attention was paid by competent authorities, on the Oriental policy of Russia and England, conditions in Turkey and Egypt, and the meaning of the Mahdī movement which had meanwhile arisen in the Sūdān. To this period also belongs his polemic with Ernest Renan, arising out of the latter's Sorbonne lecture on "Islām and Science" in which he stated that Islām

did not favour scientific activity; Djamāl al-Dīn sought to refute this in an article which first appeared in the *Journal des Débats*, (also in German, see *Bibl.*). It may be mentioned in passing that, soon afterwards, Renan's lecture was translated into Arabic by Ḥasan Efendi 'Āṣim and lithographed in Cairo (n. d.) along with a refutation (*radd*). The greater part of Djamāl al-Dīn's literary and political activities in Paris were however devoted to an Arabic newspaper published at the expense of a number of Indian Muḥammadans in conjunction with Muḥammad 'Abduh, (as actual editor), entitled *al-'Urwat al-Wuthkā* ("Le Lien Indissoluble") which unsparingly criticised English policy in Muḥammadan countries (particularly India and Egypt); the newspaper, the first number of which appeared on the 15th Djumādā I. 1301 (13th March 1884) was suppressed by the English authorities in the East; its introduction to Egypt and India prevented, and it was only possible by sending it under covered post for it to reach those whom it was intended to influence (information supplied by Djamāl al-Dīn himself). Although as a result of these obstacles it was destined to but a brief existence (Djamāl al-Dīn and Muḥammad 'Abduh brought out 18 numbers in 8 months, the last appearing on the 26th Dhū l-Hijja 1301 = 17th October 1884), it exercised great influence on the awakening of liberationist anti-English views in Muslim circles and may be considered the first literary harbinger of the nationalist movements in the Muḥammadan territories of England, which were gradually strengthened by it. That its authority is not lessened at the present day, may be concluded from the fact that quite recently (1328 = 1910) after the lapse of a quarter of a century a new edition of the *'Urwā* has been prepared by Ḥusain Muḥyi al-Dīn al-Ḥabbāl, editor of the *Abābil* newspaper (printed by Nasib Efendi Šabra). — In spite of his frankly acknowledged Anglophobe agitation, through the intervention of W. S. Blunt, the leading statesmen of England entered into personal relations with Djamāl al-Dīn with the object of putting down the Mahdī movement in the Sūdān but no practical result was attained. Soon afterwards (1886) Djamāl al-Dīn, whose agitation for the awakening of Islamic peoples was penetrating far and wide, received a telegraphic invitation to the court of Shāh Nāṣir al-Dīn in Ṭeherān, where he had a most distinguished reception and was shown great honour and granted high political offices. But this did not last long as the Shāh, soon becoming suspicious, became tired of the increasing influence and growing popularity of his guest and Djamāl al-Dīn had to leave Persia under pretext of considerations of health. From there he went to Russia where he again entered into important political negotiations and remained till on the occasion of his visit to the Paris Exhibition of 1889 he met the Shāh, who was then in Europe, at Munich and was induced by him to accompany him to Persia. During his second stay in Persia he experienced the fickleness of the Oriental ruler's favour in a still more marked fashion. At first he enjoyed the Shāh's full favour and confidence, but the intrigues of the Grand Vizier Mirzā 'Alī Aṣghar Khān, Amīn al-Sultān, who had a grudge against Djamāl al-Dīn and felt he had a rival in the learned and popular

stranger, succeeded in arousing the Shāh's mistrust, to which the reform in the administration of justice proposed by Djamāl al-Dīn largely contributed. Recognising the danger of his position, he now retired to the sanctuary of Shāh 'Abd al-'Azīm near Teherān which was considered an inviolable asylum where he remained for seven months, surrounded by a body of admirers listening to his views on the reform of the down-trodden country, until the Shāh incited by the Grand Vizier, disregarding the undisputed inviolability of the sanctuary had him seized (about the beginning of 1891) by 500 armed cavalry and in spite of his invalid state carried in chains in the middle of winter to the town of Khānīkīn on the Turco-Persian frontier. From here, after a brief stay in Baṣra, he went to England again, where he conducted a great agitation in lectures and articles against the reign of terror in Persia. Djamāl al-Dīn's cruel expulsion from Persia was a signal in the country itself for a rally of the reform party and its open activity, which was continually encouraged by Djamāl al-Dīn himself in letters, which he sent to influential individuals after his deportation. A special incitement to action was given by the Tobacco Concession granted in March 1890 by the Persian government to an English financial group, whereby the state renounced an important source of revenue in favour of foreign speculators. This gave Djamāl al-Dīn an opportunity to write an impassioned letter from Baṣra to Mīrzā Ḥasan-i Shīrāzī the first Muḍtahid of Samarra, in which he called attention to the squandering of the properties of the state on the "enemies of Islām", as the economic supremacy of the Europeans had already been brought about by important concessions and now the tobacco monopoly in Persia was further to be handed over to them. He also referred to the misrule and cruelty of the government, particularly of 'Alī Asghar Khān, in order, by repeatedly emphasising religious motives to arouse this high ecclesiastical dignitary and his colleagues to active intervention in the name of religion (this letter may be found in Arabic in *Manār*, x. 820 *et seq.*, and in English in Browne, *op. cit.* p. 15—21). The immediate result of this step was a *fatwā* from the Muḍtahid, forbidding the enjoyment of tobacco to every believer, as long as the government did not annul the concession agreement. It was thus forced to do this on paying a substantial indemnity to the concessionaires, as a result of the resistance of the people. The reform movement which soon afterwards assumed great dimensions and was supported by religious circles in Persia, is also connected with Djamāl al-Dīn's agitation, another result of which was the murder of the Shāh by Mīrzā Muḥammad Rizā, a disciple of Djamāl al-Dīn (11th March 1899). During his brief stay in London (1892), during which he was most active politically, he received through the Turkish ambassador Rustam Pasha in London, 'Abd al-Ḥamid's written invitation to settle permanently in Constantinople as the Sultān's guest. He accepted the Sultān's offer not without reluctance. Besides a monthly allowance of £ 75 Turkish, a beautiful house on the Nishāntāsh hill near the Imperial Yildiz palace was allotted him, where he was able to live in princely comfort and meet people who sought his inspiring conversation. Here he spent the last five years of his life

"tossed between the proofs of 'Abd al-Ḥamid's favour and the innumerable hostile machinations which have been set in operation against him from the Sultān's entourage and although he has repeatedly sought permission to depart, he is always refused and lives in the beautiful house allotted him as in a kind of gilded cage".

Thus a German visitor describes his position in Nishāntāsh in June 1896. The kind of intrigues indulged in by his enemies may be judged from Djamāl al-Dīn's statement to another German interviewer. "The young Khedive 'Abbās Pasha had come to Constantinople for the first time. He wished to make my acquaintance. They sought to prevent this. I do not know who told the Khedive that I was then in the habit of going every afternoon to the Sweet Waters. The Khedive came there as if by accident, came up to me and introduced himself. We spoke for a quarter of an hour. This was told the Sultān, the accidental meeting represented as pre-arranged and it was added that I had declared in the conversation that the Khedive was the true *khālifa*. However the Sultān was not then to be influenced by intrigue". His situation became more and more unpleasant, particularly after the murder of the Shāh, as his enemies in Persia charged him openly with conducting the conspiracy against the Shāh from Stambul and instigating the murderer, one of his devoted followers, to the deed. Although the Sultān would not consent to his extradition, the insinuations of his enemies became more and more effective. Amongst his most dangerous opponents was the notorious Abu 'l-Hudā, the most influential ecclesiastic at the Sultān's court, who had the sovereign's ear. When Djamāl al-Dīn died on the 9th March 1897 of a cancer, which began in his chin and gradually spread, it was freely suspected that his mortal illness was due to poisoning at the instigation of Abu 'l-Hudā. Djamāl al-Dīn found his last resting place in the cemetery at Nishāntāsh.

In spite of his scholarly command of Muslim theology and philosophy, Djamāl al-Dīn wrote very little in these fields. His tractate against materialistic philosophy (see DAHRIVĀ, p. 895) which appeared in three languages may be mentioned; he also wrote a short sketch of Afghān history entitled *Tatimmat al-Bayān* (lith. Cairo, n. d. 45 pp.) and the article on the Bābīs in Buṭrus al-Bustānī's *Dā'irat al-Ma'ārif*. His activities were mainly devoted to publishing inflammatory political articles. In addition to *al-Urwat al-Wuthqā* he was (1892) joint-founder and an industrious contributor to the bilingual (Arabic and English) monthly *Diya al-Khaṣṣṣīnī* ("Splendour of the Two Hemispheres") in which under the name "al-Saiyid" or "al-Saiyid al-Ḥusainī" he directed the fiercest attacks on the Shāh, whose deposition he always urged, his ministers and their abuse of their powers.

Bibliography: E. G. Browne, *The Persian Revolution of 1905—1909* (Cambridge, 1910) contains a detailed and authoritative biography and appreciation of Djamāl al-Dīn with full references and a portrait (frontispiece); a biography is also incorporated in the first volume of Muḥammad Rashīd Riḍā's monograph on Muḥammad 'Abduh (*Tārīkh al-Ustād al-Imām*, Cairo 1325 = 1907); Vollers, in *Zeitschr. d. D. Morgenl. Ges.*, xliii. 108; L. Massignon in the *Revue du Monde Musulman* xii. (1910), p. 561

et seq.; Ernest Renan, *L'Islamisme et La Science*, a lecture delivered in the Sorbonne on the 29th March 1883. A criticism of this lecture "by the Afghan *Scheik Djemmal (!) Eddin*" and Ernest Renan's *Reply* (Basel, Bernheim, 1883). Two lectures by Djamāl al-Dīn (on education and craftsmanship) are given in the Arabic periodical *Misr* (Alexandria, 1296 5th Djumādā I); two essays on absolute governments (*fi 'l-Hukūmāt al-istibādīya*) in *Manār*, Vol. iii. Much material for his biography is also contained in the accounts in periodicals of meetings and conversations with Djamāl al-Dīn; of descriptions of him in German we may particularly mention the articles in the *Berliner Tageblatt* of the 23rd June 1896 (evening edition) and in the *Beilage zur Allgemeinen Zeitung* (Munich, 24th June 1896) from which some of the above quotations are taken. (I. GOLDZIHER).

DJAMĀLĪ, 'ALĀ' AL-DĪN 'ALĪ B. AḤMAD, a native of Caramania, a famous Muftī and *Shaiḫ* al-Islām in the reign of Bāyazīd II, Selim I. and Sulaimān I. 909—932 (1503—1525). He studied in Constantinople and Brusa and was then appointed Mudarris at the 'Alibeg Madrasa at Edirne. But when his salary was reduced by Muḥammad II, he resigned his office and did not take another till the reign of Bāyazīd when he became Mudarris in various towns of Asia Minor, Amasia, Brusa, Iznik. In 907 (1501) he set out on the pilgrimage to Mecca, but on account of the troubles then rife in the holy city had to content himself with a year's stay in Egypt. On his return he was appointed to the Madrasa recently erected by Bāyazīd and appointed *Shaiḫ* al-Islām. As such he delivered the *fatwā*, which was to justify Selim I's declaration of war against Egypt. As it was his custom to hang out of the window a basket into which people, who wanted a *fatwā* from him, could put their query, he was humorously called *Zenbilli* (Basket-Muftī). A selection of his *fatwās* exists in a manuscript in Cairo. Djamālī died in 932 (1525).

Bibliography: Sami Bey, *Kāmus al-Ā'lām*, iv. 3178 *et seq.*; v. Hammer, *Geschichte des Osm. Reiches*, Index; Brockelmann, *Geschichte der Arab. Litteratur*, ii. 431.

DJAMBI, a state in Sumatra [q. v.].

DJAMDĀR, (a contraction of *djāmāh-dār*, keeper of the wardrobe, see Dozy, *Supplément*, wrongly written *djām'adār* in Vuller's lexicon), denoted a body of Mamlūks of the Sulṭān's guard, who were perhaps employed in personal service at the court. They were divided into seven troops (*nōba*) (see *Khalil al-Zahiri, Zubda*, ed. Ravaisse, p. 116), Djamdār is also the title of one of the higher ranks in the army in Hindustān, Balōchistān and Maškāt.

Bibliography: De Sacy, *Chrestomathie*, i. 135; ii. 185-186; Quatremère in Makrizi, *Histoire des Sultans Mamlouks*, ii. 10.

(M. SOBERNHEIM.)

DJĀMĪ, MAWLĀNĀ NŪR AL-DĪN 'ABD AL-RAḤMĀN, a Persian poet, usually described as the last of the classic poets of Persia, was born at Khardjird in the district of Djām in the province of Herāt on the 23rd Sha'bān 817 (7th November 1414) and died at Herāt on the 18th Muḥarram 898 (9th November 1492). His family belonged to Dasht, a district in the province of Ispahān; his father Nizām al-Dīn Aḥmad b. Shams al-Dīn

Muḥammad had moved from this neighbourhood to that of Herāt. On this account the poet, before he adopted the *takhalluṣ* Djāmī, used for a period in his works that of Dashtī. In the course of his studies, he was seized with an uncontrollable passion for mysticism and chose as his spiritual guide, Sa'd al-Dīn Muḥammad al-Kashghārī, pupil and successor of the great saint Bahā al-Dīn Naqshband. Towards the end of his life he went quite mad and became dumb (Dawlat-Shāh, p. 485, l. 13 *et seq.*).

The volume of his work is considerable and varied. He took up a theme of the court epic, already powerfully handled by Firdawsī, *Yūsuf u Zulaikha* (ed. with German transl., by Rosenzweig, Vienna 1824; English translations by Griffith, London 1881, and Rogers 1889; numerous Oriental editions); it is a product of his old age (he was seventy when he wrote it) and was dedicated to Sulṭān Husain Mirzā, ruler of Khorāsān. This poem has been included with six others (*Silsilat al-Dhahab, Salāmān u Absāl, Tuḥfat al-Ahrār, Subḥat al-Abrār, Laila u Madjūn, Khirad-nāma-i Sikandari*), in the collection known as the *Haft-Awrang* (more correctly *haftarang*) "The Seven Stars of the Great Bear"; when these poems, exclusive of the first two, are published together, the collection thus formed is called the *Pandj-gandj* "the Five Treasures". In the field of lyric poetry, he left three *Diwāns*: *Fāṭihat al-Shabāb* "Beginning of Youth" (884 = 1479), *Wāsiṭat al-'Aqd* "Central part of the Chain" (894 = 1489) and *Khātimat al-Hayāt* "Close of Life" (896 = 1491), which from the dates, he seems to have published at an advanced age. Finally he wrote in prose the *Baharistān*, an imitation of Sa'dī's *Gulistān* and the *Nafahāt al-Uns* "Zephyrs of Intimacy" biographies of Sūfis, (883 = 1478). His *Kulliyāt*, or complete works, were lithographed in Lucknow 1876.

Bibliography: Dawlat-Shāh (ed. Browne), p. 483 *et seq.*; Ridā-Kulī Khān, *Madjma' al-Fusahā*, Vol. ii. p. 11; Ethé, in the *Grundriss der Iran. Philologie*, ii. 231—233, 305—307; Silv. de Sacy, *Notices et Extraits*, xii. 287 *et seq.*; V. von Rosenzweig, *Biographische Notizen* (Vienna, 1840); V. Rosen, *Catalogue des Mss. persans (Institut des Langues Orientales)* (St. Petersburg, 1886), p. 215—261. (CL. HUART.)

AL-DJĀMĪ (A.) the "Collector", the "Combiner" one of the names of God in the sense suggested in Sūra ii. 7 and iv. 139. — *Al-Djāmī* properly *al-Masdjid al-Djāmī*, the chief mosque of a town in which the Friday service is held. Cf. the article *AL-MASJID*.

DJĀMID (A.). A technical term in Arabic grammar. *Djāmid*, literally "congealed" thence "inorganic" is applied to nouns as well as verbs. By an *ism djāmid* we understand a noun, which "is neither derived (*mushṭakḥ*) from an abstract verbal noun (*maṣdar*) nor is actually one", i. e. "a concrete verbal substantive" (Fleischer, *Kleinere Schriften*, i. 167, iii. 540 *et seq.*). Examples: *raḡḡul*, a man, *baṭṭa*, a duck (Wright, *Arabic Grammar*, 3rd ed., i. 106). Arab grammarians are not all agreed as to the position of the infinitive (*maṣdar*) in this respect; cf. Fleischer, *op. cit.*, i. 167 and Muḥammad A'lā, *Dictionary of Technical Terms*, i. 196. — *Fī'l djāmid* is a verb which is only found in the perfect, like *laisa*, 'asā, etc. (A. SCHAADE.)

DJAMIL B. 'ABD ALLĀH B. MA'MAR, with the kunya Abū 'Amr, a famous Arab poet, who lived in the first century of the Hijra. We know very little about his life. This is partly due to the fact that he had no permanent abode but led a wandering life along with his tribe the Banū 'Udhra which had a reputation for depth of feeling. His love affair with Bathna or Buḥaina, a member of his tribe, who — for a period at least — lived in Wādī 'l-Kurā, is famous. He wooed her as a young man but was rejected by her father. Nevertheless he still kept up secret relations with Bathna, even after she had married a certain Nubaih. Bathna's male relatives, the Banu 'l-Aḥabb, then incited the prefect of Wādī 'l-Kurā (according to another version of al-Madīna) against him, and Djamil had to flee. After many wanderings he is said to have died in Egypt in 82 (701) whither he had gone after the manner of the poets of the day, to write panegyrics on the governor of the province, 'Abd al-'Azīz b. Marwān. Bathna survived him.

Djamil is further distinguished as a panegyrist. A poem by him in honour of the tribe of Djuḥām to which his mother belonged is said, for example, to have earned him a rich reward. On the other hand his lampoons were much dreaded. His long feud with the Banu 'l-Aḥabb is particularly celebrated. But it is pre-eminently as a writer of love-poems (*nasīb*) that he lives in the memory of posterity and Djamil's verses (all to Bathna) are really among the most beautiful and tender that have survived to us from the older period of Arabic poetry, when it was still uninfluenced by the Persians. He is perhaps surpassed only by 'Omar b. Abi Rabi'a among his contemporaries. It is quite credible that Arab authors are right when they insist, in discussing Djamil, that his verses and protestations of love were the expression of his personal feelings. They are remarkable for their simple unaffected language and this is probably — next to their aesthetic value — the reason why they have been set to music and sung by so many Arab singers.

We may further mention that Djamil, in addition to writing himself, also handed down the poems of Hudba b. Khaṣṣham; his own reciter (*rāwī*) was the poet Kuthaiyir [q. v.].

Bibliography: *Aghānī* (1st ed.), i. 58; vii. 77—110; viii. 40; xix. 112; Ibn Kṭaiba, *Kitāb al-Shi'r* (ed. de Goeje), p. 260—268; Ibn Khallikān (ed. Wüstenf.), N^o. 141 (transl. by de Slane, i. 331—337); Brockelmann, *Gesch. d. arab. Litter.*, i. 48; specimens of his poetry are also given in Nöldeke, *Delectus*, p. 9—13, 54. (A. SCHAADE.)

DJAMILA, a celebrated Arab singer, who lived in the time of the early Umayyads. She was a client of the Banu Sulaim, married a client of the Banu 'l-Hārith b. al-Khaṣradj and lived with him in al-Sunh near Madīna. She is said to have learned music and singing in her youth from the singer Sā'ib Khāthir, by listening to him without his knowledge. It is of chronological importance to point out that this Sā'ib Khāthir, another of whose pupils was the famous singer 'Azza al-Mailā [q. v., p. 542] met his death in the battle on the Ḥarra in the year 63 (682—683) (*Aghānī*, vii. 188). Numerous singers, both men and women were trained in Djamil's school — she was a most celebrated teacher. The best

known are: Ma'bad, Ibn 'Ā'isha, Habbāba, Salāma etc. She is said to have been a friend of Bathna, the beloved of Djamil [q. v.]. Many celebrated poets such as 'Omar b. Abi Rabi'a, al-Aḥwaṣ etc., were also on intimate terms with her. A pilgrimage to Mecca, which she undertook, if we are to believe a very unreliable story, was of the nature of a triumphal procession.

Bibliography: *Aghānī* (first ed.) vii. 124—148; *Aghānī* (ed. Kosegarten), p. 16 *et seq.* of the introduction. (SCHAADE.)

AL-DJAMRA, originally a pebble, is particularly used of the heaps of stones in the valley of Minā which have been formed by the stones thrown by the pilgrims returning from the festival at 'Arafat. There are three heaps which are a bowshot from one another: *al-djamra al-ūlā* (or *al-dunyā*) to the east near the Mosque of al-Khaif, *al-djamra al-wusṭā* in the centre and *djamrat-(dhāt)-al-'Aḳaba* at the western exit of the valley. The first two are bounded by thick stone pillars and the third by a wall. *Al-Muḥaṣṣab* is also used for al-Djamra but it is also the name of a plain between Mecca and Minā. On the third or western heap pilgrims throw seven stones immediately before the sacrifice on the 10th Dhu 'l-Hijja; after visiting Mecca they again return to Minā and on each of the three Tashriḳ days at sunset throw seven stones on each of the three heaps. As each stone is thrown, they say: "in the name of God; God is great"! The pilgrims ought to provide themselves with stones beforehand but, according to Burckhardt's account, they do not trouble to do this and take the stones thrown by others. Among the erotic poets of the Umayyad period, the ceremony of stone-throwing was a favourite *motif*, as women when performing it, lifted their veils a little (e.g. *Kitāb al-Aghānī*, vi. 30, Yāḳūt, iv. 427; Mubarrad, *Kāmil*, ed. Wright, 166, 13, cf. 370, 8 *et seq.*).

This peculiar custom, which is not directly prescribed in the Korān, but is mentioned in the biographies of Muḥammad and in the Ḥadīth (e.g. Ibn Hishām, 970; Wākīdī, Wellhausen, p. 417, 428 *et seq.*; Ibn Sa'd, ii. 1, p. 125, viii. 224 *et seq.*) was taken over by Islām from paganism. In heathen times, there were, according to Ibn Hishām, 534, 17 (where one should read *maghrī* with Wellhausen), blood-stained sacrificial stones near the heaps of stones; cf. also the stones which were worshipped at al-Muḥaṣṣab in a poem by al-Farazdaq (ed. Boucher, 30). As to the meaning of the ceremony Burckhardt's observation, that the Muslims wish thereby to protect themselves from the Devil, is certainly correct in so far as the stone-throwing was originally here as elsewhere a cursing ceremony.

But what was to become accursed thereby is not clear. Van Vloten suggested the *Shaitān* of the place, thinking of the story in Ibn Hishām, 300, 8. Houtsma on the other hand, following his view that the Ḥadjj is originally an autumn festival, sees in the being who is cursed and banished the sun, which was occasionally called al-*Shaitān* by the Arabs (Goldziher, *Abhandlungen z. Arab. Philol.*, i. 113). The question of course can only be settled in connection with a discussion of the whole Ḥadjj (see this article). The fact that at the principal festival stones are cast only on the 'Aḳaba heap, while it is not till the final celebrations that they are cast on the other two,

suggests that the two latter are of quite secondary importance, for which idea one might also adduce the description of Abū Bakr's pilgrimage in Wākīdī (Wellhausen, 417). But we must not overlook the fact that not only does the above mentioned verse in Ibn Hishām speak of several other heaps beside the sacrificial stones but Ḥasān b. Thābit in a lament on the Prophet (Ibn Hishām, 1023, 17) calls the 'Aḳaba heap al-Djamra al-Kubrā, which seems to suggest the existence of other heaps.

Bibliography: Lane, *Arab. Lex.*, i. 453^e; Muḳaddasī in *Bibl. Geogr. Arab.*, iii. 76; Bekrī, *Geogr. Wörterbuch* (ed. Wüstenfeld), p. 245; Yāqūt, *al-Muḳdjam* (ed. Wüstenfeld), iv. 426 et seq., 508; Bukhārī, *Kitāb al-Ḥadīdī*, Chap. *Ramī al-djīmār*; Tirmidhī, *Djāmi'* (ed. Dehli 1315), i. 109 et seq.; Azrakī (ed. Wüstenfeld: *Chroniken der Stadt Mekka*, i.), p. 402—405; Burckhardt, *Reisen in Arabien*, p. 414 et seq.; Burton, *Pilgrimage*, ch. xxviii; Snouck Hurgronje, *Het Mekkaansche Feest*, p. 159—161, 171 et seq.; v. Vloten in *Feestbundel aan de Goeje*, (1891), 33 et seq. and in the *Wiener Zeitschr. f. d. Kunde des Morgenlandes*, vii. 176; Houtsma in the *Verslagen en Mededeelingen d. Kon. Akad. v. Wetensch.*, 1904, Afd. Letterkunde, 4. Reeks, vi. 154 et seq.; Wellhausen, *Reste arab. Heidentums*, 2nd ed., p. 111; Juynboll, *Handbuch des Islāmischen Gesetzes* (Leiden 1910), p. 155—157. (FR. BUHL.)

DJĀN, (Vedic, *dhyāna*), life, soul in the sense of vital principle (*anima*) (CL. HUART.)

DJĀNĀB, properly "side", "district", has become a title of honour, "highness, excellency". It is found in a metaphorical sense in Makrīzī: *djānāb al-Sharī'a* "the majesty of the divine law" (Sacy, *Chrest. Arabe*, Vol. ii., p. 64 of the text ar., l. 11). (CL. HUART.)

DJĀNĀBA is the so-called "major" ritual impurity. One who is in this unclean state is called *djunub* and can only become "clean" again by a so-called major ritual ablution (*ghusl*). On the other hand the law only prescribes for a Muslim in a state of so-called "minor" impurity a *wuḍū'* (minor ritual ablution). The distinction is based on the different beginnings of verses 8 and 9 of Sūra V. of the Ḳor'ān. *Djānāba* is the unclean condition described in the ninth verse: "When ye have had marital intercourse with your wives, purify yourselves". The law further prescribes that any effusio seminis shall be considered the same as marital intercourse.

The *djunub* cannot legally perform a valid *ṣalāt*. Neither can he make a *ṭawāf* round the Ka'ba nor stay in a mosque — except in cases of necessity. The *djunub* is further forbidden to touch copies of the Ḳor'ān or quote verses from it during his unclean condition.

Djānāba is also called "the major *ḥadath*" in opposition to minor ritual impurity.

Bibliography: The chapter on purity in the collections on Tradition and the Fikh books; I. Goldziher, *Die Zāhiriten* (Leipzig 1884), p. 48—52. (TH. W. JUYNBOLL.)

AL-DJĀNĀHĪYA; the followers of 'Abd Allāh b. Mu'āwiya [q. v., p. 26] are so called after the founder of the family, *Djā'far* b. Abi Ṭalib [q. v.], to whom Muḥammad had given the name *Ḍhu 'l-Djānāhain*, when he had fallen in the battle of Mu'ta. This also explains the

name al-Taiyāriya (*al-Taiyār fi 'l-Djanna*) in *Mafatih al-'Ulum*, ed. van Vloten, p. 31. His son 'Abd Allāh [q. v., p. 26] is frequently celebrated in story for his generosity and the grandson Mu'āwiya also was held in high esteem in Shī'ite circles — cf. the poet al-Kuḥayyir's statement in *Aghāni*, viii. 34. This explains the success of his son 'Abd Allāh when he appeared as Imām and shows that the *Djānāhiya* formed a separate section of the Shī'ites, who were attached to the family of *Djā'far* b. Abi Ṭalib in the early days of Islām. As regards dogma, they are distinguished by the doctrines of incarnation, metempsychosis and allegorical exposition of the Ḳor'ān just as these were adopted in other Shī'a circles also.

Bibliography: Al-Baghdādī, *al-Farḥ bainu 'l-Firāk*, ed. Muh. Badr, 235 et seq.; Friedländer in *Journal of the Amer. Orient. Society*, xxix. 44 et seq., where further references are given. Ibn Nubāta (Commentary on Ibn Zaidūn) has an article on 'Abd Allāh.

DJĀNBALĀṬ AL-NĀSIRĪ, Sulṭān of Egypt under the name AL-MALIK AL-AṢHRAF ABU 'L-NĀṢIR, was one of the Grand Dawādār Yeshbek's Mamlūks; he is therefore also known as *Djānbalāt min Yeshbek*. [The placing of *min* between two proper names always denotes the relation of Mamlūk (the first proper name) to owner (the second proper name) and is identical with the personal *nisba*; thus, for example, Ibn Iyās calls the Amir *Djakam* indifferently *Djakam al-'Iwāḍī* and *Djakam min 'Iwāḍ*. The copyists of the manuscripts no longer fully understood this meaning and thus a mistake has arisen in all the European works which deal with the Mamlūk period. *Ibn* was written for *min*. A Mamlūk, for example, who is called *ibn 'Abdallāh* i. e. of unknown parentage, cannot of course at the same time be called the son of Yeshbek; the manuscripts, which have been preserved from the Mamlūk period itself have always correctly *min* cf. my *Inscriptions de Tripolis*, p. 64 in *Mémoires de l'Institut français d'archéologie orientale du Caire*, xxv. fasc. i.] Yeshbek sold him to Sulṭān *Ḳāitbey*, who enrolled him in his guard. He became *Dawādār* [q. v., p. 931], accompanied the pilgrims' caravan to Mecca on several occasions, was afterwards sent as ambassador to Bāyazid's court and ultimately received the important office of Purchaser of Mamlūks (*Tājir al-mamālīk*). *Ḳāitbey*'s son, al-Malik al-Nāṣir Muḥammad, appointed him Grand *Dawādār* in 902 (1407). In the following year he became governor of Aleppo and then of Damascus. In the year 904 (1499) he was appointed *Ātābey* by Sulṭān *Ḳānṣauh* I and in July of the same year chosen Sulṭān by the army, when *Ḳānṣauh* had fled as a result of the risings. Sulṭān *Djānbalāt* was not recognised by *Ḳāṣrauh*, the powerful governor of Damascus and the high officials in Cairo rebelled against him. When the Mamlūks also no longer stood by him, he was seized by his opponents by *Djumādā* II 906 (January 1501), brought to Alexandria and put to death in prison there. His reign had only lasted six months.

Bibliography: Weil, *Geschichte der Chaldäer*, v. 377—380; Ibn Iyās, II. see index under *Djānbalāt* Ibn Yeshbek. (M. SOBERNHEIM.)

DJĀNBĀZĀN, Persian plural from *djān-bāz*, "one who risks his life" (in Turkish: rope-dancer, juggler, circus-rider; thence "horse-dealer", "trick-

ster") the name given to a body of soldiers of fortune, "daredevils", quartered on the coasts of Asia Minor; they were disbanded by Sulṭān Selim II.

Bibliography: M. d'Ohsson, *Tableau*, vii. 309; Barbier de Meynard, *Dictionnaire Turc*, s. v. (CL. HUART.)

DJĀMBULĀT or **DJUMBULĀT**, a famous Druze family, according to von Oppenheim of Kurdish (or Turkish) origin. At the beginning of the xviith century we find them as independent chiefs in the district of Kiliz near Aleppo. Quarrels with the Pasha of this town caused them to move to southern Syria where they settled in 1630 at the invitation of the celebrated Druze prince Fakhr al-Dīn [q. v.] in Lebanon. Their *Shaiḫ* at this time was one of the councillors and generals of this prince and his descendants inherited this influential position. One of them Ali *Djumblāt* attained great prosperity by his marriage with the daughter of the very wealthy and influential spiritual leader of the Druzes, Kaplan al-Kāḍi al-Tanūkhī and built the castle of al-Mukhtāra in Bazrān which is still the centre of the *Djumblāt* family. The later history of the Druzes centres round the continual struggles between the *Djumblāt* and the *Shihābids*, who again were supported by the *Yezbekis*.

Bibliography: v. Oppenheim, *Vom Mittelmeer zum Persischen Golf*, i. 150 et seq.

DJĀNDAR (also **DJĀNDAR**) (P.) composed of *djān* weapon and *dār* "holding", bodyguard: plural *Djāndāriya* or *Djanādīra*. (Cf. Dozy, *Supplément*, s. v.). The *Nōbat al-Djāndāriya* was in the Mamlūk and Marīnid kingdoms the bodyguard of the Sulṭān in his palace and on his journeys; it was their duty to conduct Amīrs to the Sulṭān at audiences or paying of homage, and with the *dawādars* and private secretary they took the mails from the couriers; they had to carry out sentences of imprisonment, torture and death by special command of the Sulṭān. The chief of the bodyguard, the Amir *Djāndār*, had charge of the prison in which political prisoners were examined; they remained there only a few days as their trial ended either in freedom or death. The *Djāndārs* were divided into companies (*nōba*), each being commanded by a chief (*ra's nōba*) who had the rank of an Amir of five Mamlūks (lieutenant). Their colonel (also called *ra's nōbat al-nuwwāb al-djāndāriya*) was chosen from among the Amīrs of 40 Mamlūks, the *ṭablakhāna* (i. e. those who had the right to be accompanied by music) and at a later period from among the Amīrs of 20. Below him were 4 or 5, according to others, 10 chiefs of companies, then the keepers of the palace gates (*barddūriya*) and the cavalry bodyguard of Beduins (*al-ṭawāif al-rikābiya*).

Bibliography: Quatremère in Makrizī, *Histoire des Sultans Mamlouks*, i^a. 14, where other authorities are given; Makrizī, *Khifāt* (1st Būlak edition) ii. 224. (M. SOBERNHEIM.)

DJANDJIRA, native state on the W. coast of India, about 50 m. S. of Bombay: area, 324 sq. m.; pop. (1901), 85,414, of whom 17% are Musalmans; revenue, about £40,000. It takes its name from a rocky island (Ar. *djāṣira*), which was occupied towards the end of the xvth cent. by Yaḳūt, an Abyssinian in the service of Aḥmad Shāh, the Nizām Shāhī king of Aḥmad-nagar. His descendants have since been known as

Sidīs (from Saiyid), and their territory sometimes as Ḥabsān. In the time of Awrangzēb they became the admirals of the Mughal empire. It is their boast that they were never conquered by the Marāṭhās; and they did not enter into relations with the British Government until 1870. In the latter half of the xviiith cent., their fleet often wintered in Bombay harbour, as either friends or enemies. Later, one of the family established himself in the castle of Sūrāt, whence he was expelled by the British in 1759. From Sūrāt was occupied *Djāfarābād*, a port on the opposite coast of Kāthiāwār, which still remains part of the possessions of the Nawwāb of *Djandjira*.

Bibliography: *Gazetteer of the Bombay Presidency*, xi. 401 sqq.; C. U. Aitchison, *Collection of Treaties*, vi. 217 sq.; vii. 130 sq. (Calcutta, 1909). (J. S. COTTON.)

DJANGAL. A word used in many N. Indian languages in the sense of forest or waste land covered with bushes; adopted in English in the form "jungle". (M. LONGWORTH DAMES.)

DJĀNĪK (connected with the name of the Tzans, Georgian *ian*, Lazes by Macdonald Kinneir, p. 282), the name of a Turkish province in Asia Minor, bounded on the north by the Black Sea, in the south by the province of Siwas, in the west and east by those of Kastamūni and Trebizond; it is now the Sandjak of Şamsūn, which is still officially known by its former name also; it is in the wilāyet of Trebizond and contains 6 *kaḏās*, Şamsūn, Fatza, Uniye, Terme, Çarshenbe, Bāfra and 3 *Nāhiyas*: Karakush, Ālā-Ām, and Kawaḳ; population about 310,000, the great majority being Muslims. The climate is pleasant, moist on the coast and cold in the mountains; the soil is very fertile, growing tobacco (Şamsūn, Bāfra) and cereals. The mines are now no longer worked; there are forests (oak, beech, pine and fig-trees) in the highlands. Hādjdji-Khālfa notes that the population of the interior, in his time still very uncivilised, was very scattered and that the villages consisted of isolated quarters (*mahalla*) each containing three or four houses. This district, which had previously been occupied by Muḥammad I, who had taken it from Ḥasan-Beg, son of Alp-Arslān, was definitely conquered from the Comnenoi of Trebizond by Muḥammad II (865 = 1461); the historians, however, mention a minor dynasty which reigned over this province: Kōbād-Oghlu, a vassal of Timūr, who attacked Sulṭān Muḥammad I (Sa'd al-Dīn, *Tādji al-Tawāriḫ*, i. 196), Tāshin-Oghlu, Djunaid-Beg, Ḥusain-Beg.

Bibliography: Hādjdji-Khālfa, *Djihān-Numā*, p. 623; V. Cuienet, *Turquie d'Asie*, i. 86 et seq.; Ali Djewād, *Djoghrafiyā lughātī*, p. 273; *Sālnāma* 1325, p. 882; Munedjdjimbāshi, *Tāwriḫ*, iii. 36; J. von Hammer, *Geschichte des Osm. Reichs* (index) = *Histoire de l'Empire Ottoman*, ii. 180, 473.

(CL. HUART.)

DJANNA, "Garden" is the name most frequently given in the Korān and Tradition to Paradise, the abode of the blessed. It is only once referred to in the Korān by the Persian name *Firdaws* alone and a second time by the two words together *djannat al-Firdaws*. It is fairly often called *djannāt 'eden*, the gardens of Eden; cf. the Biblical name *gan 'eden* (*Genesis*, ii. 15).

Muḥammad's conception of Paradise is well known to be materialistic and voluptuous; it is

expressed in several sūras, which belong to the first period of his preaching: e.g. (xlvi. 16–17): "this is the description of the paradise that has been promised to the pious; rivers whose water never becomes tainted, and rivers of milk whose taste changeth not; and rivers of wine the delight of those that drink of them; and rivers of pure honey, all kinds of fruits and pardon for sins". (lv. 54) The elect "shall repose on couches the coverings of which shall be of brocade... there are young virgins with modest looks who have never been deflowered by man nor spirit". (lvi. 15–22): "They shall repose on couches adorned with gold and precious stones, sitting opposite to one another thereon. Youths eternally young shall go round about them to attend them with goblets and beakers and cups of flowing wine, and with fruits which they shall choose to their taste and the flesh of those birds they most desire". (*ibid.* 27–33): "They shall abide among lotus trees without thorns and of mauz loaded with fruit from top to bottom, under a shade which casts its shadow far, near a flowing water... they shall repose on lofty beds". (*ibid.* 34–35): "We have created the women of paradise, the houris, by a special creation, we have preserved their virginity". — (lv. 72): these houris "are secluded in pavilions".

All these descriptions are quite clearly drawn pictures; they are probably inspired by the art of painting. Muḥammad or his unknown teachers must have seen Christian miniatures or mosaics representing the gardens of Paradise and have interpreted the figures of angels as being those of young men or young women.

In Sūra lv, a sūra which is composed in the very unusual form of a hymn with a refrain, Muḥammad speaks of two gardens given to the elect, each of them filled with shady trees, watered by flowing streams and containing two kinds of fruit. In the same sūra, verses 16–19, he also mentions two easts, two wests and two seas. This dualism, except perhaps the two seas, is not at all easy to explain; it might almost be said that the Prophet used the dual termination because it was more pleasing to the ear.

To sum up then, his paradise is essentially a garden in which there are beautiful women, couches covered with rich brocades, flowing cups and luscious fruits.

At a later period Paradise was represented as a pyramid or cone in eight stories; it was given one storey more than Hell as it was believed the elect would be greater in number than the damned. The different stories are built of materials of increasing value and each has a gate. At the top grows the lote-tree of the boundary, mentioned in *Ḳorʾān*, liii. 16, whose branches shade the whole pyramid. The books in which are written the deeds of men are kept in Paradise along with a prototype of the *Ḳorʾān*; this is what Muḥammad calls the "perspicuous book" (x. 62), the "guarded tablet" (lxxxv. 22) or the "mother of the Book" (xiii. 39). Beside it is the *Ḳalam* or reed-pen which writes on the tablet; we also find a prototype of the Ka'ba in Paradise, called the "frequented house" and objects which are to be used at the last judgment like the balance for weighing the deeds of men, seats for the prophets, and standards. The standard of the prophet Muḥammad, or rather its heavenly prototype, is planted on a

mountain called the mountain of glory which rises on the flank of the pyramid of Paradise.

Paradise with all its contents is placed above the astronomical heavens in which the planets revolve and rests on a number of "seas" having abstract names like "the sea of divided substance, the sea of grace, the sea of the Lord". Above the pyramid lie the worlds of dominion (*malakūt*) and power (*djābarūt*), the Throne and the Tabernacle of God.

Orthodox Muslim theology, whose chief representatives are Ghazālī and Ashʿarī, has admitted sensual pleasures into Paradise, though pointing out that they will only begin after the Resurrection. The pleasures of imagination and of intelligence are also admitted. According to al-Ghazālī, an object of delight imagined by the elect will be realised at once although not quite in an objective manner, at least as regards sight and the other senses so that the blessed shall live in a perpetual hallucination. Paradise will be like a great market in which images will be bought. The pleasures of intelligence shall accompany those of the senses, they shall consist in the joy of knowledge, of possession of dominion, and in the contemplation of the glory of the righteous. But the greatest happiness of the elect will be the sight of God.

The beatific vision or sight of God is allowed by orthodox Muslim theology: Ghazālī says that God will be seen without being and without form. This belief does not seem to be in harmony with the *Ḳorʾān*; for in the *Ḳorʾān* God is almost always veiled. He calls upon Adam but does not reveal himself; Noah does not see him; Abraham "his friend" only sees his angels; Moses asks to see God upon the mountain; hardly has he seen him than he falls into a swoon and on coming to himself is filled with repentance. Muḥammad himself does not see him; he only sees Gabriel; in the vision referred to in *Ḳorʾān* liii. 16, he does not even see the lote-tree of the boundary; "the lote", he says, "was all veiled". According to a tradition given in the *Mukhtaṣar al-ʿAdjāib* (*Abrégé des Merveilles*, transl. Carra de Vaux, p. 9) the prophet asked the archangel Gabriel "Hast thou ever seen thy Lord?" The archangel was troubled and replied "O Muḥammad, between Him and me there are seventy thousand veils of light; if I approached a single one of these veils, I should be consumed".

God does not appear in the *Ḳorʾānic* descriptions of Paradise. He is however present at the last judgment which is described in the *Ḳorʾān* in a fashion quite similar to that of Christian traditions and imagery.

The words *djanna*, *firdaws* and *ʿeden* are also employed to designate the earthly Paradise (see ADAM).

For a plan of Paradise see the *Maʿrifat Nāmāh*; the pictures in this work are reproduced in Carra de Vaux's *Fragments d'Eschatologie Musulmane* (brochure) Brussels, 1895.

(B. CARRA DE VAUX.)

DJANNĀBA (also **DIANNĀBĀ**, **DIUNNĀBĀ**) a town in Persia. In the middle ages it belonged to the province of Arradjān and played a not inconsiderable part as one of the more important harbours of the Persian Gulf. It did not lie directly on the coast but (in N. Lat. 29° 30'; E. Long. 50° 40' Greenw.) about 2½ miles from it at the top of a bay (northeast of the island of Khārāk),

which connects it with the open sea. Djannāba used to be a flourishing industrial centre; the cloths manufactured there were particularly prized and formed one of the principal exports. The town is now in ruins; near it is a village, whose name *Djenawur* probably represents the ancient appellation of the town corruptly reproduced by the English ear.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), passim; Yākūt, *Muḡjam* (ed. Wüstenfeld), ii. 122; Fuch, *De Nino Urbe* (Lipsiae, 1845), p. 10; Le Strange, *The Lands of the East. Caliph.* (1905), p. 273-274, 296; P. Schwarz, *Iran im Mittelalter n. den Arab. Geogr.*, ii. 61, 63, 86; iii. (1912), p. 125-127; Monteith in the *Journ. of Roy. Geogr. Societ.*, 1857, p. 108; Tomasehek, *Die Küstenfahrt Nearchs = Sitz.-Ber. der Wien. Akad. der Wiss.*, Vol. 121, No. viii. 67. (M. STRECK.)

AL-DJANNĀBĪ, ABŪ MUḤAMMAD MUṢṬAFĀ B. ḤASAN B. SINĀN B. AḤMAD AL-ḤUSAINĪ AL-ḤASHIMĪ, an Arab historian, born in Djannāba in Persia, became Kādi of Aleppo and died in 999 = 1590 after being deprived of his office. He wrote a history of 32 Muḥammadan dynasties in as many chapters, which has survived in several manuscripts, entitled *al-Ailam al-Zakhr fī Aḥwāl al-Awā'il wal-Awākhir* which is usually called the *Ta'rikh al-Djannābi*. This work was translated into Turkish by the author himself, (s. Flügel, *Die ar., pers. und türk. Hdss. der k.k. Hofbibliothek zu Wien*, Vol. ii. No. 853); he also made an epitome of it (*ibid.* 854). Part of it has been edited as: *Mustaphae filii Husein Algenabii de gestis Timurlenkii seu Tamerlanis opusculum Turc. Arab. Pers. Latine redditum a Jo. Bapt. Podesta, Viennae Austriae 1680.*

Bibliography: Wüstenfeld, *Geschichtsschreiber der Araber*, No. 538; Brockelmann, *Gesch. d. Ar. Lit.*, ii. 300. (C. BROCKELMANN.)

AL-DJANNĀBĪ, ABŪ SA'ĪD, an important Karmāṭian chief, began life as a corn-merchant. Hamdān Karmāṭ appointed him *dā'i* (q.v., p. 895, missionary) for Southern Persia; he was at first very successful there by flattering the Persians at the expense of the Arabs; he established a socialistic system among his adherents, whose property was shared in common under his administration; but the Caliph's policy ruined this mission.

Hamdān Karmāṭ then sent Abū Sa'īd to Bahrain; shortly before there had been an insurrection of the slaves in this province. The missionary found a favourable soil; he made numerous converts and married the daughter of an individual of importance. We do not exactly know at what date Abū Sa'īd had been appointed *dā'i*; but we find that in 286 (899) he had subjected a large part of Bahrain and taken Kaṭīf. In 287 his partisans were exceedingly numerous around Haḍjar the capital of Bahrain and were approaching Baṣra. The Caliph Mu'taḍid sent an army of 2000 men against them, which was increased by a considerable number of volunteers. This army was cut to pieces by the Karmāṭian leader; its general was taken prisoner, then set at liberty, the other prisoners were massacred.

About 290 (903) Abū Sa'īd took the town of Haḍjar after a long siege by cutting off the water-supply; he then subjected Yamāma and invaded 'Omān. At the height of his successes he was as-

sassinated with several of his officers in his palace at Laḥsā (see AL-AḤSĀ) in 301 (913). It is supposed that this murder was instigated by the Grand Master 'Ubaid Allāh, who then proclaimed himself Maḥdī, and who possibly had some reason to be afraid of Abū Sa'īd.

Abū Sa'īd was venerated after his death. His partisans believed that he would return; a horse was always kept saddled at the door of his tomb. The Karmāṭians of Bahrain call themselves Abū Sa'īdis after him. He left seven sons of whom the youngest, Sulaimān Abū Ṭāhir, succeeded him after dispossessing the eldest.

Bibliography: M. J. de Goeje, *Mémoire sur les Carmathes du Bahreïn et les Fatimides* (Leide, 1886); Mas'ūdi, *Tanbih* (transl. Carra de Vaux), p. 498-501. (B. CARRA DE VAUX.)

DJAORĀ, state in Mālwa, Central India; area, 568 sq. m.; pop. (1901), 84,202, of whom 19% are Muḥammadans, mostly in the capital; revenue, about £60,000; tribute, £9000. The state was founded in 1817, under guarantee from the British government, by Ghafūr Khān, Afghān, who had been confidential agent of Amīr Khān at the court of Hōlkar; and a *nazarāna* of £13,000 is still paid to Hōlkar on every succession. Opium is a profitable crop.

Bibliography: *Central India Gazetteer*, v. pp. 180-219 (Bombay, 1908); C. U. Aitchison, *Collection of Treaties*, (Calcutta, 1909). iv. 373 sq. (J. S. COTTON.)

AL-DJAR, formerly an Arab seaport on the Red Sea, 20 stations south of Aila, 3 (or 2) from al-Djuhfa, and a night's journey (according to others: 3 stations) from al-Madina. In spite of the want of good drinking-water, which had to be brought from Yalyal, the town with the island of Karāf lying before it, whose name should be compared with the *Κοραφ νήσος* of Ptolemy, was of great importance as a port of discharge for ships from Egypt, Abyssinia, South Arabia and China and a centre of supplies for al-Madina (cf. e. g. Tabari, iii. 1941) until it had gradually to yield this position to Yanbu' — apparently not before the end of the middle ages. While the name at least is mentioned by travellers down to 1800, it appears to have been supplanted in recent times by *Burāika*, *Burika*, which obviously denotes the bay of al-Djar. Imposing ruins are still to be found on the peninsula which encloses this bay.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), i. 19 and 27; ii. 27 and 34; iii. 12, 83, 107; vi. 153 and 191; Hamdāni (ed. D. H. Müller), p. 47, 17, 182, 9, 218, 20; Balādhori (ed. de Goeje), p. 216; Yākūt, ii. 5; Abū 'l-Fidā (ed. Reinaud), p. 82; Dimashqī (ed. Mehren), p. 216; Wüstenfeld, *Das Gebiet von Medina*, p. 12 et seq.; A. Sprenger, *Geogr. des Alten Arabien*, p. 38; Ritter, *Erdkunde*, xii. 181-183. (R. HARTMANN.)

AL-DJARĀD, the locust. According to Damiri there are large and small, red, yellow and white varieties; the females of the yellow are black. Qazwīni distinguishes flying (*al-fāris*) and hopping (*al-rādīl*). They have the head of a horse, the eyes of an elephant, the neck of a bull, the horns of a mountain antelope, the breast of a lion, the body of a scorpion, the pinions of an eagle, the legs of a camel, the feet of an ostrich and the tail of a scorpion. They have six

legs, two in front, two in the middle and two behind, on the latter of which are saws. Locusts follow a leader and assemble like an army for warfare; if the first turns aside the others follow. According to Damīrī the females lay their eggs in hard stony ground, which cannot be broken even with sharp tools; the female strikes the ground with its tail (ovipositor) and a crevice is made into which it lays the eggs. The laying of the eggs and their development is more correctly described by the Ikhwān al-Ṣafā and essentially following them by Kaẓwīnī; the females seek out good soil, dig holes with their tails, in which they conceal the eggs, fly away and perish of cold or are killed by birds; when spring comes these buried eggs open and little creatures appear on the surface of the ground, which devour all the seeds etc., that they can find till they become big and are able to fly. They then rise into the air and fly to another country where they in their turn lay eggs. When locusts approach a town, people have to conceal themselves; if they see no human beings about, they proceed on their flight, which they also do if one burns locusts and they notice the smell from them.

Their sudden appearance in vast bodies has given rise to the belief that they come from the sea and the hosts of the resurrected on the day of judgment are, probably for this reason, compared to locusts (Korān, liv. 7). They may be killed by any means; they are allowed as food — as flesh without blood, like fishes — at any time and in any form; but “a date is better than a locust”. The phrase “as hospitable as the man who gave his protection to the locusts” refers to a Beduin whose courtyard locusts had invaded. He threatened with death those people who wished to gather them and guarded them till the sun rose and the creatures flew away. Then he said: “Now you can do what you like with them, for they have left my protection”.

Bibliography: Ikhwān al-Ṣafā (ed. Bombay), p. 202; Dieterici, *Tier und Mensch*, p. 84; Kaẓwīnī, *ʿAdjāib al-Maḥlūkāt* (ed. Wüstenfeld), p. 430; Damīrī, *Ḥayāt al-Ḥayawān* (ed. Cairo), p. 156; Dimishkī, *Cosmographie* (ed. Mehren), p. 216. (J. RUSKA.)

DJARĀDJIMA, less correctly **DJURĀDJIMA**, plur. of **Djurdjuma**, according to Yāqūt, ii. 55, the name of a town on the hills of al-Lukkām (Amanus) near the vitriol pit between Bayās [q. v., p. 684] and Būkā [q. v., p. 775]. The plural is said to mean the inhabitants of this town but is rather the plural of the ancient Gurgum, which is found in the inscription of Panammu, where, as elsewhere, it denotes a district or possibly a kingdom and hence the ancient population of this area. This old name possibly remained attached to the town mentioned by Yāqūt, while the capital of the ancient Gurgum is rather to be located in Marāsh. The **Djarādjima** play a part during the Arab conquest and under the Umayyads but the name afterwards disappears from history. They are identical with the *Mar-daites* [q. v.] according to Lammens, *Étude sur le Règne du Calife Omayyade Mo'awia I*, p. 17.

Bibliography: Balādhori, ed. de Goeje, p. 159 et seq.; Sachau, *Zur historischen Geographie von Nordsyrien* (Sitzungsber. der Preuss. Akad., 1892), p. 320; Schiffer, *Die Aramäer*, p. 92 et seq.

DJARASH, the ancient GERASA, at the foot of the southeastern part of the ʿAdjlūn range, in a little valley whose waters flow into the Wādī 'l-Zarkā, the Wādī 'l-Dēr or Wādī **Djarash**, the Chrysorroas of the Greeks. The town is first mentioned in the Maccabee period and appears to have been one of the Hellenistic towns which arose after Alexander the Great. After being incorporated in the Jewish kingdom by Alexander Jannaeus, it again won its freedom probably through Pompey's efforts and was reckoned as a part of the Dekapolis. From the time of Trajan it belonged to the Roman province of Syria but about 160 A. D., it was allotted to the province of Arabia till it was ultimately incorporated in *Palestina secunda*. In this latter period Gerasa became of predominant importance and from it date the splendid ruins, which arouse the admiration of travellers but are unfortunately constantly suffering from the vandalism of the present inhabitants. In the Christian period it was the see of a Bishop as ruins of churches, some of them converted from temples, still show. The dominating position of the town is also clear from the fact that in the time of Jerome the ancient Gilead was called Gerasa, of which usage a trace is also found in the Talmudic literature.

Gerasa was, like most of the towns of the province of *Palestina secunda* or as the Arabs called it, al-Urdunn, conquered by Shurahbil and is mentioned by the geographers among the towns of this district. According to Yāqūbī the population was, as in the neighbouring towns, only half Arab. We are reminded of the usage just mentioned, when Muḥaddasī calls the **Djabal ʿAdjlūn** the **Djabal Djarash**. But the town was no longer of any importance, as is also clear from the absence of Arab buildings among the ruins. There is but one reference to a castle which Tuḡtūḡīn (1103—1128 A. D.) the Atabeg of Damascus had there, and this was taken and destroyed by King Balduin in 1121; but no distinct traces of it can now be seen. From the account of one who had seen it, Yāqūt in the first half of the xiiith century gives a description of the town which was then entirely in ruins, through which ran a stream, which drove several mills; the hills around, the **Djabal Djarash**, had on the other hand numerous farms and villages. He also quotes a poem from the Umayyad period, in which a *ḥimā* (reserved grazing-ground) of **Djarash** is mentioned (Nöldeke, *Delectus Veterum Carminum Arab.*, 49, 3).

The once so splendid city remained in this desolate condition until in 1878 it was repopulated by Circassians, who have built a little village on the east side of the Wādī, which covers a very insignificant part of the extensive ancient town. This village is now the capital of the nāḥiya of **Djarash**, which belongs to the *Qaimmakamlık* of ʿAdjlūn and like the latter is under the Mutaṣarrif of Damascus.

Bibliography: Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, ii. (4th ed.) 177 et seq. (where further literature is given); Thomsen, *Loca Sancta*, p. 51 et seq.; Balādhori (ed. de Goeje), p. 116; Muḥaddasī in *Bibl. Geogr. Arab.*, iii. 162; Ibn al-Fakīh, *ibid.*, v. 116; Ibn Khordādhbeh, *ibid.*, vi. 78; Yāqūbī, *ibid.*, vii. 327 et seq.; Yāqūt, *al-Muʿdjam* (ed. Wüstenfeld), ii. 61; Wilken, *Gesch. der Kreuzzüge*, ii. 469 et seq.; Merrill, *East of the Jordan*,

p. 281—290; *Revue Biblique*, 1895, p. 374 *et seq.*; Schumacher, *Zeitschr. des Deutschen Palästina-Vereins*, xviii. 126 *et seq.*; xxv. 111 *et seq.*; Brünnow and Domaszewski, *Die Provincia Arabia*, ii. 233—239; Dalman in the *Palästina-Fahrbuch*, 1908, p. 16. On the form of the name: *Mitteilungen und Nachrichten d. Deutsch. Paläst.-Vereins*, 1898, p. 57 *et seq.* On the inscriptions: *ibid.* 1900, p. 10 *et seq.*, 18 *et seq.*, 41 *et seq.*; 1901, p. 33 *et seq.*; *Zeitschr. des Deutsch. Pal.-Vereins*, xxxii. 222 *et seq.*; xxxiii. 12, 165; Prinz Rupprecht, *Zeitschr. des Münchener Altertumsvereins*, 1898; *Revue Bibl.*, 1899 and 1909, p. 448 *et seq.* (FR. BUHL.)

DJARBĀ or **DJARBĀ'** lies on the ancient Roman road from Bosrā to the Red Sea, an hour's journey to the north of Adhruh. The Prophet on his expedition to Tabuk, concluded a treaty with the representatives of **Djarbā**, by which the inhabitants were granted security and liberty of commerce on payment of an annual tribute. The population was Christian, not Jewish as Yāqūt says. It is frequently mentioned in the Hadith to indicate the size of Muḥammad's "cistern" (*hawḍ*). This cistern is as large as "from Adhruh to **Djarbā**". This is the original form of the tradition. In later versions the distance "three nights between Adhruh and **Djarbā**" has been added. Since then the expression "between Adhruh and **Djarbā**" has become synonymous with a considerable distance. If this exaggeration found a place in collections on tradition, it was because **Djarbā** itself had disappeared at an early period. The site however again played a part in the wars of the Crusading period. In 1182 Ṣalāḥ al-Dīn lay here for a period opposite the enemy (See Clermont-Ganneau in the *Revue Biblique*, N. S. iii. 469).

Bibliography: Yāqūt, *Mu'djam* (ed. Wüstenfeld), ii. 48; Ibn Ḥanbal, *Musnad*, ii. 21; Bakri, *Mu'djam*, p. 83 *et seq.*; Muslim, *Ṣaḥīḥ*, ii. 209; Balādhori, *Futūḥ* (ed. de Goeje), p. 59; Tabari, *Annales*, i. 1702. (H. LAMMENS.)

DJARĪ, a style of Turkish calligraphy, derived from the *nashkī*, *dīwānī* and *ta'liq*; its beauty lies in the fact that it is written obliquely from top to bottom and the words are placed above one another; it ought also to be written so that the lines rise elliptically towards the ends; it is the style of writing used for the introductory portions of firmans. There are excellent examples in Bresnier, *Cours de la langue Arabe*, p. 144, 145 (Cl. Huart, *Les Calligraphes et les Miniaturistes de l'Orient Musulman*, p. 64 *et seq.*).

DJARIB (A.) a measure of capacity, used chiefly for cereals, thence a measure of area = the amount of land that can be sown with a **djarib** of corn. Its size varies according to place and time. Cf. Sauvare in the *Journ. As.*, viiith series, vii. (1886), p. 158—161 and viii. (1887), p. 485—488. For further information see the article METROLOGY.

DJARĪD, originally a palm-branch stripped of its leaves, came to be the name of the shaft of a javelin without a head used in equestrian exercises. The game of *djarid* was once very popular among the Ottoman cavalry; Sultāns encouraged it by watching it; Ahmed I on one occasion did not disdain a match with his grand vizier Naṣṣīḥ Paṣha. Murād IV. was gifted with such great strength that he could pierce several shields with this javelin pointed with iron; he once threw one

from the Eski Serāi, which fell at the foot of the Mosque of Sultān Bāyazid, where a stone was erected to commemorate this incident. The *djindī* (= *djundī*) were horsemen who particularly excelled in throwing the *djarid*. — At Damascus, in the springtime the custom has survived among the young men of going outside the town to throw the *djarid*; for this purpose they provide themselves with a rod, the end of which is shaped like a crosier and which is called *bākūra* (first-fruits).

Bibliography: A. Djavad-Beg, *Etat Militaire Ottoman*, i. 201; Volney, *Voyage en Syrie*, i. 152. (CL. HUART.)

DJARĪDA (A.), the most usual word for newspaper in Arabic like *ghazeta* in Turkish and *rūnāmah* in Persian. This seems a fitting opportunity to collect some of the chief data on the history of the newspaper among Muḥammadan peoples, although a review dealing with the subject in some degree of completeness would far exceed the limits of an article in an encyclopaedia. In various sections the necessary preparatory work has not yet been done so that the following must necessarily be rather incomplete. For the Arabic Press, which on account of the wide area it covers as well as its intrinsic importance is undoubtedly the most important, we are reproducing in a somewhat altered form Martin Hartmann's sketch which has already been printed in *Spécimen d'une Encyclopédie Musulmane*, p. 11 *et seq.* He is also responsible for the section on China (vi). The accounts of other areas have been prepared by the editors from various materials.

I. THE ARABIC PRESS.

On the 12th Djumādā I. 1244 (= 20th Nov. 1828) there appeared in Cairo the first number of the Turkish Arabic newspaper, *al-Wakā'if al-Miṣriyya*, the organ of the Egyptian government, founded by Muḥammad 'Alī and published twice or thrice a week. In the *Journal Asiatique* for September 1831 (ii. 8, p. 238—249) Reinaud gave a detailed account of this "*fondation qui jusqu'ici n'a pas eu d'autre exemple dans les contrées musulmanes*". The periodicals and a newspaper in French which appeared in Egypt in the three years of the Napoleonic occupation (see Reinaud, *op. cit.*, p. 249) are not taken into account. This was the beginning of the newspaper in the Islāmic east which has since attained such enormous proportions. This organ of the Egyptian government still exists after a chequered and eventful career. It was not till 29 years later on the 1st January 1858 that a second paper appeared: the half French, half Turkish *Ḥadīkat al-Akḥbār* published by Khālī al-Khūrī in Bairūt supported by the Turkish government of whose representatives in Syria al-Khūrī was always an ardent admirer; at first it appeared twice a week and now it is published daily. (See Reinaud in the *Journ. As.* v. 2, 309—325 and Fleischer in the *Zeitschr. d. D. Morgenl. Ges.*, xii. 330—333).

About four years later the *Bardjīs* newspaper, mentioned by Mohl in the *Rapport Annuel* for the 30th June 1863, appeared in Paris. The first really great Arabic newspaper, beside which all earlier ones seem merely the hackwork of second-rate journalists, was *al-Djawa'ib*. Founded at the end of July of 1860 in Constantinople by Aḥmad Fāris al-Shidyāq [q. v.] a Maronite convert to Islām and amply subsidised by the

Turkish government, it effectively took up the cause of Islām and became a newspaper with a world-wide circulation penetrating into the farthest corners of the earth and receiving publications and correspondence from them. It reached its zenith at the end of the 70's and early 80's. A selection of the best articles is contained in the collection edited by al-Shidyāk himself entitled *Kanz al-Raghā'ib fī Muntakha'at al-Djawā'ib*, Vol. i.—vii.

In addition to their organ in Bairūt, which was mainly intended to keep the numerous official and unofficial foreigners in Bairūt in touch with the views of the Turkish authorities in Syria, the latter instituted a second in Damascus, the Arabic-Turkish *Sūriya* called after the wilāyet in the capital of which it appeared. To the same class of government organs belongs the Arabic-Turkish *al-Furāt* which has appeared in Aleppo since 1866. The foundation of this paper is connected with the reorganisation of the Turkish administration at this period; cf. the act for the institution of wilāyets of 1867. It was then laid down and has since been the rule, in principle at least, that the capital of each wilāyet should have a printing press and that the chief officials of the province should see to the publication of a yearbook (*Sālnāma*) with the most important news from the administrative area and of a newspaper.

In 1869 the official French-Arabic *Ḥadiqat al-Akhbār* in Bairūt ceased to be the only newspaper in the town on the publication of the purely Arabic *al-Bashīr*, the weekly organ of the Jesuit missionaries who had just then moved from Ghazir to Bairūt. About the middle of 1870 another began to appear, which, in opposition to *al-Bashīr*, which represented French Catholic interests solely, endeavoured to awaken an enthusiasm for general culture, particularly an interest in the national life and literature, *al-Djanna*, likewise wholly in Arabic, appearing twice a week till No. 1547 of the 7th July 1886. The founder Buṭrus al-Bustānī [q. v.] was equal to Fāris al-Shidyāk in business ability at least, but inferior in linguistic knowledge and readiness of pen. After the death of al-Bustānī on the 1st May 1883, the paper was continued by his son Salīm al-Bustānī. In addition to *al-Djanna*, al-Bustānī also published the smaller paper *al-Djunaina* (survived only three years) and the fortnightly *al-Djinān* (appeared till 1889).

The Muslims of Bairūt did not allow the laurels of the Jesuits and of the "young Arab" party, which although not French Catholic, friendly to foreigners and nationalist was on the whole quite unenterprising, to rest unchallenged. In 1874 they founded the weekly paper *Thamarāt al-Funūn* renamed *al-Ittiḥād al-‘Oṭhmānī*, since the Turkish revolution, a paper which, besides giving the usual news very inadequately both in matter and form, formed a particularly dull example of the inflated phraseology of hypocritical and pedantic *Shaiḫhood*. About 1874 a newspaper was founded, called *al-Taḥaddum*, whose motto was constant progress and unflinching warfare on all the backward elements in the country. The finest spirits of young Syria worked on it, such as Iskandar al-‘Azār and the highly gifted idealist Adib Ishāk who died in 1885 (on him cf. G. Zaidān, *Mashāḥir al-Sharḥ*, ii. 75 *et seq.* and *Khairallāh* in *Revue du Monde Mus.*, xix).

On the 18th October 1877 *Khalil Sarkis*, son-in-law of the above mentioned Buṭrus al-Bustānī, published the first number of the *Lisān al-Ḥal*. Although the new paper had similar aims to *al-Djanna* and competed to some extent with it, Syria was large enough for both. Neither of them interfered much in politics, they presented events as far as possible in a colourless form, always with a careful regard for the views of the government. They were also quite neutral as regards religion. In the year 1880 a new party appeared; the Maronites founded the paper *al-Misbāḥ* to meet the attacks of the Curia. The *Kawkab al-Ṣubḥ al-Munir* and *al-Nushra al-Uṣbi‘iya* took up the Protestant interest. The Greek Orthodox Church founded *al-Hadiya* as its official organ. A noteworthy enterprise was the political paper *Bairūt* 1886 which appeared twice a week, which may be described as "independent, though supporting the government and Islām" and was supported by the authorities as an antidote to the Muslim extremists of the *Thamarāt al-Funūn*, which was often a thorn in the side of the government. When on the 1—13th March 1888 Bairūt became the capital of an independent wilāyet, a second paper of the same name was founded as the official organ of the provincial government, but distinguished, from the older *Bairūt* by the addition of *al-Rasmiya*. Of other Bairūt newspapers and magazines we may also mention from the list in *al-Hilāl* 1892 (cf. *Bibliography*), the following political papers: 1. *al-Zahra*; 2. *al-Fawā'id*; 3. *al-Mishkāt*; 4. *al-Nadījāh*; 5. *al-Nakhla*; 6. *al-Nafir*; 7. *al-Aḥwāl*. After the Turkish revolution there were 26 newspapers and periodicals appearing in Bairūt; the following figures are given for 1912: 8 dailies, 17 weeklies and 12 magazines. Cf. *Revue du Monde Mus.*, xix. 76 *et seq.*

In addition to the Bairūt papers and the official organs *Sūriya* and *al-Furāt* (see above) the following Syrian political papers may be mentioned: 1. *Lubnān* 1891; 2. *al-Rawḍa* 1894; 3. *al-Arz* (in *Djunia*) 1895, all appearing weekly "in Lebanon" with several others, now (1912) 15 in all, according to the *Revue du Monde Mus.*, (*loc. cit.*); 4. *al-Shām*, a Damascus weekly; 5. *Ṭarābulus al-Shām*, 1893, a Tripolis weekly; 6. *al-Shahbā*, a weekly in Aleppo 1877.

But the daily press in Syria had a struggle for existence. The population had long been used to straitened circumstances and not even its well-to-do members could be induced to guarantee sufficient support, while the government at once took rigorous proceedings to suppress the slightest free expression of opinion. The greater number of Syrian journalists therefore went to Egypt. In 1876 the Libanese Salīm Taḳlā (cf. Zaidān, *op. cit.*, ii. 99) founded the first Arabic daily paper in Alexandria: *al-Ahrām* i. e. *the Pyramids*, an able and industrious advocate of French interests in the country. Another Syrian soon afterwards founded a weekly: *al-Mahrūsa* in Cairo. The enterprising fortnightly *al-Muḥtaṣaf*, which had been founded in Bairūt in 1877 by three students of the American College, was also soon transferred to Cairo, where its editors founded the important daily *al-Muḥtaṣam*, which is an advocate of English interests. Egypt, where a more intelligent government laid little restriction on the press and under the English occupation a freedom reigned

which was only appreciably limited about 1890, now became the Eldorado of the numerous young Syrians with literary talent to whom their native land did not offer the slightest prospect of a livelihood. We cannot go into the details of this migration of the press to Egypt here, but the reader may be referred to M. Hartmann, *The Arabic Press of Egypt*, London 1899 and above, p. 1019. The other people of the country were very slow in following the impetus given by the enterprising Syrians. It is true that the Copts had founded their bi-weekly *al-Waṭan* in 1878, which still appears, but this is a very insignificant sheet and none of its companion papers since issued are worthy of mention. Islām continued to hold aloof from the press. It was not till 1890 that a political daily with some pretensions to style appeared, *al-Muʿaiyad*, admirably edited by the able Shaikh ʿAlī Yūsuf. A few fanatical rags came into existence alongside of it. The nationalist *al-Liwāʾ*, founded by Muṣṭafā Kāmil, now called *al-ʿAlam* combats that organ which advances international Islām. A third important Cairo newspaper is *al-Djārīda*, which steers a middle course i. e. recognises the fact of English occupation.

The following figures are significant of the growth of the press: in 1892 al-Anṣārī (cf. Bibliography) mentions 40; in 1899, Hartmann (*op. cit.*), 167 including those that had already ceased to exist; in 1909 there were 144 different newspaper and periodicals, 90 in Cairo and 45 in Alexandria. *Revue du Monde Musul.*, xii. 308.

For the other provinces of the Turkish empire the populations of which are wholly or in part Arab, I shall only mention the oldest official newspapers (cf. Huart in the *Journal Asiatique*, vi. 5, p. 172), viz. 1. *al-Baṣra* for the wilāyet of Baṣra; 2. *al-Zawraʾ* for the wilāyet of Baghdād; 3. *Sanʿā* for the wilāyet of Yaman (*al-Yaman*). In Mecca a newspaper has appeared since 1908, *al-Hidjāz*, cf. below under Turkey.

As in other respects also the Maghrib is the most backward as regards the press. Only since 1862 has there been a newspaper *al-Rāʾid al-Tūnisi* in Tunis; in 1887 appeared *al-Hādīra*; in 1889 *al-Zahra* also and since 1892 *al-Baṣīra*. In recent years however this number has been considerably increased. Cf. *Revue du Monde Mus.*, vi. 342 *et seq.* Tunis is peculiar in the possession of two Jewish Arabic papers printed in Hebrew characters entitled: *al-Bustān* אֶלְבִּסְתָּן, *al-Muḥaiyir* אֶלְמִחְיִיר. Both are written in a mixture of the vulgar and written language. In Tripolis the government has an official organ, *Ṭarābulus al-Ḥarb*. In addition to it Washington-Serruys only mentions *al-Taraqqī*. In Algeria we have the following papers, *al-Mubashshir* (Algiers) and *Tal-masūn* (Tlemcen) and since 1907 the *Kawkab Ifrikiya* and the *al-Djazāʾir* since 1908. Newspapers have only been published in Morocco at Tangier since 1905; cf. *Revue du Monde Musul.* ii. 8; iv. 619.

Malta occupies a special position. Literary activity and printing-presses only came into the island with the English occupation. These Franks thought for a time that it would be possible to install a classical Arabic alongside of the peculiar dialect of the natives. This was the origin of the political paper *Maltā* which is mentioned in *al-Hilāl* for 1892. These classical Arabic experiments however proved fruitless, and a written language was developed which essentially represented

a dialect of one part of the island and was printed in Roman type. In this language *Il Habbar Maltī* began to appear in 1879.

Even in lands which are not Arab there is a not inconsiderable production of Arabic papers. They may be divided into three classes: 1. those that further Islām; 2. those that defend Turkish rule; 3. those with other aims. The important newspaper *al-Djawāʾib* in Constantinople (see above) was pre-eminently devoted to the cause of Islām and the Turkish government. According to *al-Hilāl* 1892 the following papers also were published there: a. political: 1. *al-ʾIṭidāl*; 2. *al-Hawādith*; 3. *al-Salām*; 4. *al-Hakāʾik*; 5. *al-Munabbih*; b. scientific: 1, *al-Insān*; 2. *al-Kawkab* and a legal paper *al-Hukūk* in Arabic and Turkish. Cyprus was the only other place in the Sulṭān's empire to possess a political Arabic newspaper: *Dik al-Sharḥ* (according to *al-Hilāl*, 1892). The same authority (and following it Washington-Serruys, p. xx.) mentions only a single political paper in India, *Nukhbat al-Akhbār*, without giving further particulars, cf. below under India. There should be noted the attempt to create an organ for the Jews of India and Mesopotamia, which is made by a volume in an Arabic jargon in Hebrew character entitled: פְּרָח "The Jewish

Gazette Paerah", in Calcutta. Subsidised by the Rothschilds of Eastern Asia, Sassoon & Co., and no doubt serving their commercial ends, the paper circulated throughout the whole of Arabic speaking Judaism of Asia.

Only the following papers are mentioned by *al-Hilāl* 1892 as appearing in the west: 1. *al-Mustahill*, in Italy; 2. to 9. in France, viz. 2. *al-Anbā*; 3. *Abu ʾl-Hawl*; 3. *al-Ittiḥād*; 4. *al-Baṣīr*; 5. *al-Ṣadā*; 6. *al-Hukūk*; 7. *al-Bardīs*; 8. *al-Shuhra*; 9. *al-Urwā al-Wuthqā*; 10. to 12. in London, viz. 10. *al-Ittiḥād al-ʿArabi*; 11. *al-Khiṭāfa*; 12. *Mirʾat al-Ahwāl* (edited by Rizk-Allāh Hassūn, on whom see my *Muwaiṣṣah*, p. 78 und 232); 13. *al-Kashkūl*, Tiflis, with the note "appears in Tartar, Persian and Arabic"; 14. *Ḍiyāʾ al-Khāṣṣīn*, London, with the note "appears in Arabic, and English"; 15. *Kawkab Amērika*, New-York; Washington-Serruys also gives: 16. *al-Mirʾād*, Marseilles; 17. *al-Barāzīl* and 18. *al-Rakīb*, both in Brazil. These lists may be increased from Hartmann, col. 227 by the addition of *al-Aṣmaʾi*, San Paolo (Brazil), *al-Hādī*, Philadelphia, and *al-Aiyām*, New-York, and from Hartmann in *Or. Litt.* 1899, p. 58 *et seq.* by 15 new papers, cf. also *Revue du Monde Musulm.*, xix. 85 *et seq.*

A general idea of the language of the Arabic press may most readily and clearly be obtained from Washington-Serruys. At first halting and laboured, often not in accord with the rules of grammar, it gradually strove to attain greater correctness and fluency. Constant close contact with European newspapers produced in many journalists an estrangement from the genius of the Arabic language and many idioms can at once be recognised as adopted from European phraseology. More educated men particularly Adīb Ishāk (see above) early sought to combat such tendencies. At the present day writers in the more important papers endeavour to write pure Arabic. It is only in the comic papers that the spoken language is used by the press.

As regards contents, the Arabic press has made

great progress. For long the only material available in addition to obsolete news from the west was a brief survey, palatable to the government, of doings in Turkey and the local news. *al-Djawā'ib* (see above) alone was a distinguished exception. The daily papers *al-Ahrām*, *al-Mu'aiyad*, *al-Muqattam*, *al-Liwā* and many others are now covering a wider field and cultivating an interest in politics and intellectual pursuits. There still survives in the less important papers, a lower ideal, the petty squabbles of parties and the most scurrilous personalities. In the first part of his *al-Diyā*, the worthy Ibrāhīm al-Yāzidjī raised a strong protest against this but he goes too far when he demands a press law.

We must also devote special attention to the periodical literature. In this field numerous undertakings have arisen, which endeavour to disseminate useful knowledge, scientific as well as political and intellectual. Of the older ones we may here mention: *a.* defunct: 1. *al-Ṣafā* (published by a Druze); 2. *al-Ṭabīb*; 3. *al-Mihmāz*; *b.* still appearing: *al-Kanīsa al-Kāthūlikiya*. Schroeder period mentions three others: *Silsilat al-Fukāhāt fī Aṭā'ib al-Riwāyāt*, *Dīwān al-Fukāhāt* and *Mir'āt al-Shark*, which are now however defunct. Since 1892 Zaidān's periodical *al-Hilāl* (Cairo) has been untiringly active in this directions, and the Jesuit missionaries in Bairūt have been publishing the fortnightly *al-Mashriq* since the beginning of 1898. The Cairo *al-Manār* (since 1897) edited by Raḥīd Riḍā enjoys the largest circulation in the whole Muḥammadan world; next to it comes *al-Muṭtabas*, edited by Muḥammad Kurd 'Alī, which has been published in Damascus since 1908 (cf. *Revue du Monde Muslm.*, ii. 417 *et seq.*). We may also mention: *al-Ālam al-Islāmī* published in Cairo since 1905 (*Revue du Monde Muslm.*, iv. 192), *Lughat al-Ārab* (Baghdād) edited by Père Anastase Marie, *al-Īlm* (Nedjef) edited by al-Shahristānī. We must not omit to mention the paper for women *al-Anīs al-Djālīs*, which was published by Alexandra Avierino in Alexandria, after two other women's papers in Egypt, whose editresses were merely figureheads, had disappeared. Women nowadays take considerable part in journalistic work; cf. for Syria: *Revue du Monde Muslm.*, xix. 86 *et seq.*

A brilliant future may safely be predicted for the Arabic press. Among the Christians of Syria there are a large number of earnest, hardworking and able men. Among the Egyptians also there is an awakening, and here it is the Muslim element that is devoting itself to journalism with enthusiasm and success. Europeans also have often had a share in the production of Arabic newspapers.

(M. HARTMANN.)

II. THE TURKISH PRESS.

Newspapers and periodicals in Turkish are not confined to Turkey, they appear also in the Muḥammadan lands of Russia, but the latter of course are either in Azari-Turki or in the Tatar dialects of Kazan and Central Asia. We will deal first with the Ottoman Turkish press and then with the Russian Turki.

a. Turkey. The beginnings of the Turkish press in Constantinople are not only contemporary with those of the Arabic press but are also equally clearly imitations of the Paris government organ. In 1831 an official paper in French, the *Moniteur Ottoman* was published in Constantinople, and in

the next year a Turkish edition also began to appear (cf. *Revue du Monde Muslm.*, iv. 197) entitled *Takwīm-i Wakā'i* and after a brief interval has survived to the present day as the organ of the government; since the revolution it has been published daily. In 1843 a second paper *Djārīda-i Hawādith* appeared. Besides these two there were according to Ubicini in 1851 31 newspapers in the whole Ottoman empire, of which 11 were published in Constantinople in French, Italian, Greek, Armenian and Bulgarian. By 1876 the number of Turkish papers had grown to 13, among which we may mention the following, some of which are still in existence: *Baṣīrat*, the organ of the Old Turkish party; *Tardjūmān-i Ahwāl*, *Wakīf*, *Istikbāl* and *Ṣadākat*, which favoured the young Turkish movement and the *Tardjūmān-i Haqīkat*, edited by Ahmed Midhat [q. v.]; *'Ibret*, Kamālbeğ's [q. v.] paper, which with the *Taṣwīr-i Afkār* represented the modern Turkish movement, as well as the comic paper *Khayāl*. Besides these Turkish papers there were at this time 9 Greek, 9 Armenian, 3 Bulgarian, 2 Hebrew, 1 Arabic (the above-mentioned *al-Djawā'ib*), 7 French (including the official *Journal de Constantinople*, afterwards *la Turquie*), 2 English (including the *Levant Herald* and *Eastern Express*) and 1 German (*Konstantinopler Handelsblatt*). We must further mention the Turkish papers, which are printed for Armenians and Greeks who speak Turkish, in their national alphabets. But these sections of nationalities who have lost their own language are unimportant and so is their press. With the accession of 'Abd al-Hamid II troubled times began for the Turkish press; the censorship was stringent, several papers were suspended, notably those of the Young Turkish party, who were thus compelled to found new organs outside Turkey, in Paris, London, Geneva, etc., sometimes in French or with a French supplement, among which the *Meshweret* edited by Ahmed Rıza is very well known. Cf. the titles of the others in P. Fesch, *Constantinople aux derniers jours d'Abdul-Hamid*, p. 333, 349, 393. The most popular and best edited papers during this period were the *Ikdām*, edited by Ahmed Djewdet [q. v.] and the *Ṣabāḥ*, both of which still exist as well as the illustrated weekly *Serwet (Tharwat)-i Funūn*, edited by Ahmed Ihsān [q. v.].

All this was suddenly changed with the Ottoman revolution; there was a tremendous revival in the press, newspapers sprang up like mushrooms often enough only to disappear as quickly and make place for others. The *Revue du Monde Muslm.* has taken great pains to make a list of these products of the press, so that we may refer the reader to it. In Vol. viii., p. 97 *et seq.* will be found a list of newspapers and periodicals which have appeared in the whole Ottoman empire with the authorization of the law. This list contains no fewer than 474 titles; this of course includes Arabic, Greek, and Armenian also. Many of these have already disappeared and others have since arisen.

b. Russia. The Muḥammadan press in Russia is of comparatively recent origin and has been mainly brought into being by the exertions of two men: Ismā'īlbeğ Gasprinski and Ahmadbey Agayeff. The first named founded at Baghche Serai in 1879 the Tatar paper *Tardjuman*, (still in existence) and had also a share in the foun-

dation of other papers. Ahmadbey Agayeff founded the Azari Turkish paper *Irshād* in Baku. When this paper was suspended by the Russian censor, they resorted to the usual subterfuge of publishing it again under other names so that the *Irshād* in course of time became the *Tarākki* and later the *Ittifāq*, till finally Ahmadbey sought and found a freer field in Turkey. In the volumes of the *Revue du Monde Musulm.* about 50 titles of newspapers and periodicals appearing in Russia are given, of which the greater part have had but a brief career on account of political or financial difficulties. The press in Russia is on the whole only of local importance; its centres in addition to the two places above-named are at Tiflis, Kazan, Orenburg, Astrakhan, Ufa, Qarasu Bazar, Tashkent, St. Petersburg etc. The language is not always Turki-Tatar; there are also Arabic and Russian papers, which deal with Muslim interests. The new Russian periodical *Mir Islama* has recently begun to take an interest in the Muslim press in Russia and for example in i. 257 *et seq.* the Orenburg papers *Waqt*, *Shūrā* and *Din u Ma'ishat*, as well as the Kazan *Bayān al-Haqq* and the Baku *Nadjat* are reviewed in detail. The continuation of this review will now for the first time make it possible to get a clear idea of the condition of the Muslim press in Russia.

III. PERSIA.

There is but little to be said of the Persian press before the Persian revolution. E. G. Browne (*The Persian Revolution*, p. 242) gives the following account of it: "Before the granting of the Constitution in 1906 there existed in Persia no Press worthy of the name. Such papers as there were — the *Irān* (Persia), the *Sharaf* (Honour), the *Ittilā* (Information) etc. were lithographed sheets appearing at irregular intervals, and containing no news or observations of interest, but only panegyrics on various princes and governors, and assurances that every body was contented and happy. A few good Persian newspapers (such as the *Akhtar* or *Star* at Constantinople, the *Ḥabl al-Matin* at Calcutta and the *Thuraiya* and *Parwarish* at Cairo) were from time to time established outside Persia and enjoyed a certain circulation within its borders". As in the adjoining country of Turkey a complete change was brought about by the revolution, so that (cf. *Revue du Monde Musulm.*, ix. 682) in Teheran alone no fewer than 31 newspapers and periodicals appeared in 1908, 3 in Tabriz and 2 each in Ispahān, Rasht and Bandar Bushir. A Teheran edition of the *Ḥabl al-Matin* was also published; we may also mention here the *Maḍilis* (since 1906), *Ṣūr-i Isrāfil* (since 1907) *Irān-i Naw* (since 1909), all at Teheran and the *Muzaffari* at Bandar Bushir (since 1902), and for the others refer the reader to the information contained in the above oft quoted *Revue*. Browne's verdict on these recent products of the Persian press is very favourable, at least on some of them. "Some of these papers, notably the *Ṣūr-i Isrāfil*, the *Ḥabl al-Matin* and the *Musāwāt*, he says (*op. cit.*, p. 127), were of a very high order, and afford examples of a prose style, forcible, nervous and concise, hitherto almost unknown"; and again (p. 243): "it (the Persian press) reached in many cases a high level of excellence, most remarkable when we remember how new journalism was to Persia".

IV. INDIA.

The history of the Muhammadan press in British India still remains to be written. Materials are available for such a history in various official publications of the Government of India, and (for the Hindustani press particularly) in the writings of Garcin de Tassy. The most important of these journals were published in the Urdu language, this being the language most commonly read by Muslims throughout India; but many of them have been short-lived and have had only a small circulation. One of the oldest, still in existence, in the *Aligarh Institute Gazette*, which was founded by Sir Saiyid Ahmad Khān in 1866, as a weekly journal; up to the time of his death in 1898, this eminent leader of Muhammadan thought in India continued to contribute to it weighty articles on politics, social reform and education, especially in connection with the Aligarh College. Two other weekly journals are influential exponents of Muslim sentiments, *Waṭan*, published in Lahore (circulation, 1800 copies) by Mawlāwī Inshā' Allāh, who has distinguished himself by his advocacy of friendly relations between England and Turkey and his support of the Hijāz Railway (for which he has collected more than £5000), and *al-Bashir*, published in Etawah (circulation, 1050 copies) by Mawlāwī Bashir al-Dīn, a zealous supporter of all distinctively Muhammadan movements. Another weekly journal, *Zamīn-dār*, has recently been started by a clever young journalist, Zafar 'Alī Khān. Both *Waṭan* and *Zamīn-dār* have a daily edition, but neither of these has so large a circulation as *Paisā Akhbār* (daily, 1011 copies, weekly edition, 8377 copies), published in Lahore by an energetic and experienced journalist, Munshī Maḥbūb 'Alām, whose enterprise and wide interests have given birth to a large number of publications. Other weekly journals are *Naiyar-i-A'zam*, printed in Murādābād, *Mashriq*, in Gorakhpūr, and *Dhu 'l-Qarnain*, in Badā'ūn. It is impossible to mention here all the Urdu journals published in Northern India, where this language is the spoken as well as the literary dialect of the Muhammadan population, or to give a list of those published in other parts of India, where the commonly spoken language is not Urdu, e. g. in Haiderābād there are 7 Urdu newspapers, in Madras 8, in the Central Provinces 3 and in Bombay 2, most of them having a restricted circulation; in Calcutta, *Dār al-Saltanat* has a weekly issue of 400 copies, and in Arrah, *Star of India* 657 copies.

Though most literate Muhammadans in India read Urdu, it is naturally to be expected that they should publish journals in such other languages as happen in various provinces to be their mother-tongue. The most important of these are the following: in Guḍjarātī, *Akhbār-i-Islām* (daily, Bombay, 1000 copies) and *Political Bhoṁiyo* (weekly, Ahmadābād, 1500 copies); in Marāṭhī, *Viṭārī* (thrice in a month, Kārwar (Kānara), 450 copies); in Sindī, *Aṣṭāb-i-Sind*, (weekly, Sukkur, 500 copies) and *al-Haqq* (weekly, Sukkur, 1400 copies); in Tamil, *Liwā al-Islām* (weekly, Madras, 650 copies) and *Muhammadiyahamitrān* (weekly, North Arcot, 400 copies); and in Malayalam, *Malabar Islām* (weekly, Cochin State, 600 copies) and *Muhammadiya Darpanam* (monthly, Travancore State, 1000 copies).

During the last 20 years, several attempts have been made to establish an English newspaper devoted exclusively to Muhammadan interests, it being recognised that while there were a number of excellent English journals financed and edited by Hindus, there was no first class English newspaper under Muhammadan control. The heavy cost of production and the comparatively small number of English-reading Muhammadans have hitherto stood in the way of the success of such an enterprise. The most important of these English journals now in existence are *The Punjab Observer* (Lahore), *The Moslem Chronicle* and *The Comrade* (Calcutta), and *The Muhammadan* (Madras).

The most important Persian journal published in India is *Habl al-Matin* (weekly, 1000 copies, Calcutta). Several shortlived attempts have been made to start journals in Arabic, (generally, with a translation in Urdu), e.g. *Al-Riyāḍ* (Lucknow), but the support they receive is too meagre for such enterprises to be remunerative.

In addition to the newspapers, there are several other periodical publications, chiefly in Urdu, which are deserving of mention. The most noteworthy of these is *Tahdhib al-Akhḫāḫ*, founded by Sir Saiyid Ahmad Khān in 1870 and issued weekly until 1876, when the founding of the 'Aligarh College absorbed his time and attention; five years later it was revived for the space of 2½ years; in 1894 a new series was started, which lasted for 3 years only. The *Tahdhib al-Akhḫāḫ* was the organ for the liberal school of Muslim theology, of which Sir Saiyid Ahmad Khān was the founder; the greater part of the articles were from his pen and aimed at expounding a purer form of Muslim doctrine, purged from the accretions of theologians and mediaeval views of life and nature that were inconsistent with modern science. Among periodicals upholding the older orthodoxy may be mentioned *Ishā'at al-Sunnah*, (which was started especially to combat the views expressed in *Tahdhib al-Akhḫāḫ*), and *Nūr al-Afḥāḥ* and *Nūr al-Amwār*, printed in Cawnpore, and *Ahl-i-Hadith*, printed in Amritsar. *Al-Nadwah*, a monthly journal, with a circulation of 625 copies, is published in Lucknow, as the organ of the *Nadwat al-'Ulamā*, an association which aims at grafting modern learning on to the old traditional methods of study, without any violent breach with the past. All these religious periodicals are written in Urdu; the organ of the Ahmadiyah sect [q.v.], however, *The Review of Religions* (monthly, 800 copies, Qadian), is in English.

In recent years, some Urdu magazines have been started, on the model of European magazines, dealing mainly with literary and other topics of a non-controversial character; from the very nature of their subject-matter they are not exclusively Muhammadan, but mention may be made of *Ṣalāḥ-i-'Ammi* (printed in Dhilli), *Makhzan* (monthly, 4000 copies, Dhilli) and *The Aligarh Monthly* (500 copies), as being specially concerned with matters of interest to Muhammadans. Two magazines for Muhammadan women are printed in Urdu, *Tahdhib al-niswān* (weekly, 240 copies, Lahore) and *Khātūn* (monthly, 450 copies, 'Aligarh).

V. THE DUTCH EAST INDIES AND SINGAPORE.

The newspapers etc. appearing in the Dutch East Indies are detailed in the *Regeeringsalmanak voor Nederlandsch Indië*.

Some notes are given in the *Revue du Monde Musulm.*, particularly vii. 485 et seq. Through the kindness of Prof. C. Snouck Hurgronje we are enabled to give some further details of the Muhammadan press there. The *Medan Priyayi*, "The Arena of Native Officials" is published daily in Bandung; its chief editor is Raden Mas Tirtaadisurya. To some extent in opposition to this there has also been published in Bandung since 1912 a second daily, *Kaumuda* "Young People" (to be understood in the same sense as one speaks of Young Turks) edited by A. H. Wignja di Sastra. The *Darmakanda* which appears twice a week in Surakarta is edited by a Chinese The Tjie Tjay with the assistance of a Javanese. The name is taken from the Sanskrit and means *Good News*. A classical name is likewise borne by the newspaper *Sarutama* (Good Arrow) published in Solo, which is edited by the *Sarikat Islam* to oppose the propaganda of the *Budi Utama* (= Noble Endeavour, cf. *Revue du Monde Musulm.*, vii. 415 and elsewhere). The best edited paper next to the *Darmakanda* is the bi-weekly *Utusan Melayu* (The Malay Messenger) which has appeared in Padang since 1910 under the editorship of Datu Sutan Maharadja and Sutan Mohamad Salim. The *al-Munir* is also published in Padang.

At Singapore there appear from time to time Arabic newspapers with a more or less pronounced hostile attitude to European authorities. The *Revue du Monde Musulm.*, ii. 398 et seq. gave an account of the Malay monthly *al-Imām*. The aims of the *Naratja*, the 'Balance', which first appeared in 1912, are similar. Other Malay papers are the *Utusan Melayu* (thrice weekly) published by the Singapore Free Press (Walter Makepeace); *Tamang Pengtakwan* etc. Of the Arabic newspapers referred to above, we know of the following: *al-Eslah* (*al-Isḫāḥ*) 1909 (weekly), *al-Waṭan* 1910 (fortnightly), *al-Husām*, 1910, (weekly).

VI. CHINA.

I have before me two productions of the Muslim press of China: a newspaper and a periodical. But I was assured by a Confucian Chinaman acquainted with these matters that this paper was certainly not the only one. The newspaper is the *Cheng Tsung Ai Kuo Pao* "The Muhammadan Newspaper "Patriotism" ", published in Pekin. It belongs to the *hsiao pao* or the "minor press", which is distinguished by format as well as by contents from the larger papers. This paper, which only displays its Muhammadan character in a few features, is said to be very popular among the non-Muslims in Pekin also: it is the only paper that appears in *su hoa* "the vernacular"; it is therefore understood by the lower classes when it is read out to them. The *Ai Kuo Pao* is a single sheet. Each side contains four pages the horizontal and vertical divisions between them being also closely filled with printed matter. We may deduce from the numbering that it has been appearing for six years. The number which I have before me of the 21st March 1912 contains a leading article amongst other items in addition to the news of the day, entitled "a proposal, to diminish the troubles in the Republic" by Chu Yüan as well as a political caricature.

Broomhall gives an account of the periodical in his *Islam in China* (London 1910), p. 283 with a facsimile of the cover of No. 1 (fig. 282-

283) and an index of the contents of the same number (p. 284). The cover bears at the top the Muhammadan title *Istikhāṣ al-Islām*, "The Awakening of Islām", with the confession of faith below it. In the centre is the Chinese title *Hsing Hui Pien*, which is the equivalent of the Arabic; below "No. 1"; left: Organ of the Muhammadan Society for the advancement of education in Japan (according to Broomhall *op. cit.*, the publishers are thirty students; they are probably also the leading members of this society); on the right "not for sale". The contents are classed under three heads: 1. Articles which, as is clear from the contrast to 2, are composed by Chinese Muslims, living in Japan. 2. Articles from home contributors. 3. Appendix with miscellaneous information.

The ten articles in section 1. are: 1. "The relation between religion and education" by Huang Chên-pan; 2. "The reform of religion" by Pao T'in-liang; 3. "Exhortation on the responsibility of the education of our members", by the same author as 2; 4. "On the Muhammadans" by the same author as 1; 5. "The civilization of Islām" by the same author as 1; 6. "Islām and *Wu shi tao*" (The Japanese *bushido*) by Wang T'in-chih; 7. "On the progress of religion" by Ma Tsung-sui; 9. "On the education of the masses on Islām in China" by the same author as 8; 10. "The New Muhammadanism" by a member of the society. — The second group contains five articles. 1. Introductory address to the Japanese Society for the Advancement of Islām, by Tsai Ta-yü; 2. A plan for the revival of Islām by Li Shuo-Shan; 3. On the affairs of the Society, by T'ung-chung; 4. An essay on *kê* (education? prayer?) by the same author as 3; 5. The characteristics of the sects by Ha Li-t'ang. — The third group contains three anonymous notes: 1. The position of the society for the advancement of Islām in Eastern Asia. 2. 3. 4. Minutes, statutes and list of members of the Chinese Society for the advancement of Islām.

While the Christians in Turkey have no press in the language of the ruling race (exception see p. 1021^b), because their masters themselves are only in the initial stages of the higher developments of the intellectual life, the Muslims of China have assimilated themselves to the ancient culture of the Chinese and their press also will thus share the great advance which has been made by the newspaper press of the new China. It will render vast services to the country, if it continues to avoid the main danger that threatens Islām under foreign rule, namely the tendency to try to form a state within the state. (MARTIN HARTMANN.)

Bibliography: For Turkey cf. the official *Sālnāma's*; Duboscq, *La Presse en Turquie*, *Quest. dipl.*, xvi. 229 *et seq.*; for Egypt cf. 'Abd Allāh Efendi al-Anṣārī, *Kitāb Djāmi' al-Taṣnīf al-Miṣriya al-hāditha min sana 1301 ilā sana 1310 Hījriya*, Būlak, 1312; Brüning, *Wirtschaftliche Verhältnisse Syriens und seiner Hauptplätze in: Preussisches Handelsarchiv*, 1878, No. 46—50, on newspapers and periodicals in the Wilāyet Syria, p. 580; Schröder, *Verz. der in Syrien und Mesopot. erschein. Zeitungen in the Zeitschr. d. Deutsch. Pal.-Ver.*, xii (1889), p. 124—128; Thomsen, *ibid.*, xxxv. (1912), p. 221 *et seq.*; *al-Hitāl* 1892, Vol. 1, No. 1, p. 9—16; 1896, Vol. 5, No. 4, p. 141 *et seq.*;

Washington-Serruys, *L'Arabe Moderne étudiée dans les pièces officielles* (Beyrouth 1897); Hartmann in *Orientalistische Litteratur-Zeitung* 1898, No. 7, p. 226—228; do., *The Arabic Press of Egypt* (London 1899); the periodicals *Revue du Monde Mus.*, *The Moslem World* and *Mir Islama*. Special attention is given to the Islamic Press by the *Zeitschr. der Deutschen Gesellschaft für Islamkunde*, which has appeared since the end of 1912.

DJARĪR B. 'AṬIYA B. AL-KHAṬAFĀ of the clan of Banū Kulaib b. Yarbū', a branch of the Muḍarite Tamīm, the greatest Arab satirist of the Umayyad period, first became prominent as a poet in the reign of the Caliph Mu'āwiyā. After he had proved his satiric powers on stars of lesser magnitude, a dispute between his kinsmen the Banū Dhuhail, a branch of the Banū Yarbū' and the Muḍjāshī' who were also of Tamīm, brought him into hostile contact with their poetic champion al-Farazdaq [q. v.]. The feud with al-Farazdaq, which was to dominate the whole of Djarir's future career, appears to have begun in the year 64 (683-684). In Baṣra where the battle was first waged, such stormy scenes arose that the authorities had to intervene — without any lasting effect, it must be acknowledged. The governorship of al-Haǧǧdād in the 'Irāk proved an important factor in determining Djarir's later career, for he introduced him to the court of the Caliph 'Abd al-Malik. Rivalry for the favour of the ruler brought Djarir into poetic conflict with the Taghlibī al-Akḥṭal [q. v., p. 234] and 'Adī b. al-Rikā' [q. v., p. 137] of Damascus who had been successful in throwing his rivals into the shade, particularly in the reign of al-Walid. Djarir enjoyed the full favour of the Caliph under the pious 'Omar II. to which his fits of religious fervour and the modesty for which he was famous probably contributed their share. We find poems in his *Diwān* on the later Caliphs Yazīd II. and Hishām also. Djarir appears to have died in Yamāma (in 110 = 728-729, or according to others 114 = 732-733) soon after his great rival al-Farazdaq.

In his poems Djarir appears as a thorough Beduin. In spite of his inherent lack of reverence for his father, his pride in his ancestors demanded the preservation of the honour of his house even at the expense of truth. He believed he was defending the honour of himself and his tribe in his 'flying'. Nevertheless Djarir did not live by his lampoons, as others did, but by his panegyrics on those in authority. In addition to these classes of poetry, there are also beautiful laments among his poems.

His 'flying' with al-Farazdaq is to be found in the *Naḳā'id* published by Bevan (1905—1909), the lampoons which he exchanged with al-Akḥṭal are collected in the 'Umūmiya Ms., No. 5471 in Constantinople. His *Diwān* was printed in Cairo in 1313; numerous poems by him are also given in the *Kitāb al-Aghāni*.

Bibliography: Yāqūt (ed. Wüstenfeld), s. v. *Uḥaiyya*; Wüstenfeld, *Geneal. Tabellen*, see Index, s. v. *Garir*; Ibn Kṭaiba, *Kitāb al-Shi'r* (ed. de Goeje), pp. 283—289; Brockelmann, *Gesch. der Arab. Litter.*, i. 56—58 *et seq.*; A. Schaade, *Djarir*.

DJĀRIYA (A.) "girl", "female slave", cf. the article 'ABD [p. 16 *et seq.*].

DJARR (A.), technical term of Arabic grammar of the Baṣra school = genitive (Kūfic *ḫafḍ*). *Djarr* (properly the infinitive of *djarra*, to pull, to draw) is still used by Sibawaihi as a synonym for *kasr(a)* and denotes the vowel *i* in the last syllable of a word when it serves to express the genitive. How *djarr* came to have this meaning is not quite obvious (cf. the articles *ḤARAKA* and *ʾRĀB*). It is for example explained that the later grammarians no longer understood the phonetic meaning of the expression and came to use *djarr* as well as its Kūfic equivalent *ḫafḍ* as the regular words for "genitive", without regard to the form of the ending; cf. for example *al-Ṣanḥādī* in the *ʿAdjurrūmiya* (in Brūnnow, *Chrestomathie*, 1st ed., p. 140), where three distinguishing features of the *ḫafḍ* are given: the *kasra*, the *yā* and the *fatha*.

According to Zamakhshari's *Mufaṣṣal* and his commentator Ibn Ya'ish, the *djarr* is one of the *ḫawāṣṣ al-ism* (characteristics of the noun) as it is not found in the verb nor in the particles. Like the two other cases, it is an *'alam 'alā ma'nā*, a sign for something referred to, the expression of a so-called *idāfa* [q. v.]. These *idāfa* however only make the *djarr* necessary (i. e. in order to avoid a confusion of the possessor with the subject *fā'il* or object *maf'ul*); it is produced by the *ḥarf al-djarr*, i. e. the preposition which happens to govern the *djarr*. Such a preposition is added even when a genitive is dependent on another substantive, "because both substantives have equal power and one cannot govern the other", we would therefore have to look upon *ghulam* *Zaidin* as an abbreviation of *ghulam* *li-Zaidin*, *ḫātām* *ḥādatin* as an abbreviation from *ḫātām* *min ḥādatin*. On the fallacy of this conception cf. Fleischer, *Kleinere Schriften*, ii. 89.

Bibliography: Sibawaihi (ed. Derenbourg), i. 1, 10—2, 10; Ibn Ya'ish (ed. Jahn), i. 28, 21, 58, 1—2, 85, 23, 86, 5, 87, 5—7, 19—20, 303, 10 *et seq.*; Muḥammed A'lā, *Dictionary of Technical terms* (ed. Sprenger), i. 202; Fleischer, *Kleinere Schriften*, i. 306; ii. 82, 89.

(A. SCHAADÉ).

DJĀSAK (DJĀSEK or DJĀSHAK), an island in the Persian Gulf. It is only mentioned by Yāqūt and Kazwīnī among Arab geographers. From their statements it should most probably be identified with the island of Lārek in the strait S. E. of Bender-ʿAbbās [q. v., p. 694], and not with the large island of Kishm as is done by Le Strange. In the time of these two authors, Djāsak belonged to the prince of Kis (Kish, the modern Kāis, a small island in 54° E. Long. Greenw.); he kept a small body of men there as a garrison, who were distinguished for their skill at sea. At the present day the name Djask (Djāsak) is borne by a cape (in 24° 40' N. Lat.) on the Gulf of ʿOmān, near the entrance to the Persian Gulf, with a fishing-village of about 200 huts. This point, the strategic importance of which is not inconsiderable, is now an English possession (a warship and telegraph-station).

Bibliography: Yāqūt, *Muʿdjam* (ed. Wüstenfeld), ii. 9; Kazwīnī, *Kosmographie* (ed. Wüstenfeld), p. 115; *Marāʾid al-iḥṭilāʾi*, *Lexic. geograph.* (ed. Juynboll), i. 235; Le Strange, *The Lands of the East. Caliphate* (1905), p. 261; Tomaszek, *Die Küstenfahrt Nearchs* = *Sitz.-Ber. der Wien., Akad.*, Vol. 121, N^o. viii. p. 37,

48; P. Schwarz, *Iran im Mittelalter nach d. arab. Geogr.*, ii. 89. — On the cape and village of Djāsk cf. Ritter, *Erdkunde*, xii. 428—430; Tomaszek, *op. cit.*, p. 37 and in Pauly-Wissowa, *Realencykl. der klass. Altert.-Wiss.*, i. 901 (s. v. Agris); Preece, *Journey from Shiraz to Fashk in the Supplem. Papers the Roy. Geograph. Societ.*, vol. i. (1885), p. 403 *et seq.*

(M. STRECK.)

DJASSAWR. [See DJESSORE.]

DJĀṬ or **DJĀṬ**, the name of a tribe in N. W. India, of uncertain origin and of mixed character. Historically, they rose to prominence on the downfall of the Mughal empire in the eighteenth century, when their chieftains founded the Hindu states of Bharatpūr and Dhōlpūr near Agra, while somewhat later they formed the military portion of the Sikh confederacy. In these tracts they are still the most valued members both of the agricultural community and of the native army; but in so far as they practise widow marriage, they rank below the Rājputs. In the W. and S. of the Punjab, as in Sind and even in Balōchistan, the name is given to Musalmans, presumably converted from Hinduism, who do not belong to any recognised Musalman tribe, and who are often graziers by occupation. The language called *Djātkī* is only a local dialect. At the Census of 1901, the total number of Djāts was seven millions, mostly in the Punjab, of whom nearly 48% were Hindus, 20% Sikhs, and 32% Musalmans.

Bibliography: *Census of India, 1901. Vol. i. Ethnographic Appendices*; W. Crooke, *Tribes of the N. W. P. and Oudh*, iii. 25 sq.

(J. S. COTTON.)

DJATĀ, **DJETĀ**, a name given to the Mongols [q. v.].

AL-DJĀTHIYA (A.) "the kneeling (community)", a title of Sūra xlv.

DJĀWA, Arabic name of the island of Java [q. v.]; in the modern use of the term, this name also includes all the peoples of Malay race. Cf. Snouck Hurgronje, *Mekka*, ii. 295 *et seq.*

AL-DJAWĀD AL-IŞFAHĀNĪ, ABŪ DJĀʿFAR MUḤAMMAD B. ʿALĪ, with the honorary title DJAMĀL AL-DĪN, a Zangid Vizier, had received an excellent education from his father and at once received an office in the Diwān al-ʿArḍ of the Saldjūk Sultān Maḥmūd. He afterwards became one of Zangī's most trusted friends and was given by him the governorship of Naṣībīn and al-Raḳqa and the supervision of his whole kingdom. After the assassination of Zangī he narrowly escaped sharing his master's fate but succeeded in leading the troops to al-Mawṣil. Saif al-Dīn Ghāzī, son of Zangī, thereupon confirmed him in his rank; during this period Djāmāl al-Dīn distinguished himself so much by his liberality, that he became universally known as *al-Djawād* (the generous). He particularly won the praise of his co-religionists by the many useful and charitable institutions in the two holy cities, Mecca and Medina, which he founded at his own expense. He was nevertheless thrown into prison in al-Mawṣil in 558 (1163) by Ḳuṭb al-Dīn Mawḍūd, who had succeeded his brother and died in the following year in prison. His body was afterwards brought to Mecca, carried round all the holy places, then taken to Medina where it was buried. Among his panegyrists were Ḥaiṣa-Baiṣa and ʿImād al-Dīn.

Bibliography: Ibn Khallikān, *Wafayāt* (ed. Wüstenfeld), N^o. 714 (de Slane, iii. 295 et seq.); *Recueil de Textes relatifs à l'Hist. des Seldjoucs*, ii. 209 et seq.; Ibn Djubair, *Travels* (ed. de Goeje), p. 124; Usāma b. Munqidh in Derenbourg, *Vie d'Ousāma*, p. 298 et seq.; *Kitāb al-Kawḍatāin*, i. 134 et seq.; Ibn al-Aṭhīr (ed. Tornberg), xi. 202 et seq.; *Hist. Orient. des Crois.*, i. 455, 473, 542; ii. 147, 226 et seq.

DJAWĀD PASHA, Turkish general and author. Djawād Pasha to whom his father Muṣṭafā 'Āṣimbeg gave the name Aḥmad Djawād, was born in 1267 (1851) at Damascus, educated in Brusa and at the military academy of Constantinople. His military career brought him back to his native city of Damascus, and then to Servia (1876); he particularly earned the gratitude of his country at the demarcation of the frontier with Servia, Russia and Greece. In 1885 he was promoted to be general of a division and sent to Crete, where he was afterwards appointed governor; he ultimately reached the rank of Mushīr and became Grand Vizier in 1897. Two years later he resigned office, became commander-in-chief of the Fifth Army Corps in Damascus and died in 1318 (1900). In addition to minor writings he composed a work on the history of Turkish warfare (*Tārīkh-i 'Askari-yi 'Othmānī*), of which only the first volume, containing the history of the Janissaries, was printed (Sambul 1297—1299). A French translation was made by G. Macrides (*État militaire Ottoman, depuis la fondation de l'Empire jusqu'à nos jours. I. Le Corps des Janissaires, depuis sa création jusqu'à sa suppression*, Paris 1882).

Bibliography: G. Zaidān, *Mashāhīr al-Shark*, i. 226 et seq.

AL-DJAWĀLĪQĪ, ABŪ MANṢŪR MAWHŪB B. AḤMAD B. MUḤAMMAD B. AL-KHIDR, an Arab philologist of an old Baghdād family, pupil and successor of al-Tibrizī [q. v.] in his chair of Philology at the Niẓāmiya, born 466 = 1073, died on the 15th Muḥarram 539 = 19th July 1144 at Baghdād. In addition to a short handbook of Syntax, a commentary on Ibn Kūtaiba's *Adab al-Kātib*, an extract from Djawhārī's *Ṣaḥāḥ* and a *Kitāb Asmā' Khail al-'Arab wa Fursānīhā* (cf. Aumer, *Die arab. Hdss. der k. Hof- und Staatsbibliothek in München*, N^o. 103, 2; H. Derenbourg, *Les manuscrits arabes de l'Escurial*, N^o. 270, 5) he wrote an explanation of the words of foreign origin in Arabic, entitled *Kitāb al-Mu'arrab min al-Kalām al-'Adjami 'alā Hurūf al-Mu'djam*, ed. by E. Sachau (Leipzig 1867); a lacuna has been filled up from the Cairo Ms. Spitta in *Zeitschr. d. Deutsch. Morg. Ges.*, xxxiii. 208 et seq.; marginal glosses by 'Abd Allāh b. Barrī (died 582 = 1186) in a ms. of the Esc. (Derenbourg, *op. cit.*, 772, 5). Finally he wrote a supplement to *Durrat al-Ghawwāṣ* entitled *Kitāb al-Takmila fī mā yalḥaṣu fīhī l-'Amma* (le livre des locutions vicieuses), ed. H. Derenbourg in *Morgenländ. Forsch.*, Leipzig 1875, p. 107—166.

Bibliography: Ibn Khallikān, *Wafayāt al-A'yān* (ed. Bulāk 1299), N^o. 722; al-Anbārī, *Nuḥat al-Alibbā'* (Cairo 1294), p. 473—478; Suyūṭī, *Bughyat al-Wu'āt* (Cairo 1326), p. 401; Ibn Taghribirdī, *al-Nudjūm al-zāhira* (ed. Popper), p. 777; Brockelmann, *Gesch. d. ar. Lit.*, i. 280.

(C. BROCKELMANN.)

DJAWĀN, the poetical name of KĀZIM 'ALĪ, a native of Dihlī. He was sent to Calcutta from Lucknow by Colonel Scott in A. D. 1800, and obtained employment as a munshī at the College of Fort William. He there made a Hindustani translation, in A. H. 1215 (A. D. 1801) of the Sanskrit drama Śakuntalā of Kālidāsa from a Brajbhāṣā version by Nawāz Kaviśvar, which was made by order of Muḥlī Khān, the son of Fida' Khān, one of the generals of the emperor Farrukhsiyar (who reigned A. D. 1713—1719). A portion of this Hindustani translation was first printed, in Devanāgarī characters, in 1802, in Dr. Gilchrist's "Hindee Manual". It was next printed in Roman characters, (Calcutta, 1804), after which an edition of the text in Hindustani, together with a transliteration by Dr. Gilchrist, was published, with a selection of fables, in London, 1826, under the title of "An Appendix to the English and Hindostanee Dialogues". It also appeared (without the author's preface) in Price's "Hindee and Hindostanee Selections", Calcutta, 1830. A lithographed edition was published at the Newal Kishor Press, Lucknow, in 1875.

Kāzīm 'Alī is also the author of a Bārahmāsa, or Maṭnawī poem descriptive of each month of the year, which was printed at Calcutta in A. D. 1812. The date of his death is uncertain, but in the *Dirwān-i Dīhān*, a Taḍkhira of Urdu poets written by Benī Narāyan in A. H. 1227 (A. D. 1812) he is mentioned as being then still alive.

(J. F. BLUMHARDT.)

AL-DJAWBARĪ, 'ABD AL-RAḤMĀN B. 'OMAR ZAIN AL-DIN AL-DIMASHQĪ, an Arab author, with a thorough scientific training, who led the life of a wandering scholar through all the lands of Islām even to India, going to Ḥarrān in 613 = 1216, Kōniya in 616 = 1219 and then to the court of al-Malik al-Mas'ūd of the house of Urtuq, the ruler of Āmid and Ḥiṣn Kaifā who had succeeded to power in 618 = 1221 or 619 = 1222. For the latter he wrote an account and exposition of all the frauds and deceptions, he had become acquainted with on his travels among strolling people, quacks, alchemists, and money changers, and this is a mine of information on the manners of the period. This *Kitāb al-Mukhtār fī Kashf al-Asrār wa Hatk al-Astār* was printed at Damascus in 1885, Sambul n. d., Cairo 1316, *ibid.* n. d., (ca. 1908) together with his *Kitāb al-Ḥatāl fī 'l-Ak'āb al-Sim'awiya wa ba'd Fawā'id ṣan'iya muḍjarraba*.

Bibliography: Steinschneider in *Zeitschr. d. Deutsch. Morg. Ges.*, xix. 562; do., *Polemische und apologetische Litteratur*, p. 189; de Goeje in *Zeitschr. d. Deutsch. Morg. Ges.*, xx., 485 (thereon, cf. Fleischer *ibid.*, xxi. 274); E. Wiedemann, *Beiträge zur Geschichte der Naturwissenschaften*, iv.; do., *Über Wagen bei den Arabern in Sitzungsber. der Phys. Med. Sozietät in Erlangen*, Vol. 37 (1905), p. 388—391; do., *Über das Goldmachen und die Verfälschung der Perlen nach al-Gaubari in Beitr. z. Kenntnis des Orients*, v. 77—96; do., *Zur Alchemie bei den Arabern in Journal für praktische Chemie*, N. S., Vol. 76 (1907), p. 82—86.

(C. BROCKELMANN.)

AL-DJAWF (AL-DJŪF), a district in South Arabia between Najrān and Ḥaḍramawt. According to the information obtained by Niebuhr during his stay in Yaman, it is for the most part

flat and desert; many camels and horses are reared in it and are also exported. The soil is in many places also suitable for agriculture. The inhabitants are warlike Bedouins, who wear iron helmets and cuirasses. The chief place in Djawf is Ma^ʿrib, which is governed by its own Sharif, while the villages and the desert are governed by an independent Shaikh.

Al-Djawf is first mentioned by Hamdāni in his *Djazira*. He describes it as a vast plain, through which flow several wādīs of considerable size, such as the W. al-Khārid, W. Khabash, W. Nadjran. Of villages he mentions Arq al-Razm, Hubāsha, Rakhamāt, al-Sabi^ʿ, Shuwāba, Sawlān, al-ʿAbila, al-Ka^ʿ, Hirrān, etc.; of hills: Warwar and Nihm. He does not include Ma^ʿrib in al-Djawf. He says the inhabitants are the Hamdān and Madhhidj, who are at enmity with one another, whence the names Djawf Hamdān and Djawf Murād (b. Madhhidj) in the geographers.

Bibliography: Hamdāni, *Djazira* (ed. D. H. Müller), p. 27, 7, 81, 19—84, 93, 16, 108, 22, 110, 3—25, 125, 1, 135, 21, 167, 9—20, 183, 22, 200, 24, 26 and Index s. v.; Yākūt, *Mu^ʿdjam* (ed. Wüstenfeld), ii. 157—158; *Bibl. Geogr. Arab.* (ed. de Goeje), iii. 89; vi. 137, 249; Ritter, *Erdkunde*, xii. 78, 712-713, 842, 845. (J. SCHLEIFER.)

DJAWF AL-SIRHĀN, an Arab district in the north of Nadj towards Syria, on the Wādī Sirhān, the largest oasis in North Arabia next to Taimā. The most important town in Djawf al-Sirhān was *Dūmat al-Djandal* (the *Δουματτα* of Ptolemy) with the fortress of Mārid. This place which is said to be called after a son of Ishmael is known to us from the history of Muḥammad. When the Prophet was advancing against Tabūk in the year 9 = 630, he sent his general Khālid b. al-Walid to Dūmat al-Djandal, which was then under the rule of the Christian prince Ukaidir of the house of Kinda. Ukaidir submitted and adopted Islām, from which he became an apostate however on the death of the Prophet. After the battle of Siffin (in 37 = 657) Dūmat al-Djandal (according to another account Adhroh [q. v., p. 135]) was chosen as the meeting place between ʿAlī and Muʿāwiya. It has now sunk to be an insignificant little village.

Djawf al-Sirhān was visited by Burckhardt in 1812 and about seventy years later by J. Euting. It now consists of a group of large villages surrounded by gardens and palm-trees, called Sūks (markets), with 80—120 houses and a total population of about 12,000. The individual villages are each governed by their own Shaikh. The inhabitants at the time of Burckhardt's stay there were for the most part petty traders and artisans (cobblers, smiths, and carpenters). They exchanged their wares to the Arabs for camels. In recent times both trade and industry have utterly declined. They used to belong to the Wahhābi sect and their territory formed one of the seven provinces of the Wahhābi kingdom, which had two rulers among them. After the collapse of the Wahhābi kingdom they were for long independent. In 1855 they became subject to the Shammari of Ḥāyel.

The geographers mention others in addition to the two Djawf above mentioned; one is said to be on the coast between Mecca and Medina.

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tenfeld), i. 825; ii. 157-158, 625—629; iv. 32, 76, 389 and Index s. v.; Ibn Hishām, *Sira* (ed. Wüstenfeld), p. 668, 903, 991; Ritter, *Erdkunde*, xii. 71, 713, 842; xiii. 343, 362, 377 et seq., 389—395, 467; A. Müller, *Der Islam im Morgen- und Abendland* (Berlin 1885), i. 324 et seq.; J. Euting, *Tagebuch einer Reise in Inner-Arabien*, i. 123—140. (J. SCHLEIFER.)

DJAWHAR (A.) "substance". The notion of substance is not so prominent in Oriental scholasticism as it was among the schoolmen of the west. The Muslim thinkers, following the Greek conception, regarded substance as that which exists by itself, which logically at least requires nothing else for its existence; it is opposed to the accident which is always in some thing other than itself; thus for example the body logically exists before the colour; it is considered a substance with regard to it and the colour with regard to the body is considered an accident. But the interest of the idea of substance is not only logical; it is also metaphysical. It is not sufficient merely to know in what order the elements rely on one another or which are dependent on the others; it is also necessary to investigate what there is which is solid and durable as the basis. This kind of permanent basis of things is substance in the metaphysical sense.

It should be noted that in this latter sense, Muslim thinkers have been especially preoccupied with the search for the "simple substance", that which, having no component parts, is therefore incorruptible. Thus Avicenna, in order to demonstrate the immortality of the soul, first of all proves that it is a "simple substance"; he then deduces immediately from this that it cannot perish. Interest in this conception was excited less by the idea of substance than by that of "simplicity".

According to the author of the *Ta^ʿrifāt*, there are five kinds of substances at bottom of all realities: primal matter, form, body, soul and intelligence. Primal matter is the substance which is capable of continuity or discontinuity and receives corporeal and specific forms. Corporeal form is that which is at once apprehended by the senses. Body (*ḡism*, q. v.) is the substance which assumes the three dimensions, or extended substance. Soul or animal spirit is a subtle substance which supports the vital forces, capability of sensation, and liberty of movement; it is attached to the body. Intelligence or reasoning soul is a substance purified of matter and linked up with the body which it governs. These definitions represent the point of view of philosophers.

The Mutakallim theologians have another theory, which is an interesting application of the theory of simple substance. They are for the most part atomists; to them simple substance is merely the atom and even the soul, which is simple substance, is regarded as a kind of atom, a true monad. Knowledge abides in the indivisible atom.

The Imāms Fakhr al-Dīn Rāzi and al-Ghazālī did not take up the question of atomism; but Nasafi, the compiler of the *Akā'id* (articles of faith) and Taftazāni, his commentator, are atomists. "The world" says Nasafi, "with all its parts is produced; it is composed of substances (which he calls *a'yān*) and of accidents. The substances are what exists by their own essence (logically); they are either composite like the body or not

composite like substance (*djawhar*), that is the indivisible component (atom)". Taftazānī points out that there is an advantage from the apologetic point of view in admitting the doctrine of atomism for it can be used to refute the thesis of those philosophers who say the world is composed of primal matter and of form, a thesis which leads to that of the eternity of the world and the denial of the resurrection. Matter must be eternal for, according to this system, all that is produced is produced in a matter that precedes it; and as the eternity of matter implies that of form, from which it cannot be separated, the eternity of body results. The philosophers further admit that circular movement, which is that of the heavenly bodies, is eternal while rectilinear movement cannot be so. But when it is admitted that all bodies, including the celestial spheres, are composed of atoms, circular movements are made up of small rectilinear displacements of atoms, which are not eternal.

Muslim theology does not apply the name "substance" (*djawhar*) to God; the atomic theologians do not do so, since for them this word is specially used to designate the atom, which is in space and forms part of bodies. The philosophers in the strict sense of the word, when they speak of what does not exist in another thing already posited, or of what subsists logically by itself, speak of a "quiddity", of a certain well defined accident, which is independent of its existence; this accident may exist or not exist; in other words the substances of things are contingent quiddities. This is not the case with God in whom existence is identical with being.

According to Ash'ari, the substances of things are created by God from instant to instant and from their very nature do not endure; if God ceased to maintain them for an instant, they would be annihilated together with their accidents.

Bibliography: Djordjānī, *Ta'rifāt* (Cairo, 1283, A. H., or ed. Flügel, Leipzig, 1845); Neseфі, *'Akā'id*, with Taftazānī's commentary (Constantinople, 1313 A. H.), pages 47, 52, 70. (B. CARRA DE VAUX.)

DJAWHAR, whose full name was ABU 'L-HASAN (ḤUSAIN) DJAWHAR B. 'ABDALLĀH, called AL-KĀTIB, a Fātimid general. He was born in Byzantine territory whence his name "al-Rūmī" and was brought as a slave to Kairawān. After passing through the hands of several masters he was finally presented by the eunuch Khafif to the Caliph al-Manṣūr in this town, who made him his personal attendant. After receiving his freedom from his son and successor al-Mu'izz, he soon rose from secretary to the rank of a vizier and commander-in-chief of the army, and in this latter office distinguished himself as one of the greatest of Fātimid generals. His first great feat of arms was the campaign in 347 (958) to the Maghrib; he succeeded in taking prisoner the ruler of Sidjilmāsa, Muhammad b. Wāsūl, who had declared himself "Commander of the Faithful", and struck coins in his own name; Fās was taken and the whole west as far as Tangier and Ceuta soon subdued. Djawhar's second campaign which took place about nine years later was equally brilliant. It was now at last possible to realise the long cherished designs of the Fātimids on Egypt, which had been breaking up since the death of Kāfir. On the 14th Rabi' I. 358 = 5th February 969 Djawhar left Raḡḡāda with 100,000 men.

Near Alexandria he was met by an embassy from Egypt which offered him the submission of the country. Although he gave the mission a friendly welcome, on its return the war-party gained the upper hand with the result that a battle was fought on the 11th Sha'bān (30th June) at Dīza. Djawhar had little difficulty in breaking down the resistance of the enemy and on the 17th Sha'bān victoriously entered the capital. He at once proceeded to lay out a new quarter of the city, the modern Cairo (cf. the articles AZHAR, p. 532 *et seq.* and CAIRO, p. 815 *et seq.*). — He intrusted the conquest of Syria to Dja'far b. Fallāh, who occupied Damascus in 359 = 969-970. By 360 = 971 however the latter had to retire before the Karmāṭians under Ḥasan al-A'ṣam; the reinforcements sent by Djawhar to Syria were besieged in Jaffa and soon the enemy was before Cairo itself. Djawhar tried, not without success, to enter into negotiations with some of the hostile leaders, and after an indecisive battle had first been fought, won a complete victory on the 3rd Rabi' I 361 = 24th December 971 before the gates of the city. Jaffa was now relieved but when soon afterwards the Karmāṭians began to prepare for another advance, Djawhar urgently requested the Caliph to come to Egypt in person. He arrived in Ramaḍān 362 (June 973) and from this hour the hitherto all-powerful Djawhar begins to recede into the background; in 364 = 974 he was even deprived of all his honours. It looks as if the Caliph thought the great popularity of his general dangerous. It was only after the death of Mu'izz (356 = 976), in the reign of his successor al-'Azīz [q. v., p. 540] that he regained his former rank. This Caliph in 976 sent him against the Turk Aftakin, who had shortly before installed himself as ruler of Damascus. In Dhu 'l-Ka'da 365 = July 976, Djawhar began the siege of the city but when Ḥasan al-A'ṣam hurried to its assistance, had to retire and in his turn was shut up in Ascalon by the allies. He finally succeeded in gaining from Aftakin a guarantee of a safe retreat, whereupon he went to the Caliph in Egypt, who now undertook the direction of the operations in person. Djawhar commanded the advance-guard in the successful campaign against Aftakin which followed, but we hear no more of his military activities. He appears to have passed the remainder of his life in comparative retirement, winning the esteem of the people by his liberality, and died on the 20th Dhu 'l-Ka'da 381 = 28th January 992 at an advanced age.

Bibliography: Ibn al-Athīr (ed. Tornberg), viii. pass.; ix. 64; Ibn Khallikān (ed. of Būlak 1299), i. 147 *et seq.*; ii. 133 *et seq.*; (transl. de Slane, i. 340; iii. 377); Abu 'l-Fidā', *Ta'rikh*, ii. 115, 118, 121; Makrīzī, *Khitaṭ*, i. 352 *et seq.*; 377 *et seq.*; Ibn Taghribirdī, *al-Nudjūm al-Zāhira* (ed. Juynboll), ii. 404 *et seq.*; ed. Popper, p. 1; Wüstenfeld, *Gesch. d. Fatimiden-califen*, p. 100 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 618 *et seq.*; S. Lane-Poole, *A History of Egypt in the Middle Ages*, p. 99 *et seq.* (E. GRAEFE.)

AL-DJAWHARĪ, ABŪ NAṢR ISMĀ'IL (B. NAṢR?) B. ḤAMMĀD, a celebrated lexicographer of Turkish origin born in the province or town of Fārāb, east of the Sir-Daryā, which in the time of Abu 'l-Fidā' and Yāḡūt was called the Otrar or Oṭrār.

After being educated at home by his maternal uncle, Abū Ibrāhīm Ishāq al-Fārābī, author of the *Diwān al-Adab*, he went to Baghdad, where he attended the lectures of Abū Sa'īd al-Ḥasan b. 'Abd Allāh b. al-Marzubān al-Sīrāfi and Abū 'Alī al-Ḥasan b. Aḥmad b. 'Abd al-Ḥaffār al-Fārisī. To obtain a deeper knowledge of Arabic, he travelled in Mesopotamia, Syria and even to the Ḥidjāz, while he devoted particular attention to the dialect of the Rāfi'a and Muḍar. He then returned to the east, spent some time in Damaghān (or Dāmaghān) a small town on the road from al-Raiy (near Teheran) to Nisābūr, with Abū 'Alī al-Ḥasan b. 'Alī, who studied the *Ṣiḥāḥ* with him. He then continued his journey eastwards but again broke it in the capital of Khorāsān where he taught the Arabic language, grammar and particularly calligraphy in which he is said to have so excelled that his writing could not be told from that of the celebrated Ibn Muḥla. A manuscript of the *Qur'ān* from his pen cost a hundred dinārs. He died in Nisābūr; it is said that in a fit of madness he tried to fly with the two wings of a door and fell from the top of his house (according to others from that of the old mosque) while trying to do so.

The date of his death is variously given as 393 (1003), 398 (1007-1008), and about 400 (1009-1010). The first date is untenable; for Yāqūt says that he had seen a copy of the *Ṣiḥāḥ* from al-Djawharī's pen which bore the date 396; on the other hand this testimony loses its importance when we read that al-Djawharī died when he had only got to the letter *Ḥād* in the fair copy, and the rest of the work was finished by one of his pupils from the author's rough draft, either by Ibrāhīm b. Sahl (variant: Ṣāliḥ) al-Warrāḳ or by the *Ustādḥ* Abū Maṣnūr 'Abd al-Raḥīm (variant: Raḥmān) b. Muḥammad al-Baikashī, for whom it is said to have been compiled.

Among his pupils are mentioned Ismā'īl b. Muḥammad b. 'Abdūs al-Dahhān al-Nisābūri, Abū Sahl Muḥammad b. 'Alī b. Muḥammad al-Harawī etc.

Al-Djawharī had also some taste for poetry; al-Tha'ālibī and Yāqūt quote some verses by him.

He wrote the following works: 1. a small grammar, *Muḥaddima*, which appears to be lost; 2. *Arūḍ al-Warāḳa*, a treatise on metre, in which he did not follow the plan of al-Khalīl b. Aḥmad al-Fārāhidī; this work is known only from extracts in writers on metrics; 3. *Taḍj al-Lughā wa-Ṣiḥāḥ al-'Arabiya* (*Ṣaḥāḥ* is also correct), a large dictionary. The various roots are arranged alphabetically under the last radical, those roots which end in the same radical being arranged according to the first and second radical. In spite of small errors the *Ṣiḥāḥ* is considered more correct than the *Kānūs* of Firūzābādī; it was published in Tabriz in 1270 (lithographed with vowels), in Bulāḳ in 1282 and in 1292 according to the recension of Ismā'īl b. Muḥammad b. 'Abdūs al-Dahhān al-Nisābūri with the *al-Wiṣṣāḥ wa-Tathkīf al-Rimāḥ fi Radd Tawḥim al-Ṣiḥāḥ* of 'Abd al-Raḥmān b. 'Abd al-'Aziz on the margin.

Bibliography: Naṣr al-Hūrīnī, *Muḥaddima*, at the beginning of the edition of the *Ṣiḥāḥ* (Bulāḳ 1292); Van Dyck, *Iktifā' al-Kānūs bimā huwa maḥbūṣ* (Cairo 1897), p. 322; Abū 'l-Fidā, *Ta'rikḥ* (Constantinople 1286), ii. 145; Suyūṭī, *Bughyat al-Wu'āt fi Ṭabaqāt al-Lughawīyīn wa 'l-Nuḥāt* (Cairo 1326), p. 195;

Diyārbakrī, *Ta'rikḥ al-Khamīs fi anfasī nafīs* (Cairo 1283), ii. 356; al-Tha'ālibī, *Yatimat al-Dahr fi shu'arā' ahl al-'Aṣr* (Damascus 1302), iv. 289; Yāqūt al-Rūmī, *Irshād al-Arib ilā ma'rifaṭ al-Adīb* (ed. Margoliouth — Gibb Memorial — Leiden 1909), ii. 286; Abū 'l-Barakāt 'Abd al-Raḥmān b. Muḥammad al-Anbārī, *Nuḥat al-Alibbā' fi Ṭabaqāt al-Udabā'* (Cairo 1294), p. 418; Brockelmann, *Geschichte der Arabischen Litteratur* (Weimar 1898), i. 128; Cl. Huart, *Littérature Arabe* (Paris 1902), p. 157; do., *Les Calligraphes et les Miniaturistes de l'Orient Musulman* (Paris 1908), p. 78.

(MOH. BEN CHENEB.)

AL-DJAWLĀN, a district in the north of the country east of the Jordan. The modern Djölān is bounded in the west by the Jordan, in the north by the slopes of Hermon, in the east by the Nahr al-Ruḳḳād and the Nahr al-'Allān and in the south by the Yarmūk. It is divided into a high lying northern part and a lower southern part. The north is wild and covered with shapeless blocks of lava; its former wealth of forest, particularly oak-trees, has now practically disappeared, but it is covered with a rank growth of grass after the rainy seasons. The southern part is flatter and more fertile for, like the greater part of Ḥawrān, it is covered with decomposed, dark brown lava.

The name of the district points to the Gaulanitis of Hellenistic times, which also though only in part extended to the Jordan (Josephus, *Bell. Jud.* iii. 3, 1). The name was derived from the town of Golan mentioned in the Old Testament which Josephus and Eusebius still knew as a village of Gaulane or Gaulon in Batanaea. If this town can, as Schumacher supposes, be identified with the modern Sahn al-Djölān, the district of Gaulanitis must originally have had its centre east of the Nahr 'Allān, and the name was afterwards transferred to the districts west of this river. It is in any case certain that the district of Golan in later times also must have included land east of the modern eastern boundary. The town of al-Djābiya [q. v. p. 988] is, for example, called Djābiyat al-Djawlān by Ḥassān b. Thābit and other early poets (e. g. *Ḥamūsa*, 658, v. 2); this is also obvious from the above-mentioned Sahn al-Djölān, even if Schumacher's suggestion should be wrong. Yāqūt is the first to call the district Djaidūr, in which Djābiya lies, and to mention it as a separate district alongside of Djawlān, although with the note that some consider the two identical. This agrees with the modern division, which separates the land east of the Nahr al-Ruḳḳād from Djölān as an independent district Djēdur.

When the Arabs conquered Syria, Gaulanitis belonged to Palestina Secunda and the towns attached to it are therefore detailed in the account of Shurahbil's conquest of al-Urdunn. It had been an important Ḥassānid centre as long as this principality existed (cf. Nābigha, 2, 4; 21, 25; 29; Ḥassān b. Thābit, Tunis, 89, 91, 100; Cairo, 99, 102, 110 *et seq.*). But the Arabs here abandoned the old division and united Djawlān to the province of Damascus. It is therefore mentioned by Ṭabarī (*Annales*, iii. 84), with al-Ḥuṭta and Ḥawrān along with al-Urdunn and in Muḥaddasī, it forms with al-Ḥuṭta, Ḥawrān, al-Baḥāniya [q. v., p. 674], al-Bikā' [q. v., p. 775], and al-Ḥūla the

six districts of the province of Damascus. According to Ya'qūbī Bāniyās [q. v., p. 648] was the capital of Djawlān and the main element in the essentially Kaïsīte population the Banū Murra. At the present day, Djolān is one of the six administrative divisions belonging to the mutasarriflik of Hawrān, the Kaïmmaḡām of which lives in Kunetra.

Damascus used to be supplied with provisions from this very fertile district. An Arab poet (*Ḥamāsa*, 763, v. 1) also mentions that the clay of Djawlān was used for making bricks.

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(FR. BUHL.)

DJAWNPUṚ is a district and city lying on the Gumti river to the North West of Benares in the United Provinces of India, between 25.24—26.12 degrees North and 82.7—85.5 degrees East. The population amounts to a million and a quarter, of which Muḡammadans form 99%. After Shihāb al-Dīn Ghōrī defeated the Rāthōr King of Kanauj, the Muḡammadans passed through Djawnpūr to the sack of Benares. Ghiyāth al-Dīn Taghlaḡ made his son Governor of the country in 1321 A. D., and 38 years later the Emperor Firōz Shāh Taghlaḡ founded the modern city. Thirty five years later again Khwādja-i Djaḡhān, the Muḡhal Governor, proclaimed himself Sulṭān al-Shark, and his successors ruled in Djawnpūr for nearly a century. The principal of these were Mubārak Shāh, Ibrāhīm Shāh (1401—1440), Maḡmūd Shāh (1440—1459), and Husain Shāh (1460—1476), who were engaged from time to time in struggles with the central power at Dihli, and the rulers of Mālwa, and made successful raids into Bundelkhand and Orissa. The Emperor Humāyūn took possession of the place after the capture of Āgra by Bābur, and it was subsequently held by Shēr Shāh. In 1559 A. D. after the succession of Akbar, it was re-united to the Muḡhal Empire and fell into decay when Allāhābād became the seat of provincial government. It afterwards came into the possession of the Nawwābs of Oudh and passed to the British in 1775 A. D. Among the striking architectural features of Djawnpūr are the stone bridge over the Gumti built by Mun'im Khān, Governor of the Emperor Akbar, in 1564 A. D.; the Atala and Djhandjhrī mosques built by Ibrāhīm Shāh and the Dāriba mosque built by two of his nobles; the Lāl Darwāza mosque built by the Queen of Maḡmūd Shāh; and the Djāmī Masjdīd built between the years 1438 and 1478. At the side of the last is an enclosure of royal graves. The special characteristics of the Sharkī style, derived from the Paṭhān style at Dihli, are the high platforms on which the buildings stand, the two-storeyed colonnade cloisters which flank the great central court, and the lofty propylon-like gates on the east side, raised in front of a domed porch, and relieved by panels, cornices and other decorative work.

Bibliography: *Imperial Gazetteer of India*; Fergusson, *History of Indian Architecture*; A. Führer, *The Sharki Architecture of Jaunpur.* (*Archaeological Survey of India*, N. S. i. 1889). (H. C. FANSHAW.)

DJAWZAHAR, in the astronomy of the Arabs and Persians means without annexion (*iḡāfa*), the orbit of the moon, or to be more exact the circle concentric with the ecliptic, in which the centre of gravity of the lunar epicycle moves; with annexion it means the lunar nodes, i. e. the points at which the orbit of the moon cuts that of the sun (ecliptic), and the node from which the moon begins its course north of the ecliptic, is called *Ra's al-Djawzahar* = the Dragon's Head, the node from which the moon begins its orbit south of the ecliptic, *Dhanab al-Djawzahar* = the Dragon's Tail; the two together are called *Djawzaharāni*. Djawzahar is the arabicised form of the Persian word *Gawzahr*, of uncertain etymology; I shall only mention two derivations: According to Spiegel and Nallino *Gawzahr* is probably from the Zend *Gaocthra* = "(containing) the seed of the bull", which in the Avesta is an epithet of the moon; the *Dictionary of Technical Terms* and the *Mafatih al-'Ulūm* say that *Djawzahar* is an arabicised form of the Persian *Gawzihr*, i. e. form or shape of a knot (literally of a knob or nut). For further information the reader may be referred to the bibliography. In most Arabic astronomers the term *al-'Uḡḡadāni* is also found = the two nodes or also *ra's al-tinnin* and *dhanab al-tinnin* = head and tail of the snake or of the dragon.

Bibliography: Al-Battānī, *Opus astronomicum* (ed. Nallino), i. 250; *Mafatih al-'Ulūm* (ed. van Vloten), p. 220; *Dictionary of the Technical terms*, etc. (ed. Sprenger) s. v. *Djawzahar* and *Dhanab*; *Tabulae long. ac latit. stellar. fixar. ex. observat. Ulugh Beighi* (ed. Th. Hyde, Oxon. 1665), p. 14 of the commentary; F. Spiegel, *Erānische Alterthumskunde* (Leipzig, 1871—1878), ii. 70. (H. SUTER.)

DJAZĪRA (plural. **DJAZĀ'IR**) (A.) "island", "peninsula". — Al-Djazīra al-Khaḡḡrā, a town in Spain, see ALGEZIRAS, p. 277. — Al-Djazā'ir = Algiers [q. v., p. 256].

Djazirat Aḡūr or Iklim Aḡūr, also briefly called al-Djazīra, is the name given by the Arab geographers to the northern part of the land between the Euphrates and the Tigris, beginning, according to Abu 'l-Fidā (ed. Reinaud, p. 273) at Malatya and Āmid in the north and bounded in the south from the 'Irāḡ by a line from Anbār to Takrit. Cf. G. Le Strange, *Lands of the Eastern Caliphate* (Cambridge 1905), p. 24 et seq., 86—114.

DJAZĪRAT B. 'OMAR, now usually briefly called **DJEZIRE**, "island", a town on the right, (west) bank of the central course of the Tigris, situated in 42° 11' E. Long. (Greenw.) and 37° 20' N. Lat. at a height of 1200 feet above sea level. According to the Arab geographers it used to lie in a bend in the Tigris the ends of which were joined by an artificial channel. If we take this literally, the modern river-bed must be the artificial arm and the Tigris once flowed around the town on the west in the bed which is now almost dry in the normal condition of the river.

Even in ancient times there was a passage over the Tigris at Djazirat b. 'Omar, at the for-

tress of Bezabde, the exact site of which has been located by M. Hartmann, (*Bohtān*, p. 98 *et seq.*) from Sachau's description of the district, south of the modern town west of the ruins of the ancient Tigris bridge, while the site of the district of Zabdicene — whether east or west of the river (in favour of the former it might be pointed out that the Chaldaean diocese of Djezire lies to the east) — is still debated. The traditional equation of Bezabde with Sapphe should be rejected as quite uncertain. On this point cf. Nöldeke in *Beiträge zur alten Geschichte (Festschrift für Kiepert)*, p. 76 *et seq.*; Chapot, *La frontière de l'Euphrate*, p. 319; Herzfeld in *Memnon*, i. 225; M. Streck in Pauly-Wissowa's *Realenzykl.*, Supplement, p. 250.

The district of Bāzabdā is often mentioned by the Arab geographers. It was conquered by 'Iyād b. Ghannm in the reign of 'Omar. We know less of the town of the same name. The mass of ruins of a bridge south of Djazīrat b. 'Omar across the Tigris naturally points to a time when the main settlement lay close by. According to the usual supposition the bridge would be Sassanian. If the building of a bridge, which is mentioned in the vith (xiith) century by Ibn al-Athīr (xi. 204), himself a native of Djazīrat b. 'Omar, refers to this, it must really have been a restoration. Ibn al-Athīr (in Yāqūt, iv. 56) still knew of Bāzabdā as a village to the west across the river from Djezire.

The Arab authors say that a certain al-Ḥasan b. 'Omar b. Khaṭṭāb al-Taghlibī, who died about 250 A. H., was the founder and eponym of Djazīrat b. 'Omar. The most flourishing period in the history of the town was in the ivth (xth) century, Muḥaddasī (p. 139) describes it as a well built and populous town surrounded by a fertile country, the harbour of Armenia, from which the Tigris boats exported honey, butter and nuts, almonds, pistachios, etc. to Mosul. In the vth (xith) century it belonged to the Marwānids [q. v.] and afterwards to the Zangids [q. v.]. At a later period we find a Kurdish dynasty, the 'Aẓīzān, as rulers of Djazīra, who claimed descent from an alleged Umayyad Khālīd b. al-Walīd, although it was well known that they used to be Yazīdīs. (Cf. M. Hartmann, *op. cit.*, p. 19). By the xvth century, Ibn Baṭṭūṭa (ii. 139) found the greater part of the town in ruins. Timūr again destroyed it. The old dynasty gained its power again after being driven out for a period by Uzun Ḥasan and finally submitted to the Ottomān Sultān Selīm I for protection from the Ṣafawids. The Kurds, who by this time had already become practically uncontrolled lords of the country, have remained so under Turkish rule. Even when in the xixth century the government took more energetic steps and the town was stormed and laid in ruins in 1836, everything was soon as before. In 1899 Lehman-Haupt (*Armenien*, i. 363 *et seq.*) found the Kurdish Ḥamīdiye the real masters there.

The modern town of Djezire (according to Sachau 600—800 houses; according to Müller-Simonis 800 houses, of which 120 are Christian; according to Cuinet 9560 inhabitants, including 5100 Christians; — according to Sachau the most widely disseminated language is Kurdish) which is the capital of a Qaḍā in the Sandjaḡ of Mārdīn in the Wilāyet of Diyār Bakr, occupies only a

small part of the area surrounded by basalt walls which the ancient town filled, while part of the ruined remainder is used as a cemetery. In the tortuous streets a few old churches and a considerable mosque have survived. Of the fortress at the northern corner a few apartments are still occupied; the rest has fallen into ruins. The mediaeval bridge, which united the island in the south with the country on the west of the Tigris was — in a wretched state of disrepair — in use down to recent times but has now been utterly abandoned to decay. At the north side near the fortress there is a bridge of boats which renders communication possible with the east bank.

Bibliography: The Arabic geographers have been utilised by G. L. Strange in his *Lands of the Eastern Caliphate*, p. 93 *et seq.*, 124 *et seq.*, and M. Hartmann, *Bohtān*, p. 19 *et seq.*, 33 *et seq.*, 98 *et seq.*, where the other early literature is also utilised; see also Barb in the *Sitzungsber. der Wiener Akad.*, xxviii. (1858), p. 5 *et seq.*; xxx. (1859), p. 117—140; Petermann, *Reisen im Orient*, ii. 45 *et seq.*; Müller-Simonis, *L'Arménie*, p. 358—368; Cuinet, *La Turquie d'Asie*, ii. 512 *et seq.*; G. L. Bell, *Amurath to Amurath*, p. 296 *et seq.*; Preusser, *Nordmesopotamische Baudenkmäler*, p. 24 *et seq.* (R. HARTMANN.)

DJAZM (A.; literally "cutting"), a technical term of Arabic grammar: apocope. It is the name given to one of the three moods of the imperfect (*waḍḥ min wuḍūḥ irāb al-muḍāriʿ*), viz., to the one, whose forms without an inflectional ending end in a consonant in a strong verb and in a short vowel in a weak verb (*yaf'al*: *yaf'alū*; *yaghzu*: *yaghzū*). The *djāzm* (in the strong verb at least) corresponds in form to the *sukūn* (which Sibawaihi also calls *wakf*) at the end of indeclinable words; according to the Arab view it also corresponds to the *djarr* [q. v.] of the noun (just as the indicative corresponds to the nominative and the subjunctive to the accusative). As it is only found in the verb, it belongs to the *Khaṣā'is al-Fi'l*. The *djāzm* is found after certain particles and nouns (see *Mufaṣṣal*, p. 112, 18). — The elision of short and abbreviation of long vowels at the end of the apocopated mood are presumably to be explained from the sentence stress.

Bibliography: Sibawaihi (ed. Derenbourg), i. 1, 10, 12, 2, 4, 7, 363, 1—14, 384, 7—403, 14, 408, 20—409, 1; al-Zamakhsharī, *al-Mufaṣṣal*, p. 108 *et seq.*, 112—114, 150, 152, 184 *et seq.*; Brockelmann, *Grundriss der vergl. Grammat. der semit. Spr.*, i. 83 (§ 43, c, β), 554 (§ 259, B, a, α). (A. SCHAADE.)

AL-DJAZŪLĪ, ABŪ MUSA' 'ISĀ B. 'ABD AL-'AZĪZ B. YALALBAKHT B. 'ISĀ B. YŪMARILĪ, belonging to the Berber tribe of Djazūla (not Djuzūla, as Ibn Khallikān says) or better Gazzūla (the modern Gazzūla) a branch of the Yazdakts in Southern Morocco is best known by his short introduction (*Muḥaddima*) to the study of Arabic grammar, called *al-Kanūn*.

After the completion of his early education in Marrākush he went to the east to make the pilgrimage to Mecca and Medina. In Cairo he attended the lectures of the celebrated philologist Abū Muḥammad 'Abd Allāh b. Barī and it is even said that his *Kanūn* is merely a reproduction of the lectures of his teacher on al-Zadjdjār.

djī's *Djūmal* and in support of this is quoted Djazūlī's confession that he was not the author of it. He also studied the *Ṣaḥīḥ* of Bukhārī, with Abū Muḥammad Ibn 'Ubaid Allāh in Cairo, but lived in the greatest poverty and often had to perform the duties of an Imām in a mosque in the neighbourhood in order to earn the money to provide him with the means of subsistence to complete his studies, for he would not enter a madrasa.

On his return from the east, he stayed for a while at Bougie which he devoted to the teaching of grammar, always in the direst poverty.

In 543 (1148-1149) he was in Algiers where he initiated Abū 'Abd Allāh b. Muḥammad b. Kāsim b. Mandās, a grammarian of Āshīr, into his *Ḳanūn*. He then went to Almeria in Spain and taught grammar for a period there. While here he pledged his copy of Ibn al-Sarrādj's *Uṣūl*, which he was studying with Ibn Barri and which bore his autograph. The man with whom he had pledged it told Abū 'l-'Abbās al-Maghribī, at that time the most famous ascetic in that part of the world, of Djazūlī's wretched position and Abū 'l-'Abbās used his influence with the Almohad Sultān on his behalf. The latter appointed Djazūlī to deliver the *khutba* in the Great Mosque of Marrākush. He died in Azammūr in 606 or 607 or 610 or even 616 according to Ibn Ḳunfudh, *Wafayāt*.

Of his pupils we must mention Zain al-Din Abū 'l-Husain Yahyā b. 'Abd al-Mu'tī (or briefly b. Mu'tī) b. 'Abd al-Rahmān al-Zawāwī, the first grammarian to compose an *Alfiya*, and Abū 'Alī 'Omar b. Muḥammad b. 'Omar b. 'Abd Allāh al-Azdi al-Shalūbīnī, who wrote commentaries on his master's *Ḳanūn*, of which there are copies in the Escurial (Derenbourg's *Catalogue*, No. 2, 36, 190).

Among Djazūlī's works are: 1. A Commentary on the *Bānat Su'ād* of Ka'b b. Zuhair (edited by R. Basset, Algiers, 1910); 20. *Al-Ḳanūn*, also called *al-Mokaddima al-Djazūliya*; 30. Commentary on the preceding; 40. *Amālī fi 'l-naḥw* (grammatical dicta); 50. Abridgment of the Commentary of Abū 'l-Faṭḥ 'Othmān b. Djinnī on the *Diwān* of al-Motanabbī; 60. Commentary on the *Uṣūl* of Ibn al-Sarrādj (grammar).

Bibliography: Ibn al-Abbār, *Takmilat* (ed. Codera, Madrid 1889), No. 1932; Ibn Khallikān (ed. de Slane), p. 486; do. (Cairo 1310), i. 394; Suyūṭī, *Boghyat al-Wu'āt fi Tabāḳāt al-Lughawīyīn wa 'l-Nuḥāt* (Cairo 1326), p. 369; al-Ghubrīnī, *'Umwān al-Dirāya fi man 'urifa min al-'Ulamā fi 'l-Miṣr al-sābi'a bi-Biḍāya* (Algiers, 1911), p. 231; Ibn Ḳunfudh, *Wafayāt*, my Ms.; Aḥmad b. 'Alī al-Dalādji, *al-Falāka wa 'l-Mafūkūn* (Cairo, 1322), p. 91; Brockelmann, *Geschichte der arabischen Litteratur*, (Weimar, 1898), i. 308.

(MOH. BEN CHENER.)

AL-DJAZULI, ABU 'ABD ALLAH MUHAMMAD B. SULAIMAN B. ABI BAKR AL-DJAZULI (Gazuli) AL-SIMLALI, a Moorish mystic, was descended, according to his biographers and brothers of his order, like all founders of religious orders, from the Prophet, although the very name of his father is uncertain and still more that of his grandfather. He belonged to the Berber tribe of Gazula, which was settled in the Moroccan Sūs, in the district between the Atlantic Ocean, the

Sahara Atlas and the lower course of the Wād Drā (Dar'a).

He began his studies in his native place, and then went to Fās to enter the *Madrasat al-Ṣaffārīn*, where the room in which he lived is still pointed out. Soon after his return home a tribal feud, in which he had intervened forced him to migrate to northern Morocco. When after a desperate battle each of the combatants denied being guilty of the death of a man who had fallen in the fight and the struggle threatened to be resumed, Djazūlī suddenly appeared on the battlefield and seeing that the situation was becoming worse cried out that he himself had killed the man. As the customary law of the time demanded the banishment of the slayer, Djazūlī went to Tanja to take ship to the East, and spent forty (?) years in Mecca and Medina and in Jerusalem. Returning to Fās he compiled his *Dalā'il al-Khairāt* with the help of the books in the al-Ḳarawīyīn Library. He was then initiated into the *Shādhiliya* order by the Sharīf (?) Abū 'Abd Allāh Muḥammad b. Āmghār, the younger, who lived in Tānfaṭṭar (the modern Tīt) on the Atlantic coast, a few miles S. E. of Mazagan. After devoting fourteen years of peaceful seclusion in a *Ḳhalwa* to the worship of God, he went to Asfī (Safi) where he soon made so many proselytes that the governor of the town felt obliged to expel him. Djazūlī thereupon called down God's wrath upon the town, whereupon it fell into the hands of the Portuguese who held it for forty years. According to one tradition this governor poisoned Djazūlī whom he thought to be the expected Fātimid prophet (the Mahdī). Djazūlī died at Abūghāl while engaged in prayer, on a Wednesday (sic!) in Dhū 'l-Ḳa'da 869, on the 16th Rabi' I. 870, in 873, or on the 16th Rabi' I. 875 (25th June—24th July 1465; 7th November 1465; 2nd August 1467—21th July 1468; 13th September 1470).

One of his pupils, 'Amr b. Sulaimān al-Shaiḡamī, called al-Saiyāf, who afterwards proclaimed himself a prophet, resolved to avenge Djazūlī. After placing his body in a coffin, he unfurled the banner of revolt and for twenty years ravaged the province of Sūs with fire and sword. He carried the coffin with the body of his teacher about with him and brought it every evening to a place which he called *al-Ritāt*, which was guarded by a body of watchers and lit all night by a wick as large as a man's body, placed in a kind of vessel full of oil. When 'Amr al-Saiyāf met his death in 890 (18th Jan. 1485—6th Jan. 1486), Djazūlī was buried in the district of Ḥāḥa at a place called Āfghāl or Āfūghāl. 77 years afterwards Sultān Abū 'l-'Abbās Aḥmad, called al-A'radj, after his entry into Marrākush, had his remains exhumed along with those of the father of the Sultān, who rested beside him, perhaps for political reasons, brought the two coffins to Marrākush and finally interred them there.

It almost seems as if the *Shaiḡh's* body was still uncorrupted after the first exhumation, so we may presume that death had taken place only a short time before.

Apart from his extensive knowledge of Sūfī doctrines, Djazūlī was also an important jurist and actually knew by heart the *Mudawwana* and *al-Mukhtaṣar al-far'ī* of Ibn al-Ḥādjiḡ.

Of his Sūfī works only the following are known: 1. *Dalā'il al-Khairāt wa Shawāriḡ al-Anwār fi*

Dhikr al-Salāt 'ala 'l-Nabī al-Mukhtār, a collection of prayers for the Prophet, description of his tomb, his names, etc. published several times at Cairo and Constantinople, and at St. Petersburg 1842; 2. *Ḥizb al-Falāḥ*, a prayer extant in Ms. at Berlin 3886, Gotha 820, Leiden 2200³, and 3. *Ḥizb al-Djazulī* also called *Ḥizb Subḥān al-Dā'im lā yazūl*, which is found among the Shādhilites, is in the vulgar tongue.

Djazulī was the founder of a Shādhilī sect known as the Djazulīya, whose adherents have to repeat the *Basmala* 14,000 times and the *Dalā'il al-Khairāt* twice a day and in the night once the *Dalā'il* and the fourth part the *Qur'ān*.

Bibliography: Ibn al-Kādi, *Djadhwat al-Iktibās fi man ḥalla min al-'Alām Ma'inat Fās* (Fās 1309), p. 135; Aḥmad Bābā, *Nail al-Ithḥādī bi Taṭrīz al-Dibādī* (Fās 1317), p. 339; do., *Kifāyat al-Muḥtādī* (Ms. in the Algiers Madrasa), f^o. 174, v^o; Muḥammad al-Mahdī al-Fāsi, *Mumtā' al-Asmā' fi Dhikr al-Djazulī wa 'l-Tubbā' wa mā lahum min al-Atbā'* (Fās 1313), p. 2—33; al-Kādirī, *al-Ishrāf 'ala Nasab al-Aḥṭāb al-arba'at al-aṣhrāf* (Fās 1309); Abū Ḥamid, *Mir'āt al-Maḥāsīn min Akhbār Abi 'l-Maḥāsīn* (Ms. in the Bibl. Nat. of Algiers, 1717), f^o. 141 r^o.; al-Wafrānī, *Nuzhat al-Hādī* (ed. Houdas, Paris 1888), Ar. Text, p. 18; Aḥmad b. Khālid al-Nāsirī al-Salāwī, *al-Istiqṣā li Akhbār Duwal al-Maghrib al-Akṣā* (Cairo, 1312), ii. 161; iii. 7; Brockelmann, *Gesch. der arab. Litt.* ii. 252 et seq. (MOH. BEN CHENEB.)

DJAZZAR-PASHA, AHMED, Pasha of 'Ak-kā, a Bosnian by birth, although he is said to have belonged to Widdin or Nish, born about 1132 = 1720, was first of all in the service of the Grand Vizier Ḥakim-Oḡlū 'Alī-Pasha, whom he accompanied to Egypt, when the latter was entrusted with its administration for the second time; he then made the pilgrimage to Mecca. When on his return he found 'Alī-Pasha, who had in the meanwhile been dismissed, no longer there, he enlisted in the Mamluks by selling himself to 'Abd Allāh-Beg, one of 'Alī-Beg's Mamluks (1168 = 1755). When *Kāshif* of the province of Buḥaira [q. v., p. 772] he was entrusted with the punishment of the Beduins who had murdered 'Abd Allāh-Beg and revenged the latter by massacring over seventy Arabs, a deed which earned him the epithet of *Djazzār* ("Butcher"). Suspected of complicity in the murder of Ṣāliḥ-Beg he escaped, disguised as an Algerian, to European Turkey but soon afterwards returned to marry the daughter of a Beduin chief of Buḥaira of the tribe of Hannādi. In Syria he made an independent position for himself with the help of a body of soldiers which he formed by purchasing slaves and in 1181 (1767) received the rank of *Mir-Mirān* and in 1189 (1775) was made Beylerbeg of Rūmili; in the same year as a reward for his services to the Porte in the affair of Dāhir (Tāhir) 'Omar, he was appointed governor of the Eyalet of Ṣaidā. He made use of this position to fortify 'Ak-kā [q. v., p. 241] and make it his residence; he was on several occasions Wālī of Syria and leader of the pilgrims' caravan.

Defeated in 1213 = 1799 by Bonaparte he retired to 'Ak-kā which he defended with the help of the English fleet under the command of Sir Sidney Smith, who provided him with engineers, gunners and ammunition. The siege began

on the 21st March and ended after repeated fruitless assaults on the 20th May. Djazzār on his side had made an unsuccessful sortie on the 4th April to facilitate the operations of the Turkish army. He had a monopoly of the trade in corn and cotton; with the vast sums obtained by his extortions he built three splendid monuments of architecture in his capital, a mosque, a well and a market. Regarded by the Porte as a rebel, he was saved from the punishment threatening him by the rising of the Wahhābīs. He once again became Wālī of Syria and commander-in-chief in Ḥidjāz, but an illness prevented him from further carrying out his plans; he died in 1219 = 1804 at the age of 70.

Bibliography: Djewdet, *Tā'rikh*, vii. 70, 117, 353, 386; V. Cuinet, *Syrie, Liban et Palestine*, p. 102. (CL. HUART.)

DJEBEDJ, "rifle-makers", a division of troops who had charge of weapons and munitions and their transport; when instituted by Sulṭān Muḥammad II the corps consisted of 700 men; under Murād III it was raised to 7300. It was composed of two divisions, *Bölük* and *Djami'at*, each of which contained a certain number of *orṭas*. One body of the Djebedji was quartered in Constantinople in fine barracks near the Āyā Ṣofia and in a Kiosk near the Top-Khāne. The remainder were stationed at the frontier fortresses where they were usually called *Azab*. Their general was called *Djebedji-Bashi*. They were disbanded at the same time as the Janissaries (1241 = 1826).

Bibliography: Muṣṭafā-Efendi, *Natā'idj al-Wuḥrāt*, i. 171; Djewdet, *Tā'rikh*, xii. 215. (CL. HUART.)

DJEBEL, **DJABAL** (A.) "hill".

DJEBEL TĀRIK. [See GIBRALTAR.]

DJELLĀB, or, according to the dialect, **DJEL-LĀBA** or **DJELLĀBIYA**, "an outer garment used in certain parts of the Maghrib, which is very wide and loose with a hood and two armlets. The *Djellāb* is made of a quadrangular piece of cloth, which is much longer than it is broad. By sewing together the two short ends a wide cylinder is formed. Its upper opening is also sewn up except for a piece in the centre where a hole is required for the head and neck. Holes are cut on each side for the arms. When the garment is put on, the seam joining the two short ends runs down the middle of the breast. The two seams which close the two ends of the upper part run along the shoulders and the upper part of the arms. The head and neck are put through the space left open in the middle of the upper end. The forearms come through the holes at each side; they would be left uncovered if armlets were not sewn on to the edges of the armholes. These armlets are very short. At their lower extremity is a slit (*nifok*) for the elbow and at the top a second slit (*fatha*) across, through which, when necessary (e. g. for the ritual ablution) the bare fore-arm can be thrust. The *djellāb* is made either of native cloth or (in prosperous towns) of European. The former is woollen, rarely and only quite recently of cotton or cotton and wool. These cloths are dyed in different colours in different districts; red, brown, black, white, of uniform colour, striped or spotted. The European materials are thick, usually navy blue, black or dark grey. — The *djellāb* of native manufacture consists of a single piece of cloth, which is made

of the required size. The hood is not added but consists of a quadrangular piece of cloth woven on, the sides of which are folded together behind and sewed. In the *djellāb* of European cloth, the hood is cut separately and put on. The seams of the *djellāb* are covered with braid and often ornamented with tassels, knots and rosettes. — The cut, the form of the *djellāb* and the hood, the ornamentation, the style of weaving, of sewing and of lining vary much in different districts. — This garment is called *djellāb* (*djellāba*, *djellābiya*), throughout the greater part of Morocco and in the West of Algeria; it is also used in other parts of the Maghrib, e.g. in the South of Algeria and in the Mzāb but it is given another name there. Among the Andalusian Muslims however the word *djellābiya* was the name of a garment, the shape and use of which we do not know; in Egypt, we find a phonetic equivalent of the word, *gellābiya* (with *g* for *dj*), but the garment it denotes is quite different from the *djellāb* of the Maghrib. The origin of the word is uncertain. Dozy considers the form *djellābiya* to be the original one and *djellāb*, *djellāba* to be corruptions. He therefore gives the original meaning as "garment of a *djellāb*, i. e. a slave dealer". This view seems philologically untenable. It is much more probable that *djellāb* is connected with the Old Arabic *djilbāb* "outer garment". The dissimilative dropping of the *b* in this word of foreign origin (cf. Nöldeke, *Neue Beiträge zur semitischen Sprachwissenschaft*, p. 53) is not surprising; moreover it has also taken place outside the Maghrib in the modern forms of the word *djilbāb*: thus for example in the dialect of 'Omān we find *gillāb* with the meaning of "veil".

Bibliography: Dozy, *Dictionnaire détaillé des noms des vêtements chez les Arabes*, p. 122 *et seq.*; do. *Supplément aux Dictionnaires Arabes*, i. 204 *et seq.* with numerous references; Budgett Meakin, *The Moors*, p. 58 *et seq.* with an illustration; Moulières, *Le Maroc inconnu*, ii. 16 *et seq.*; *Archives marocaines*, xvii. 122 *et seq.*; Bel, *La Population musulmane de Tlemcen*, Pl. xix. Fig. 17; Bel and Ricard, *Les Industries et le Travail de la Laine à Tlemcen*. (W. MARÇAIS.)

DJEM, son of Sultān Mehemmed II, was born on the 27th Šafar 864 = 22nd December 1459 in Adrianople (Sa'd al-Dīn, i. 471; 'Alī in Ismā'īl Beligh, *Güldesti*, 47); according to eastern sources (Thuasne, 2), his mother was a Servian princess. While not yet ten years old, he was appointed governor of Kastamuni in Raḍjāb 873 = January 1469 (Sa'd al-Dīn, i. 515) and in the middle of Šahbān 879 = end of 1476 succeeded his deceased brother Muṣṭafā as governor of Karaman with a residence in Kōniya; in Kōniya he devoted himself to athletic exercises and translated Selmān's poem *Djemshid u Khurshid* from the Persian (Sa'd al-Dīn, i. 516). During this period he conducted the negotiations with the Grand Master of Rhodes, which preceded the unsuccessful blockade of the island by Mehemmed II in 1480 (Thuasne, 12—17).

Mehemmed II died on the 3rd May 1481; of his two surviving sons, Bāyazīd II was in Amasia; on the 20th May 1481 he seized the capital and the reins of government. Djem who intended to dispute the throne with his brother only got as far as Brusa, which he took after a brief fight. Here in the old capital of the Ottomans, he had

the *khutba* read in his name and struck coins. (Neshri, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xv. 376; cf. the coin described by Ghālib Edhem, N^o. 126). But in 18 days he had to vacate Brusa before Bāyazīd's army and on the 26th Rabi' II. 886 = 23rd June 1481 was severely defeated at Yenighehr (according to Hādjdji Khalifa at Sultān Önü); his army of Anatolian 'Azabs, Karamanians and Turkomans of Varsak was scattered; he himself escaped with great difficulty to Kōniya, from which he fled to the Cilician highlands, which within the Egyptian sphere of influence, on the 1st Djumādā I. = 28th June with his mother, his harem and his son. Thence he went by land via Aleppo, Damascus and Jerusalem to Cairo, which he reached at the end of September and was kindly received by the Mamlūk Sultān Kaṭibāy. From Egypt Djem made the pilgrimage (December 1481—March 1482); on his return to Cairo, he entered into negotiations with Bāyazīd to obtain a share of the kingdom; but Bāyazīd would only promise him a suitable allowance (Feridūn). At the same time the Karaman-Oghlu Kāsimbeg and others of his supporters urged him to return to Anatolia and once more try the fortune of war. In consequence of this, Djem left Cairo at the end of March, assembled his adherents in Aleppo in the beginning of May, and set out from Adana, where he joined forces with Kāsimbeg, to invade Ottoman territory. This undertaking which was entered into without sufficient forces and was badly managed proved an utter failure. Although at first Bāyazīd's generals had to retreat and some towns like Eregli and Angora fell into the hands of Djem's troops, he could not take Kōniya, which was defended, and when Bāyazīd advanced with his army (in the middle of June) Djem fled to Tasheli, inaccessible among the Cilician mountains, without a great battle being fought at all. Bāyazīd once more offered to make peace with him, and promised him a princely appanage if he would retire to Jerusalem and do nothing against his authority; but Djem proudly and stubbornly insisted on a division of the empire. When he could no longer hold out, he disbanded his army, took a ship at Korykos and went via Anamur to Rhodes, to the Grand Master Pierre d'Aubusson, after receiving an assurance of protection and guarantee of the personal liberty of himself and his followers. He arrived at Rhodes on the 29th July; soon afterwards the negotiations between the Grand Master and the Sultān were begun which in the course of the next month led to the conclusion of a peace, by which the Sultān agreed to pay 45,000 ducats annually to the Knights of St. John, in return for which the latter undertook the maintenance and supervision of Djem. In the interval, on the 11th Sept. 1482, d'Aubusson had sent the prince to France, to intern him in one of the houses of the order there. On the 16th October Djem landed at Villafraña and first of all spent some months at Nice; from there he was taken, always guarded by the knights, to Chambéry, Rumilly, Pouët, Rochechinard, Sassenage, Bourgneuf, Monteil le Vicomte, Morterolles (Limoges), Boislamy (May 1485) and then back to Bourgneuf (1487), where he remained till the end of 1488.

When Djem made the fateful resolve to go into Christendom, he did it, as his Turkish biographer Sa'd al-Dīn tells us, with the intention of invading

Rumelia from Hungary and there resuming the war with Bāyazīd. As soon as he reached France, he actually attempted to make an alliance with Matthias Corvinus; but his ambassadors were thrown into prison and made away with. For his protectors and warders regarded him solely as a means to an end and had no intention of allowing him any freedom of movement, by which they might lose this valuable hostage and object of ransom. The rulers, threatened by the Ottomans — Matthias Corvinus, Ferdinand of Aragon, king of Naples, the Pope and the Mamlūk Sultān, — repeatedly endeavoured to get Djem handed over to them by the King of France and the Knights of St. John in order to be able to use him as a means of bringing pressure to bear on Bāyazīd II. Charles VIII finally decided, by arrangement with Pierre d'Aubusson, to hand Djem over to Pope Innocent VIII who was planning a crusade against the Turks. On the 21st February 1489 Djem sailed from Toulon and made his state entry into Rome on the 10th March, where he was henceforth maintained in honourable custody partly at the Vatican and partly at St. Angelo.

No sooner did Djem become a ward of the Pope than the latter was approached by the above-mentioned rulers to hand him over to them; on the other hand Bāyazīd, who was disquieted by his brother's change of abode, sent Muṣṭafābeg to the Pope in 1490 to make some arrangement with him; two years later a second envoy was sent with presents and Djem's allowance, which was now paid to the Pope at the same rate as previously to the Grand Master. Under Alexander VI (Rodrigo Borgia), the successor of Innocent VIII, who died on the 26th July 1492, Djem's lot seemed to have improved; he continued to be an object of the liveliest interest to all the powers interested in the East. At the end of 1494, Charles VIII of France undertook his campaign against Naples and persuaded the Pope to hand Djem over to him. The latter left the Vatican to take part in the campaign against Naples but fell ill soon after and died in Naples on the 25th February 1495. Alexander VI was suspected of having poisoned him (Sa'd al-Din, ii. 38, tells the story of how a barber, hired by the Pope, caused Djem's death with a poisoned razor; a similar story is given by Ewliyā, *Travels*, i. 1, p. 42; at great length by Kantemir, 179 *et seq.*, and *Ḥadīqat al-Djēwāmī*, i. 165. The two latter sources say that a renegade named Muṣṭafā — afterwards known as Koḍja Muṣṭafā Pasha — disguised as a barber and commissioned by the Sultān did the deed and was rewarded by the Sultān with titles and offices; this tale may be traced to Muṣṭafābeg's mission to the Pope in 1490). Charles VIII had the body embalmed and sent to Gaëta where it remained guarded by Djem's Turkish retinue; thence it was brought to Castello dell' Ovo. It was not till four years later and only after repeated requests on Bāyazīd II's part to have the body handed over to him, that Djem's remains were finally sent to the Sultān by the King of Naples; they were buried in Brusa.

Oghuz Khān, one of Djem's sons, was in the Old Serai at the time of the accession of Bāyazīd II and the latter had him strangled (Leuncl., *Hist. Mus.*, 625); a second son, Murād, lived at a later period in Rhodes, became a Christian and on the conquest of the island in 1522 fell into

the hands of Sulaimān I who had him and his sons executed. One of Djem's daughters, who had remained in Egypt, was delivered up after his death to Bāyazīd in 909 and married by him in the same year (= 1503-1504) to the son of Sinān Pasha (Sa'd al-Din, ii. 127 *et seq.*, cf. v. Hammer, *Gesch. d. Osm. Reichs*, ii. 313, 332). We know nothing of the fate of his mother, to whom he was deeply attached and with whom he corresponded from his exile.

Djem's attractive personality, his detention in the land of the Franks and his tragic end quite early appealed to the imagination of historians and writers of romance both in east and west. V. Hammer in his *Geschichte des Osmanischen Reiches*, ii. was the first to give a critical account of Djem's life, based on Sa'd al-Din's detailed and accurate statements; we now have the authoritative monograph by L. Thuasne, *Djem-Sultan* (Paris, 1892). His collected poems exist in manuscript in Berlin and Munich (cf. Latifi, *Tenkere*, 64 *et seq.*; v. Hammer, *Osm. Dichtkunst*, i. 145; Gibb, *History of Ottoman Poetry*, ii. 70-92); Feridūn gives specimens of his letters to his brother (*Münshīātī Salāṭīn*, I), cf. also the manuscript in the Vienna Hofbibliothek, N^o. 313; the authenticity of the correspondence with his wife Sewired, given by J. B. de Rocoles, *La vie du Sultan Gemes* (Leiden 1863) has still to be investigated; cf. also Gregorovius, *Rome in the Middle Ages* (transl. Hamilton), Vol. vii. 305-309, etc.

(J. H. MORDTMANN.)

DJENDERELI. [See ÇENDERELI, p. 833 b.f.].
DJENNE, a town in the French Sūdān, 200 miles S. W. of Timbuktu and 100 N. E. of Segu Sikoro, in Lat. 13° 35' N. and Long 9° E. (of Greenwich). From the name Djenne, pronounced Djinni or Ginni, is probably derived the name Guinea given by the Portuguese in the xvth century to West Africa. The first European to reach Djenne was the Frenchman René Caillié (11th March 1828).

Djenne lies at some distance from the left bank of the Bani, a tributary of the Niger on a rocky plateau in the midst of a wide plain which is covered with water in the rainy season. This remarkable feature of Djenne was noted by Leo Africanus. "During three months of the year (in July, August and September) this town is like an island, for at this season the Niger overflows its banks just as the Nile does" (Leo Africanus, Bk. vii.; ed. by Schefer, Vol. iii. 288). Djenne is further separated from the adjoining country at this season by a girdle of swamps, a circumstance which has very frequently enabled the inhabitants to ward off hostile attacks. The town which is surrounded by a wall of unbaked bricks with 14 gates, is about 1000 yards long and 700 broad. It has 6000 inhabitants (Bozo, Bambara and Fulbe), some of whom wrongly claim to be of Arab descent. The language most commonly used is a dialect of Bozo; Songhai though known to many people is only used for trading purposes.

Djenne was for long of great economic importance. In the xviith century the author of the *Ta'rikh al-Sūdān* wrote: "It is one of the great Muslim markets. In it the salt-traders from the mines of Taghāzza (2 days' journey north of Taodeni) and the gold-traders from the mines of Bitu (according to Binger = Bukuku) meet. . . . It is on account of this favoured town that the caravans

assemble in Timbuktu from all points of the compass. . . ." (*Ta'rikh al-Sūdān*, transl. by Houdas, Ch. i. p. 22). It was further a great centre of the slave-trade. Djenne was also a kind of intellectual centre and a rival of Timbuktu in this respect. The teaching of theology and law flourished in it. Since the occupation of Djenne by the French, it has still retained some importance as a market for the immediate neighbourhood but the suppression of the slave-trade has dealt a death-blow to the prosperity of the town. Its intellectual activity has also sadly declined. Theological instruction is limited to reading the Kor'an and to the knowledge, absolutely necessary for the correct performance of ritual ceremonies. The religious life there is rather lax, and the brotherhoods, the Qādiriyya and Tijāniyya, which have settled in the town, have great difficulty in winning a few adherents.

The foundation of Djenne seems to date from the third century A. H. In this period the Bozo, who inhabited the district in which Djenne now stands, were conquered by the Nono, invaders from northern Masina, who soon became quite assimilated to them. The conquerors finding themselves rather cramped in Djenne Djeno (Old Djenne), the capital of the Nono, moved their residence to a desert plateau somewhat farther north and there built the present town of Djenne. At this time they were heathen, but readily became converts to Islām. Only the chiefs retained the ancient religion for some centuries longer. Finally in the vith century A. H. (xiith A. D.) one of them, Konboro (Rohlfs's Kanbara) became a Muslim. According to the *Ta'rikh al-Sūdān* he destroyed his palace and replaced it by a mosque, which remained unaltered down to the beginning of the xixth century and whose remains still survive. The erection of this building was traditionally ascribed to a Moor named Malūm Idrīs, who is further credited with teaching the people of the town to build and decorate their houses in the style still usual in Djenne and the neighbourhood. Konboro's descendants (the Mana dynasty) remained masters of Djenne till the end of the xvth century A. D., when they were overthrown by the Songhai. Sonni 'Alī took the town about 1480 after besieging it for seven years and levied an annual tribute on the inhabitants. Songhai rule was however quite advantageous to the people of Djenne; for owing to the security which reigned throughout the country they were able to trade as far as Timbuktu, Gao and the lands at the bend of the Niger. The Songhai were succeeded by the Moors. Djudar Pasha, entrusted by the Sharif Aḥmad al-Manṣūr al-Dhahabī with the task of conquering the Sūdān, took Djenne about 1596 A. D. Moroccan rule lasted till the beginning of the xixth century. The authority of the Sharif was maintained at Djenne by a Pasha, and afterwards by a Ḥākim, assisted by an Amin or treasurer and a Kā'id in command of the troops. These officers controlled the local administration which was in the hands of a native chief or Djenne-Koi. Moroccan rule was disastrous for Djenne. Numbers of the inhabitants, exasperated by the exactions and treachery of the Moors, decided to emigrate, while the Bambara began in the xviiith century to make incursions which grew more and more frequent. One of their chiefs Ngolo (cf. the article BAMBARA) even succeeded

in taking the whole district of Djenne with the exception of the capital, in the second half of the xviiith century.

The invasion of the Fulbe put an end to Moroccan rule. The people of Djenne, wearied of their old masters, voluntarily submitted to the Marabout Aḥmadu Shaikhū in 1810. But an insurrection stirred up by the Moors resulted in the massacre of the Fulbe who had settled in Djenne and forced Aḥmadu to besiege the town which was only taken after a regular siege. The Moors were then banished and their goods distributed among the Fulbe. Aḥmadu left the local administration in the hands of a native chief but he was careful to leave behind him one of his own officers to supervise him and made Djenne the headquarters of the *Amiru mangal*, or commander-in-chief of his army. In the course of the xixth century, Djenne shared the vicissitudes of the Fulbe kingdom. Taken in 1863 by al-Ḥādjī 'Omar, it remained in the possession of his successors till 1893 when it was occupied by French troops under Colonel Archinard.

Bibliography: *Ta'rikh al-Sūdān*, transl. Houdas (*Publications de l'Ecole des Langues Orientales Vivantes*, Paris 1900), Chap. v.; H. Barth, *Reisen und Entdeckungen*, T. iv. p. 604 et seq.; R. Caillié, *Journal d'un Voyage à Timbuctou et à Djenné dans l'Afrique Centrale* (Paris 1830), Vol. ii. Ch. xviii.; Dubois, *Tombouctou la Mystérieuse* (Paris 1897), Ch. v.—vi.; Ch. Monteil, *Monographie de Djenné, Cercle el Ville*, (Tulle, 1903). (G. YVER.)

DJERBA (the GERBO of Leo Africanus, and GELVES of Marmol) is an island in the Mediterranean in the Gulf of Gabes. It is in the form of an irregular hexagon, measuring 26 miles from east to west and from north to south from 11 to 26 miles and having an area of 224 sq. miles. An arm of the sea about 40 miles broad separates the western side of the island from the Tunisian coast while in the south it is only separated from the mainland by the "Sea of Bugrara", which is practically a lake as it only communicates with the outer sea by two narrow straits. The one on the east opposite Ajim is only 1½ miles broad but accessible to ships drawing from 9 to 12 feet of water, the other in the east opposite al-Kāntara, from 2 to 4 miles broad, is so shallow that camels can cross it at low water by following a ford marked with posts (*trik al-djemel*). In the Roman period a causeway, the remains of which still exist, completely blocked this passage. The coast-line about 85 miles long, bordered by sand-dunes and lagoons is on the whole straight, except in the south where the Gulfs of Guellala and al-Kāntara run inland and the peninsulas of Bin al-Udiane and Tarbella run out into the sea. The shallows around the coast render access difficult; in the north for example a depth of 5 fathoms is only reached at a distance of 3 or even 6 miles from the shore. The tides are very marked in these waters, where they make a difference in depth of 6 feet and leave large areas uncovered at low water.

The soil of Djerba is composed of argillaceous schists and limestone covered in the north-east of the island by sand. Its contour is not well marked; no point exceeds a height of 160 feet and the general appearance is that of a plateau sloping gently to the north-east and cut from south-west

to north-east by four folds which separate depressions of no great depth. The climate is equable and mild (the mean winter temperature is 56° F., the spring 62° F.) Rains are rare and the rainfall insufficient to supply streams or even springs. On the other hand there is a plentiful supply of subterranean water which supplies wells dug at all points of the island with water suitable for irrigation purposes but is too salt for drinking, which compels the natives to collect rain-water on the roofs of their houses for domestic purposes and keep it in cisterns.

The soil of Djerba is of remarkable fertility. The date-palm, the olive and the vine are the principal fruit-trees. The date-palms (372,000) the fruit of which is of mediocre quality grow best on the coast and form an almost continuous girdle round the island; they are not so numerous in the centre and east where they are found in the gardens along with such fruit-trees as the apple, pear, orange, citron, and pomegranate. The olive-trees (500,000) are found in the centre, particularly in the plateau of Sadwikash. The vine is grown in the eastern part and provides table raisins of high quality. Cereals are little grown and do not suffice for the wants of the inhabitants.

Agriculture is not the only occupation of the people of Djerba. They also have various industries such as the manufacture of oil, of cloths and of pottery. These two last industries are very ancient and supply work for a relatively large number of people. About 700 people live by wearing wool, cotton, or silk and make coats and *haïks*, which are much sought after throughout Tunisia. The potters of Guellala used the plastic clay found in plenty around the town and make white and glazed pottery which is exported to Tunisia and Tripolitania. The people on the coast gain their livelihood from the sea. In 1906, 172 coasting vessels and 200 fishing boats were registered in Djerba.

An industrious people, cool and clear calculators, the Djerbians make excellent business men. Many of them, usually natives of the townships on the east of the island (Midun, Sadghiane) have set up as shopkeepers in Tunisian towns just as the Mzābites have done in Algeria. There are regular colonies of them at Sfax, Sussa, and Tunis, having their own organisation, their own chiefs and not mixing with the other Muslim merchants. Enriched by their great industry and rigid economy, the Djerbians usually return to their native island after making their fortunes.

The population of the island numbers 31,801, with an average of 136 people to the square mile, which is much higher than that of the rest of Tunisia (28 to the square mile). The population although dense is widely disseminated. It is not found in towns or villages, in houses built thickly together. The type of house usually found is the *menzel*, a country house with its outhouses, isolated from its neighbours by fields, meadows and earthen walls. Leo Africanus noted this peculiarity and the picture he gives of the island of Djerba in the xvith century is still true to-day. "Gerbo is an island near the mainland, quite flat and sandy, covered with numerous estates, growing vines, dates, figs, olives and other fruits. On each of these estates is a house for the family so that we find innumerable settlements but they rarely consist of several houses together". Some of these

estates, with their walls still battlemented or pierced with loopholes, recall the days when the Djerbians, divided into *suffs* at enmity with one another, had to protect themselves against their enemies on the island or from invaders from the mainland. For purposes of administration the island is divided into 16 *khums*, each ruled by a *Shaikh*, and each of these *khums* is again divided into *humats* (حومت) or quarters, 97 in all.

The most important humats are in the north, Hūmt-Sūk, where there are a few Europeans, the administrative centre of Djerba; in the east Midun, Sadghiane (2466 inhabitants), Offar (3400); in the west Bani Diss (2435), Ajim (4000); in the centre Sadwikash (2500) and Guellala (4010).

The native population consists of diverse elements; the great majority are Berbers but there are also Arabs and Jews. According to Ibn Khaldūn (*Hist. des Berb.*, transl. by de Slane, i. 173), the Berbers of Djerba belong for the most part to the Lamāya tribe. The latter were followers of the Abādī heresy when in 144 (761-762) Ibn Rustam, driven from Kairawān by the 'Abbāsīd governor Muhammad b. al-Ash'at, retired to the Central Maghrib and uniting the Lamāya and the 'Abādī Luwāta under his sway founded the kingdom of Tāhart. On the overthrow of the Rustamids by the Fātimids, a section of the Lamāya adopted the doctrines of their conquerors, while the others remained faithful to the religion of their ancestors. The destruction of Tāhart by the Almoravid Ibn Ghāniya (665 = 1208) forced the Lamāya to disperse. Some settled in Tlemcen, others went to Djerba where a Katāmian tribe, the Sadwikash, was already installed; these were Berbers who had preserved Khāridjī doctrines, as several passages in al-Bakrī show, who describes the Djerbians as a "wicked and treacherous" people (Bakrī, *Descr. de l'Afrique*, transl. de Slane, 48, 198).

The Djerbians differ in language and religion from the other peoples of Tunisia. They have retained their ancient Berber dialect, called by them *Shelha*. This dialect according to R. Basset, resembles in its vocabulary, the Rif, Zuwāwa and Mzāb. Like the dialect of Mzāb it has retained the ancient Berber numeral system almost in its entirety. The very numerous mosques — there are 284 in all — present certain peculiarities of architecture, notably the low, square minarets, surmounted by a conical stone, which some scholars consider to be a reminiscence of an ancient phallic cult. Although the Djerbians do not seem ever to have troubled much about intellectual culture, they have produced several scholars (Abādī) of some repute. Such were Bū Messewār (died at the beginning of the ivth century A. H.); Ismā'īl al-Djaitālī (died 730 A. H.); Slimān al-Djablāti (flourished in the xith century A. H.); Ibrāhīm al-Tlati (executed by Dragut's orders): Aḥmad b. Abi Satta (died 1061 A. H.); Ibrāhīm al-Djamenī (1037—1134 A. H.).

Arabs are represented by a section of the Hazem, a tribe settled in the south of Gabes and by the Ulad Metabeul who have migrated in recent times to the neighbourhood of Ajim. The Jews are found in two settlements of Hāra Kabīra (2500 inhabitants) and Hāra Ṣaghīra (500) to the south of Hūmt-Sūk.

Djerba, which is thought to be the island of

the lotos-eaters of the Odyssey, was known to the ancients as Meninx. The Phoenicians had trading-settlements there; the Carthaginians and after them the Romans held it under their sway. In Imperial times, Djerba seems to have been thickly populated and very prosperous. It contained several towns, Meninx (al-Kanțara), Tipaza (near Ajim), Haribus (not far from Guellala), and near the modern Hūmt-Sūk, Gerba or Gırba, to which the island owes its name. After belonging to the Vandals and then to the Byzantines, the island was taken by the Arabs who captured it about 43 (665) under Ruwaifa ibn Thābit al-Anṣārī. We know practically nothing of its history in the early centuries of the Muslim occupation. Al-Bakrī only mentions that in his time, Djerba was peopled by brown Berbers, who only spoke Berber, professed Khārīdjī doctrines and lived by brigandage and piracy (Bakrī, *Descr. de l'Afr.*, loc. cit.). Al-Idrīsī (*Descr. de l'Afr.*, transl. de Goeye, p. 151) calls the Djerbians "a people of bad and hypocritical character, always ready to rebel and unwilling to receive law from any one". It may be surmised that, protected by the situation of the island, they remained practically independent of the Muslim sovereigns of Ifrīkiya.

On the other hand they had to put up with severe fighting with the Christians. The Normans of Sicily tried to put an end to the depredations of its corsairs by taking the island itself. In 1135 A. D., George of Antioch, Roger II's Admiral, occupied Djerba. The women and children were sent captives to Sicily and the island incorporated in the kingdom. A rising which broke out in 1153 provoked strenuous reprisals but did not save the Norman suzerainty. 'Abd al-Mu'min after making himself master of Mahdiyya and all the Tunisian coast, drove the Christians out of Djerba (1159—1160). They reappeared in 1284 when Roger Doria, Admiral of Peter of Aragon, king of Sicily, took advantage of the dissensions which were rending the Hafsīd kingdom to attack Djerba. He twice landed troops on the island (1284—1285), ravaged it, carried off 2000 inhabitants whom he sold as slaves in Europe and finally took possession of Djerba. He offered it in homage to the Pope, who granted it to him as a hereditary fief. It remained in the hands of his heirs till 1310 A. D., when two factions divided the population, that of Mu'āwiya, favourable to the Christians, and that of Mastuna, hostile to them. The latter appealed to the Hafsīd Sultān, who twice tried without success to dislodge the Christians. The rivalry between the two factions however continued to foster disorder. To put an end to this state of affairs, Frederick of Aragon to whom the guardian of the last male descendant of Roger Doria had pledged Djerba, called in the Catalan adventurer Ramón Muntanér. The latter established peace by bloody executions and governed the island for three years (1311—1314) after which it was restored to the direct rule of the Kings of Sicily. The chicanery and exactions of the governors provoked another rising in 1334. The Sicilian troops were driven out; the castle of Cāchetil (Bordj Kaṣhtil), built by Roger Doria, was taken by assault and those soldiers, who escaped the massacre, sold as slaves. The kings of Sicily, nevertheless, insisted on asserting their claim to Djerba. In 1383, with the help of the Genoese, they succeeded in regaining a footing on the is-

land, where they maintained a garrison till 1392. But the attempts made in the century following by King Alfonso V (1424—1432) to regain this important position, ended in failure.

Free from Christian rule, the Djerbians did not long submit to the Hafsīds. According to Leo Africanus, on the death of Sultān Abū 'Omar 'Oḥmān (1480 A. D.), they gained their independence and to protect themselves from the attacks, which they always had to fear from the mainland, destroyed the causeway, which united the southern coast with the continent. About the same time, the chief of one of the two sufs, which disputed the supremacy of the island, slew his rival and founded a hereditary principality. These changes were accompanied by great bloodshed and turbulence; according to Leo Africanus, ten Shaikhs were murdered in ten years. In spite of this anarchy, trade was flourishing enough to yield the rulers of Djerba 80,000 doubloons from the customs and salt-tax. A few Italian merchants continued to visit the harbours of the island and traded there with merchants from Tunisia, Turkey and Egypt. The inhabitants enriched themselves by the export of clothstuffs to Egypt but their chief source of wealth was piracy on Christian nations.

In the second half of the xvth century, Djerba had become a centre of the Barbary corsairs, at the beginning of the following century 'Arūdj and his brothers made the island the base for their operations in the Mediterranean. Dragut next made the island his headquarters and maintained his hold on it in spite of the efforts of a section of the inhabitants to drive him out; the waters of Djerba afforded his ships a safe refuge from the attacks of the Spanish fleet. But he was finally blockaded by Andreas Doria in the sea of Bū-Grara and only escaped by having his galleys hauled over the peninsula of al-Kanțara by night (1541). Dragut allowed the Shaikh who governed the island to remain in power but he took care to rebuild the burdj of Hūmt-Sūk (Burdj al-Kabir) built a century earlier by the Hafsīds. The rebuilding was finished in 1557 and is commemorated by an inscription which still exists (cf. R. Basset and Houdas, *Epigraphie Tunisienne* in the *Bulletin de Correspondance Africaine* 1882, p. 196). Three years later a Spanish expedition under the Duke of Medina-Coeli sent against Tripoli appeared before Djerba. The Spaniards took possession of the island without difficulty and placed a garrison on it (February—March 1560). But, defeated on the 15th March by Piali Pasha, Medina-Coeli had to retire to Sicily leaving the garrison exposed to the attacks of the Turks. The Spaniards, commanded by Don Alvar de Sande held out until famine and disease forced them to capitulate. They were all massacred and their bones used to build a pyramid near the Burdj al-Kabir, called Burdj al-Riūs (the "castle of heads"), which was not destroyed till 1848.

When the Turks had definitely established themselves in Tunisia, Djerba recognised their authority, while continuing to be administered by its hereditary Shaikhs. The family of Samumani, which held this office in the xvith century, was succeeded by that of the Djalūdiyyin, descendants of Mūsā b. Djalūd, who had been given the office by Dragut and whose last representative was deposed by the Bey 'Alī b. Ḥusain b. 'Alī. These Shaikhs showed themselves very independent of the Tur-

kish Pashas as may be seen from the rebellions which broke out in 1599, 1600 and 1601. The peace of the island was also disturbed by the attacks of enemies from without. The people of Tripoli tried to invade Djerba in 1603 but the expedition was speedily repulsed, driven into the sea and exterminated. In the xviiith century the Urghamma and the Accara, called in by Ahmad b. Mūsā, who wished to avenge his father, who had been assassinated by orders of 'Alī Pasha, attacked the Shaiikh Mūsā b. Šālāh and forced him to seek refuge on the continent. Returning soon after with troops supplied him by Yūnus-Bey, Mūsā defeated the partisans of Ahmad, put a great many to death and with their bones erected a pyramid near the Burdj al-Riūs. In 1792, the Corsar 'Alī Bulgur after having driven out of Tripoli the Pasha 'Alī Qaramanli, tried to take Djerba. His lieutenant Kāra Muḥammad landed on the island, forced the Tunisian governor Ḥamīda to take to flight, but on the arrival of Ḥamūda, the Bey of Tunis, had to vacate the island after occupying it for 58 days. In the xixth century, Djerba, whose prosperity had already been much affected by epidemics of plague (1809, 1864), and by the suppression of slavery, which kept caravans from the island, suffered a great deal from the suppression of a rising provoked in 1864 by the preachings of a pretended mahdī. Since then absolute tranquillity has reigned in the island. The establishment of the French protectorate caused no trouble. On the 28th July 1881, French troops occupied the Burdj al-Kabir without opposition. Military occupation was of short duration only and at the present day there is no longer even a garrison in the island.

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DJESSORE is a district in the Presidency of Bengal, lying in the Hooghly Delta some 60 miles East and North East of Calcutta, between 22.47—23.47 degrees North and 88.40—89.50 degrees East. Of its population of 1,800,000, 61% are Muḥammadans. It is entirely an alluvial country formed by the rivers Hooghly and Meghnā, and is famous for its rice cultivation. A Muḥammadan governor, Khān Djahān 'Alī, ruled in Djessore in the middle of the xvth century, and subsequently Hīndu chiefs controlled the country

under the Muḥammadan Kings of Bengal. The Nawwāb of Dhākā interfered in the district early in the xviiith century. In 1765 the administration passed with the rest of Bengal into the hands of the East India Company. The Muḥammadan residents are chiefly converts from the aboriginal Namasudras of the District.

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DJEZĀ'IR-I BAHR-I SEFĪD. [See AḲ DEŌİZ, p. 224].

DJEZĀ'IRLI GHĀZĪ ḤASAN PASHA nicknamed PALABIYIK ("scimitar-moustache") one of the greatest High Admirals (Kapudan Pasha) in Ottoman history, belonged to Rodosto (Tekfur-daghi) on the Sea of Marmora, where he is said to have been a slave of a merchant named Ḥādjdī Osman Aghā, after being manumitted took part as a janissary in the Austrian war of 1737—1739 and particularly distinguished himself at the battle of Krozka (Hišārdjik) on the 23rd July 1739. At the end of the war he went to Algiers where he became a dey and finally was appointed Beg of Tlemcen. To escape the machinations of the Pasha of Algiers he escaped to Spain via Oran, where he was kindly received by Charles IV. Recommended by him to the king of Naples and the latter's representative at Constantinople, he returned to the Turkish capital in 1760 and was at once appointed by Sulṭān Muṣṭafā III to the command of a warship; in 1180 (1766-1767) he was appointed to the *kapudana* (flagship) and in 1770 took part in the naval war with Russia. At the battle of Česhme [q. v., p. 836] the kapudana commanded by him went on fire in attempting to grapple the Russian flagship and both vessels were burnt to the water's edge; Ḥasanbeg escaped, although wounded, by swimming and reached the Dardanelles by land; on the 10th October 1770 he succeeded in winning back the island of Lemnos from the Russians by a bold stroke. For this brilliant feat of arms he received the title Ghāzī and the rank of Kapudan Pasha. In 1773 and 1774 in his capacity as Seraskier of Rustschuk he took part in the war with Russia by land; after the peace of Kainardja (July 1774) he resumed his post of Kapudan Pasha. During the next two years (1189-1190 = 1775-1776) he destroyed the power of Shaiikh Ṭāhir 'Omar and his sons in 'Akkā; in 1192 (1778), when the negotiations with Russia regarding the Crimea threatened an outbreak of war, he made a demonstration with a fleet in the Black Sea, which however quite failed in its purpose while several of his larger ships were stranded or otherwise lost and the crews were decimated by the plague. His expedition to the Morea took place in 1193 (1779), where he routed the Albanian hordes who had settled there on the withdrawal of the Russian fleet. In 1194 (1780) he appeared before Alexandria and collected the Egyptian tribute, payment of which had been refused for several years; on his return voyage he chastised the rebellious Mainots. In 1195 (1781) on the death of the Grand Vizier Siliḥdār Meḥammed Pasha (20th February), as Kā'immaḳām he executed the duties of Grand Vizier for two months. For the next few years he was mainly occupied with the reorganisation of the navy, built the first quarters for the crews (1784), organised the garrisons in the forts

on the Bosphorus at the entrance to the Black Sea and at the beginning of 1786 acted as Grand Vizier for a short time. During 1200-1201 (1786-1787) he restored the authority of the Porte in Egypt, which had become almost independent under the Mamlūk Begs Murād and Ibrāhīm. Although he had but insufficient forces at his disposal, he fought his way to Cairo, relieved Yegen Meḥemmed Pasha who was besieged there (8th August 1786) and routed the rebel Begs; while still engaged in restoring order in Egypt, he was summoned away in August on account of the danger threatening from Russia. On the outbreak of hostilities he was entrusted with the relief of Oczakow in 1788; he was unsuccessful in several sea-fights with the Russians off Oczakow in July 1788 and although he succeeded in throwing reinforcements and provisions into the fortress, he was not able to force the enemy to raise the siege. After losing several more ships in a storm, he returned to Constantinople at the beginning of December 1788. On the 7th April 1789 his patron, Sulṭān 'Abd al-Ḥamīd, died. Selim III, his successor, appointed Küçük Ḥusain Pasha Kapudan Pasha and Djezā'irli Ḥasan Pasha Seraskier of Ismā'īl. After the Grand Vizier had been severely defeated at Martineschi (22nd September) and died soon after, Ḥasan Pasha took over the supreme command and was appointed Grand Vizier (in the beginning of October). He wintered in Shumla and from there entered into negotiations with Prince Potemkin. A few days after ordering the march out from winter quarters, he fell ill and died on the 14th Radjab 1204 = 30th March 1790, according to some of an inflammatory fever, though according to another story, current even among his contemporaries, from eating a poisoned musk-pill (*kurs*) which the Sulṭān had sent him. He was buried in the Bektashi monastery built by him before the gates of Shumla.

Djezā'irli Ghāzī Ḥasan Pasha was pre-eminently distinguished for his personal valour. His expeditions to Syria, to the Morea and to Egypt show not only great military ability but also a political insight rare in his day. Although his two expeditions to the Black Sea in 1778 and 1788 ended unfortunately, he is entitled to great credit for reconstructing the fleet destroyed in the battle of Česhme and for beginning the reorganisation of the Turkish fleet with the help of European experts, a course which was continued by his successors.

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Voyage Pittoresque, ii. pl. 96; see also Zinkeisen, *Gesch. des Osm. Staates*, vi; Djewdet, i-iv. (J. H. MORDTMANN.)

DJIBĀL, plural of the Arabic *djabal* (mountain or hill), a name given by the Arabs to 'Irāk 'Adjamī, the ancient Media. The Djibāl comprised *Māh* (*Māda*, Media: Nöldeke, *Gesch. der Araber* etc., p. 103, note 1 following Lagarde and Olshausen) from Kūfa and Baṣra (Iṣṭakhri, p. 195; Ibn Ḥawkal, p. 255), i. e. the province bounded in the east by the desert of Khorāsān and by Fārs, in the west by Aḏharbaidjān, in the north by the Alburz range and in the south by 'Irāk 'Arabī and Khūzistān. The name is derived from the fact that this province with the exception of the plain which stretches from Hamadhān to Raiy (near Teherān), and that which stretches towards Kūmm, is wholly mountainous; there is not a navigable river in it. There are mines of antimony at Isfahān (Iṣṭakhri, p. 203; Ibn Ḥawkal, p. 267); the climate is in general cold and there is a great deal of snow in winter. — The name "Old Man of the Mountains", *Senior*, *Senex*, *Vetulus de Monte*, given by the western historians of the Crusades to the Grand Master of the Assassins, is the literal but erroneous translation of the Arabic *Shaiḫ al-Djibāl* which really means "Prior (of the Ismā'īlis) of Media". His capital was the fortress of Alamūt near Kazwīn.

Bibliography: Yāqūt, *Mō'jam*, ii. 15; (= Barbier de Meynard, *Dict. de la Perse*, 151); A. F. Mehren, *Manuel de la Cosmographie*, p. 248; Muḥaddasī (ed. de Goeje), p. 384; G. Le Strange, *The Lands of the Eastern Caliphate*, p. 185 *et seq.* (CL. HUART.)

AL-DJIBĀL, is the name of a district in the very south of Syria in the highlands east of the 'Araba [q. v., p. 362] between Sēl al-Kerāhī in the north and Wādī Abu 'l-Ḥamām in the south (see Musil, *Arabia Petraea*, ii., part I., pag. 1). The name first appears in the form **جبال** in Psalm

83, 8. The Greek *Γεβαλινή* is sometimes used very vaguely. In the older Arab geographers al-Djibāl appears along with al-Sharā as the name of a district in the *djund* of Damascus (Ya'kūbī, ed. de Goeje, p. 114) or in the *djund* of Filastīn (Iṣṭakhri, p. 58; Ibn Ḥawkal, p. 113). While Ya'kūbī gives Gharandal, the ancient Arindela as its capital, Iṣṭakhri gives Ruwāth (see Musil, *op. cit.* ii. 2, p. 240), obviously the Robatha of the ancients. Cf. Idrīsī in the *Zeitschr. des Deutschen Pal. Vereins*, viii. 123 and 6; G. Le Strange, *Palestine under the Moslems*, p. 33, 35, 395. (R. HARTMANN.)

DJIBŪTĪ, the capital of the French settlements on the coasts of the Red Sea opposite Obock, on the other side of the Bay of Tadjurra. Djibūti was founded in 1888 by Governor Lagarde, who had noticed the advantages of the site as the terminus of the proposed railway-line from the coast to the south of Ethiopia, which has since been completed. In 1894 the seat of the government was transferred hither and the place developed so quickly that by 1892 it had 6000 inhabitants. Since then it has continued to increase. Djibūti is connected by cable with Perim and thence with Europe. Next to French, Greeks and Italians form the most important elements in the European population, while the natives are Somalis.

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(RENÉ BASSET.)

DJIDDA, pronounced **DJUDDA** by Arab authors, an Arabian seaport on the Red Sea in 21° 28' 30" N. Lat. and 39° 16' 45" E. Long.; its surroundings are desert. In spite of its notorious climate and bad water-supply, the town dates from pre-Muhammadan times, although we have no authoritative statement on the point (cf. Sprenger, *Alt. Geogr. Arabiens*, p. 39).

The foundations of its future importance were laid in 26 A.H. by the Caliph 'Othmān when he chose it as the harbour of Mecca. Mecca, the centre of the whole Muslim world, was from the earliest times destined to be a great importing centre. The town was provided with supplies from Egypt via Djidda. Djidda is thus the key of Mecca and Mecca and Djidda are economically and therefore politically dependent on Egypt. The customs (see Muḥaddasī, p. 79 and 104) of Djidda, which is described as a prosperous commercial town even in Iṣṭakhri's time, formed a considerable source of revenue to the rulers of the Hīdjāz at that time. In addition there were the taxes levied on the pilgrims; for it was here that those who came by sea, particularly the African pilgrims who sailed from 'Aidhāb [q. v., p. 210], landed on Arabian soil. Nāsir-i Khusrāw (ed. Schefer, p. 65 = p. 181—183 of the translation) in the 9th = 11th century found the unwall'd town, whose male population he estimated at 5000, governed by a slave of the reigning Sharif of Mecca, whose chief duty was the collection of the revenues; and Idrisi (transl. by Jaubert, i. 134, 136) informs us that the Sharif's finances were dependent on the receipts of the harbour of Djidda. The town gradually became a centre of the world's commerce, where ships from Egypt met those from India and East Africa.

Ibn Dujabair (ed. de Goeje, p. 75 *et seq.*) gives us a clear picture of the town, as it appeared in 579 = 1183 with its reed huts and stone khāns, the remains of its walls and the mosques, which were said to have been built by 'Omar and Hārūn al-Rashīd, and its inhabitants of Sharifi descent, and he praises Ṣalāḥ al-Dīn for having abolished the taxes levied by the Sharifs.

The tolls which continued to be levied on the Indian ships, sometimes threatened to become oppressive. On the other hand the cupidity of the sultans of the Hīdjāz, the Mamlūks of Egypt, had been aroused. After 1542 they took the collection into their own hands, later to share the plunder with the Sharifs (see Snouck Hurgronje, *Mekka*, i. 92 *et seq.*, 99). Finally in 1511, Sultān Kānṣauḥ al-Ghūrī sent a special Wālī to Djidda, who surrounded the town with a wall to protect it from the Beduins and made it a base for the navy fighting the Portuguese (*ibid.*, i. 102). That the fortification was not unnecessary was shown by the fact that when the Egyptian suzerainty had been changed for the Turkish, it was attacked by the Portuguese in 1541 (*ibid.*, p. 104). Under the Turks also the revenues of the harbour of Djidda, where a Turkish Wālī resided, were shared

(Hādījī Khalifa, *Djihānnumā*, Constantinople 1145, p. 519; transl. Norberg, ii. 184). These revenues, of course, soon began to diminish although the trade in coffee and Indian wares was still considerable as late as the beginning of the 19th century.

In 1803 the Wahhābis besieged the Sharif Ghālīb without success in Djidda, which was securely fortified. But he had ultimately to submit to them until Meḥammed 'Alī finally restored Turkish suzerainty. In 1814 Burckhardt described Djidda as a town with 12,000—15,000 inhabitants, whose recently built walls, with the stone houses, that had been growing up under Egyptian rule, enclosed a wide area covered with wretched reed huts. He was particularly struck by the fact that in the crowds that thronged Djidda, the indigenous elements were scantily represented, while strangers from Yaman and Ḥādrāmawt were particularly numerous. In 1840 Egyptian rule again replaced the direct rule of the Porte, which as before was represented by a Wālī in Djidda. The assassination of the English and French consuls and other Christians in Djidda on the 15th June 1858 resulted on the 25th July in its bombardment (cf. Snouck Hurgronje in *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, 5th Series, ii. 381 *et seq.* and 399 *et seq.*). Maltzan, who made the pilgrimage in 1860, describes Djidda in very similar terms to Burckhardt and estimates the population at 15,000 (Heuglin in 1864 at 40,000). The opening of the Suez Canal has quite put an end to Djidda's share in the world commerce, which had for years been diminishing (cf. Snouck Hurgronje, in the *Verhandl. der Gesellsch. für Erdkunde*, xiv. 141). It has still considerable imports (about 1,500,000) as the source of supplies for the Hīdjāz but exports practically nothing in return. Djidda's main importance now lies in the fact that it is the landing-place of pilgrims for Mecca, of whom 80,000—90,000 annually enter Arabia here. The line to Mecca planned in connection with the Hīdjāz railway has not yet been made.

The town which now has about 30,000 inhabitants (Arabs mingled with Takrūrīs, etc.; about 50 Christians) has been the headquarters of a Kā'immaḳam since the Wālī transferred his residence to Mecca. The rows of white houses in the town stretch up the slopes of a low hill along the shallow bay, which the larger ships cannot enter. The 10 feet high wall around the town is pierced by three gates, the Bāb al-Sharīf at the customs-house in the west, the Bāb Mecca in the east and the Bāb al-Djadīd or Bāb al-Medina in the north, near which lie the European consulates and before which is the celebrated and much visited tomb of Eve.

Bibliography: In addition to the above mentioned cf. Ritter, *Erdkunde*, xiii. 6—33; von Maltzan, *Wallfahrt nach Mekka*, i. 216—323; do., *Reise nach Südarabien*, p. 46 *et seq.*; the Dutch *Handelsberichten*, N^o. 272 (30 May 1912).

(R. HARTMANN.)

DJIHĀD. The spread of Islām by arms is a religious duty upon Muslims in general. It narrowly escaped being a sixth *rukṇ*, or fundamental duty, and is indeed still so regarded by the descendants of the Khāridjites. This position was reached gradually but quickly. In the Meccan Sūras of the Qur'ān patience under attack is taught; no

other attitude was possible. But at Medina, the right to repel attack appears, and gradually it became a prescribed duty to fight against and subdue the hostile Meccans. Whether Muḥammad himself recognized that his position implied steady and unprovoked war against the unbelieving world until it was subdued to Islām may be in doubt. Traditions are explicit on the point; but the Qur'anic passages speak always of the unbelievers who are to be subdued as dangerous or faithless. Still, the story of his writing to the powers around him shows that such a universal position was implicit in his mind, and it certainly developed immediately after his death, when the Muslim armies advanced out of Arabia. It is now a *farḍ 'ala 'l-kifāya*, a duty in general on all male, free, adult Muslims, sane in mind and body and having means enough to reach the Muslim army, yet not a duty necessarily on every individual but sufficiently performed when done by a certain number. So it must continue to be done until the whole world is under the rule of Islām. It must be controlled or headed by a Muslim sovereign or Imām. As the Imām of the Shī'ites is now invisible, they cannot have a *djihād* until he reappears. Further, the requirement will be met if such a sovereign makes an expedition once a year, or, even, it is now held, if he makes annual preparation for one. The people against whom the *djihād* is directed must first be invited to embrace Islām. On refusal they have another choice. They may submit to Muslim rule, become *Dhimmi* [q. v.] and pay *djizya* and *kharaḍj* [q. v.] or fight. In the first case, their lives, families and property are assured to them, but they have a definitely inferior status, with no technical citizenship, and a standing only as protected wards. If they fight, they and their families may be enslaved and all their property seized as booty, four-fifths of which goes to the conquering army. If they embrace Islām, and it is open to them to do so even when the armies are face to face, they become part of the Muslim community with all its rights and duties. Apostates must be put to death. But if a Muslim country is invaded by unbelievers, the Imām may issue a general summons calling all Muslims there to arms, and as the danger grows so may the width of the summons until the whole Muslim world is involved. A Muslim who dies fighting in the Path of Allāh (*fi sabil Allāh*) is a martyr (*shahid*) and is assured of Paradise and of peculiar privileges there. Such a death was, in the early generations, regarded as the peculiar crown of a pious life. It is still, on occasions, a strong incitement but when Islām ceased to conquer, it lost its supreme value. Even yet, however, any war between Muslims and non-Muslims must be a *djihād* with its incitements and rewards. Of course, such modern movements as the so-called Mu'tazilite in India and the Young Turk in Turkey reject this and endeavour to explain away its basis; but the Muslim masses still follow the unanimous voice of the canon lawyers. Islām must be completely made over before the doctrine of *djihād* can be eliminated. See also *Dār al-ḥarb*, *Dār al-Islām* and *Dār al-ṣulh*. The latter seems to be a mediating position which failed.

Bibliography: Juynboll, *Handb. d. islām. Gesetzes*, pp. 57, 336 *et seq.* — especially for division of booty; Hughes, *Dictionary of Islam*, pp. 243 *et seq.* — full on Qur'ān, traditions and

details of Hanafite law; Snouck Hurgronje, *Politique Musulmane de la Hollande*, pp. 16 *et seq.* especially for permanent character of *djihād* in Islām; Māwardī, *Aḥkām al-sultāniya* (ed. of Cairo 1298), pp. 54 *et seq.*

(D. B. MACDONALD.)

DIJHĀNGĪR. [See DJAHĀNGĪR, p. 997.]

DIJELLI (GEGEL in Leo Africanus; the ZIZERI, ZIGERI-GIGERRY, GIGERI of western writers) a town on the Algerian coast, 50 miles west of Bougie and 30 east of Collo in 36° 49' 54" N. Lat. and 5° 44' 23" E. Long. (Greenwich) with 6300 inhabitants including 1300 Europeans. The old town of Dijelli was built on a rocky peninsula where the citadel still stands, extending between two bays, one on the west, small and well sheltered, and the eastern, wind-swept, separated from the open sea by a ridge of rock. The modern town with its broad streets shaded by plane-trees was built in 1856 after the destruction of the old Turkish town by an earthquake. It lies along the coast beside the longer eastern bay. The harbour which is protected from the waves of the open sea by a breakwater recently built is of some importance for its exports of cork produced by the forests of Little Kabylia. The working of the numerous ore deposits in the coast-lands as well as the building of a railway connecting Dijelli with the interior will certainly promote trade and industry.

The origin of Dijelli is very remote. The Phoenicians built a trading-centre here, which they called Idgil which afterwards passed into the possession of the Carthaginians. In Roman times the Colony of Idgilgili belonged to Caesarea Mauretania but under Diocletian it was attached to Setifi Mauretania. The city was the see of a bishop, and passed in turn under Vandal and Byzantine rule but retained its independence after the conquest of the Maghrib by the Arabs. Ibn Khaldūn tells us that in the early centuries A. H. Dijelli belonged to the Berber tribe of Ketāma, who lived in the adjoining mountains (Ibn Khaldūn, *Hist. des Berbères*, transl. by de Slane, i. 198). It seems however to have been laid waste and partly depopulated, for Bakri describes it as a town "which is now inhabited", (*Descr. de l'Afrique Septentrionale*, transl. by de Slane, p. 153). According to this geographer it still possessed some remains of ancient buildings. It had two harbours, one difficult to enter in the south and a second, smaller but "calm as a mill-pond and quite safe". Its inhabitants exported copper ore from the neighbouring hills to Ifrīkiya and thence to more distant lands (Idrīsī, transl. by de Goeje, p. 114). The Hammādid, who had incorporated Dijelli in their kingdom, built a castle there.

In the xiith century A. D. Dijelli, like various other towns on the African coast passed under Christian rule. In 1143 George of Antioch the Admiral of Roger II of Sicily took the town and its citadel. The inhabitants fled to the mountains where they built a fort but always returned to the town in the winter time when the stormy weather forced the Christian fleet to return to Sicily and left it again in the spring as soon as the Sicilian ships again appeared off the coast. This state of affairs lasted till 'Abd al-Mu'min overthrew the Hammādid dynasty in 1152 A. D. and next forced the Christian to vacate Dijelli.

After the break-up of the Almohad kingdom Djijelli fell to the Hafsids and repeatedly formed a bone of contention between the rulers of Bougie and those of Tunis. In consequence of these hostilities the inhabitants made themselves practically independent of both parties (Leo Africanus, Book v., ed. Schefer, ii. 83). They lived by the export of corn, flax, hemp, nuts and figs, which they sent to Tunis, Egypt and even to Italian cities. Their harbour was frequented by the ships of Christian nations, from Naples, Pisa, Catalonia and Genoa. The merchants of the lastnamed town were particularly well received. Djijelli's commercial importance decreased in the xvth century as a result of the increase of piracy.

At the beginning of the xvth century, the Genoese, uneasy at the occupation of Bougie [q. v., p. 766] by the Spaniards, seized Djijelli under the leadership of Andreas Doria. But by the next year 'Arūdī captured the Genoese fortress at the invitation of the inhabitants, supported by the Kabyl chief Aḥmad b. al-Kādī, and made Djijelli his capital. In 1572 he proceeded hence to besiege Bougie and in 1516 to the conquest of Algiers (see the article 'Arūdī, p. 471). Kḥair al-Dīn defeated by the Kabyls sought refuge here while his enemies sacked Mitidja and seized Algiers. He remained in Djijelli from 1520 to 1527, made it the winter quarters of his fleet and was even meditating making it his headquarters when he gave up this idea on taking the Peñon of Algiers [cf. the article KḤAIR AL-DĪN]; as a reward for their fidelity, however, he granted the people of Djijelli and their descendants, complete exemption from taxes in kind.

Throughout the whole of the xvth century and the first half of the xviih century the pirates of Djijelli continued their piracies, and thus provoked reprisals from the Christian powers. A Spanish fleet commanded by the Marquis da Santa Cruz effected a landing at Djijelli in 1611 and set the town on fire. In 1663 on the advice of admiral Duquesne and the engineer Clerville the French government proposed to make Djijelli a permanent naval base for the cruisers sent against the Barbary corsairs. In the following year a squadron under the command of the Comte de Beaufort appeared before Djijelli and landed a body of 8000 troops commanded by the Comte de Gadagne. The French troops occupied the town on the 23rd July 1664 almost without striking a blow and made entrenchments and fortifications some distance from the shore. But paralysed by a feud between the two leaders, they remained inactive in their positions and allowed the Algerians to send reinforcements and plant batteries of large calibre. Overcome by the enemy's fire they had to quit the town on the 31st October 1664 and embarked with great difficulty after losing 2000 men.

To guard against future attacks, the Turks installed a permanent garrison in the town; but it was much too weak to overawe the Kabyl tribes and remained almost constantly besieged in the citadel. The Deys carried on no negotiations with the natives, from whom they had to get the wood necessary for the building of ships, except through the marabouts belonging to one of the branches of the family of Mukrānī. One of them, al-Hādīdj 'Abd al-Kādir, was appointed marabout of Djijelli in 1168 (1755) and transmitted this honour to

his descendants. Djijelli seems to have recovered its commercial activity in this period. "The town", writes the French traveller Peyssonel, "is inhabited by Moors, most of whom are merchants or sailors; they buy the wax, hides, and wools of the Kabyls and sell them at La Calle, Tabarque and Tunis. They also collect coral. Although wretched in appearance, the town continues to be prosperous".

This comparative prosperity received a shock from the Kabyl insurrection of 1803. The Marabout Bu Dali (al-Hādīdj Muḥammad b. al-Harsh) attacked the town and the Turkish garrison fled. Bu Dali proclaimed himself Sultān and granted the government of Djijelli to one of his partisans with the title Agha. Sent with a fleet to chastise the rebels, the Ra'is Hamidu bombarded the town without any result (1805). Shortly afterwards, however, the inhabitants, being badly treated by the Kabyls, submitted to the Dey, who installed another garrison in the town.

The collapse of Turkish authority in 1830 restored their independence to the people of Djijelli and they retained it till 1839. The pillaging of a French trading vessel about this time determined Marshal Valée, governor-general of Algeria, to occupy the town on the 13th May 1839. But the garrison, being unable to communicate with the hinterland, was cut off by the Kabyls till an expedition, led by General Saint-Arnaud, effected the submission of the tribes of Little Kabylia in 1851.

Bibliography: Féraud, *Histoire des Villes de la Province de Constantine-Gigelli* (Constantine 1870); Watbled, *Expédition du Duc de Beaufort contre Gigelli in the Rev. Africaine* 1873; Montchicourt, *L'Expédition de Djijelli* (1664) in the *Revue Maritime*, 1898.

(G. YVER.)

DJILLIK, a place in Syria, the actual site of which was forgotten by the Arab geographers at quite an early period: sometimes they located Djillik in the Ghuta, sometimes they identified it with it, and sometimes they identified it with Damascus; an unlucky gloss by Ṭabarī has even lead scholars to locate it in the land west of the Jordan (according to de Goeje's proposal in *Djinnīn*). Djillik was one of the residences of the Dīafnīd Ḥhassānīd Amīrs, next to Dīābiya [q. v., p. 988] the most important and most often mentioned. They had a family mausoleum here and suffered a defeat here at the hands of their enemies, the Lakhmids, a detail, which would not suit the neighbourhood of Damascus or other suggested identifications given above of Djillik. It must have been a place of some size, with several churches. Djillik was celebrated for its gardens, particularly its orchards of olives, and its plentiful water-supply had become proverbial. A clue to its location is given in the old poetry by the mention of several places, all south of Hawrān and Djawlān, such as Ḥarīb, and Saīda, which is confused in the *Khizānat al-Adab*, ii. 10, with the seaport of the same name (Sidon). Djillik lay southeast of Hermon; coming from Arabia, "the mountain of snow was seen behind it". It was not very far from Boṣrā [q. v., p. 765] and so near Balkā' that the road thither could be seen from its gates. A road from Damascus to Egypt also passed through its immediate neighbourhood. When we further consider that a *Ṭhaniya*, or ravine bearing its name was mentioned in the neighbour-

hood, the whole picture formed by these topographical details points to a place which still exists in southern Hawrān: Djillīn. The change in the final consonant is, however, a philological difficulty which has not yet been explained.

In the year 12 A. H. (634 A. D.) at the beginning of the first Arab invasion the Byzantines formed a temporary base at Djillik on learning of the devastation of the lands south of the land east of the Jordan and in Palestine, to be prepared for the invaders if they should cross one of the sides of the valley of Jordan: Balkā or Samaria. In 15 on the approach of the reinforcements sent by Heraclius the Arabs vacated Damascus and took up a position in the south of Hawrān on the edge of the desert not far from Adhri'āt [q. v., p. 135], commanding the road from Damascus to Arabia, from which they could observe the enemy's movements and await the reinforcements summoned from Medina, whereupon the Byzantines again took up their old position at Djillik. By a successful turning movement the Arabs were at first able to cut off the road to Damascus; a second move drove the Byzantines back towards the valley of the Yarmūk and its tributaries, the 'Allān and the Ruḡḡād, and a final onslaught drove them into the ravines dug out by these rivers between Djawlān and 'Adjlūn, a series of manoeuvres crowned by the victory of Yarmūk. Yazīd I. seems to have chosen Djillik as one of his *bādīya* [q. v., p. 557]. Driven out of Syria, the Umayyads took with them to Spain the name Djillik and gave it to a place near Saragossa, celebrated for its abundant water-supply; after this date Djillik disappears from history; the name was saved from oblivion by the poets of Damascus finding this place-name in Hassān b. Thābit. The Baradā being mentioned in the same poem, they were led — and following them several Arab encyclopaedists — to regard Djillik as one of the names of their native city.

Bibliography: Hassān ibn Thābit, *Diwān* (ed. Hirschfeld), xiii. 4; cxxxviii. 1, 4, 5; Nābigha, in *The Divans of the six Ancient Arabic Poets* (Ahlwardt), i. 6; Labid, *Diwān* (Huber), xli. 49; Aghānī, xiv. 2; Akhtal, *Diwān* (Sahani), 93, 3; 389, 10; Djāhiz, *Hayawān*, iv. 4; Yāqūt, *Mu'djam*, i. 482; ii. 104—106, iv. 395; Caetani, *Annali*, ii. 1224—1226; iii. 517 etc.; Nöldeke, *Ghassān. Fürsten*, 47; *al-Mashrik*, iii. 658; Lammens, *Etudes sur le Règne du Calife Omayyade Mo'awia I*, p. 379-380, 419, 442; Dussaud, *Mission dans les Régions désertiques de la Syrie Moyenne*, from the *Nouv. Archives des Missions scientifiques*, 1903, p. 441—443; Schumacher, *Across the Jordan*, p. 154—155; De Goeje, *Mémoire sur la Conquête de la Syrie*, 2nd ed., p. 55; E. Quatremère, *Sultans Mamlouks*, ii², 161, n. 19; Tabari, *Annales*, i. 2086, 2107; Bakrī, *Mu'djam*, p. 242, 614.

(H. LAMMENS.)

DJILWA, the ceremony of raising the bride's veil, and the present made by the husband to the wife on this occasion.

According to Djurdjānī and Muḥyi 'l-Dīn al-'Arabī (*Définitiones*, p. 80, 294), *djilwa* is the name of the state in which the mystic is on coming out of the *khalwa*: filled with the emanations of divine attributes, his own personality has disappeared and mingles with the being of God.

One of the two sacred books of the Yazidis

is called *Kitāb al-Djilwa*; it is attributed to the Shaikh 'Adī b. Musāfir, who composed it in 558 = 1163 (R. Frank, *Sheikh 'Adī*, a dissertation of the University of Erlangen; Kirchhain 1911, p. 40).

Bibliography: Guys, *Un derviche Algérien*, p. 203. (CL. HUART.)

DJILWATĪ, a religious order founded by Muḥammad Djilwati, called Pīr Uftāda, a pupil of Ḥādjdī Bairam, who died at Brusa, his native town, in 988 (1580). Their cloth turban has eighteen folds and they wear their hair long. The mother-house is at Brusa, near the mosque of the citadel in which the founder is buried.

Bibliography: M. d'Ohsson, *Tableau*, iv. 624, 630; Hammer, *Travels of Ewliya-Efendi* ii. 27; Ewliya-Efendi, *Siyāhat-nāmah* (ed. 1314), ii. 53 (chronogram giving the above date, wrong in Sāmī-bey, *Kāmūs al-'Alām*, ii. 299).

(CL. HUART.)

DJİM, the name of the fifth consonant in the Arabic alphabet; its numerical value is 3. The letter *djim* denotes, according to the dialect, perceptibly different sounds, whose area of articulation extends from the soft palate to the front of the hard palate.

It is generally agreed that the sound originally denoted by *djim* must originally have been *g*, that is a voiced post-palatal velar, corresponding to the Hebrew *gimel*, the Aramaic *gāmal* and the Ethiopic *gamīl*. But it is probable that at quite an early period, this sound evolved from closed to half closed and to a pure aspirate; this tendency probably first appeared in cases where the *djim* was in contact with a palatal vowel. In any case, from the traditional pronunciation of readers of the *Qur'ān*, from the rather confused descriptions of the articulation of *djim* in the older grammarians, and from the modifications of this articulation, brought about by the proximity of other sounds (assimilations and dissimilations), it is safe to conclude that since the dawn of the classical period, the closed *g* of *djim* has been opened, in certain dialects at least, by palatisation, affrication or even complete aspiration. There must of course have been similar differences to those that exist in modern dialects, in the pronunciation of *djim* in ancient dialects; some of them may be assumed to have advanced farther than others towards aspiration. Besides, this evolution is still going on at the present day in certain dialects; at Jerusalem, for example, a European observer has noticed that the affricated *dzh* which he used to hear for *djim* in his childhood, had become in the usual pronunciation *zh* (cf. Littmann, *Neuarabische Volkspoesie*, p. 3 note 1). In certain dialects where the pronunciation of *dj* now in vogue is *zh*, dissimilations to *d* or *g* cannot be explained as survivals from an earlier but less ancient stage of evolution of this consonant (Brockelmann, *Grundriss*, i. 235-236).

We may then trace the following main pronunciations of *djim* in modern dialects.

1. The original pronunciation of *g*, as a voiced post-palatal velar closed sound was still in use at 'Aden in the middle ages (cf. Muḥaddasī, p. 96, l. 14). It is found at the present day in Muscat, and in various Beduin dialects of Central Arabia. It is also the pronunciation of *djim* peculiar to the dialects of Lower Egypt, particularly that of Cairo. At Dofār (in the southeast

of Arabia) this pronunciation is no longer found except in the recitation of poetry; its character therefore is archaic and almost artificial. In *Dathina* (in the southeast of Arabia) it is found in the conjugation of verbs whose first radical is *ḍīm*, when this radical forms a syllable with the prefixes. Finally in the great majority of the dialects of Northern Morocco and also at Nedroma (Algeria) *g* is, by dissimilation, the pronunciation of *ḍīm* when followed by a sibilant (*s* or *sh*).

2. In various dialects, the original *g* has passed by palatalisation to a sound almost equivalent to *gʲ* or *dʲ*, a medio-palatal pronounced by raising the middle part of the tongue; it is the pronunciation of *ḍīm* found in the majority of the Beduin dialects of North Central and South Arabia. It is also that of the Fellāh and Beduins of Upper Egypt and is sometimes found at Ḍofār.

3. When the original closed *g* has by palatalisation become *gʲ* or *dʲ*, the last stage of evolution is the medio-palatal spirant *y*, which is connected with the semivowel *i* and is often confounded with it. This pronunciation *y* of *ḍīm* is attested as dialectical by ancient grammarians and lexicographers. At the present day it is general in the region of the Lower Euphrates; it is the pronunciation most common in Ḍofār; it is frequent but not regular in various dialects of Southwest Arabia. In the dialects of North Arabia and other Arabian dialects, it can only be noted in a few sporadic cases.

4. In many dialects, the original *g* has passed by affrication to a sound almost equivalent to *dʒh*, a pre-palatal pronounced with the tip of the tongue. This pronunciation for which we have evidence in the 'Irāk in the golden period of classical literature (cf. *Zeitschr. für Assyriologie*, xiii. p. 126), is now found in certain places in Central Arabia. It is usual in Mecca, the 'Irāk, among the Muslims of Jerusalem, at Aleppo and in the surrounding country. In North Africa, it is almost general in the rural and urban dialects of northern Algeria; it has survived at Tangier and perhaps at other places in Northern Morocco in cases of gemination (e. g. *ḥudjāja*, "lock of hair", but plur. *ḥudjēzh*).

When the original closed *g* has become *dʒh* by prepalatal affrication, the last stage of evolution is the prepalatal *zh*. This pronunciation of *ḍīm* is the one now in vogue in the towns of the Syrian coast, certain districts of Lebanon, Damascus, Mesopotamia and among the Christians of Jerusalem. In North Africa, it is found in the dialects of Tunisia, Tripolitania, Morocco and Southern Algeria; it is even found at certain places in Northern Algeria. It was probably the usual pronunciation of *ḍīm* in the Arabic of Granada.

6. Lastly it should be noted that in the towns of Northern Africa, there is a tendency in certain individuals to pronounce *zh* almost as *z* by the insertion of the trill characteristic of *z*. This tendency seems limited to certain social groups (Jews), or to certain classes of society (the lower classes of Northern Morocco) and is not general enough for it to be called anything but an individual peculiarity.

Bibliography: Vollers, *The Arabic Sounds*; the same, *Volksprache und Schriftsprache im alten Arabien*; Brockelmann, *Grundriss*, i. p. 122, 123 and the references; Krimski in *Mashriq*, 1898, p. 492; Schaade, *Sibawaihi's*

Lautlehre, p. 72—74; Landberg, *Etudes sur les Dialectes de l'Arabie Méridionale*, i. p. 539; ii. p. 353, note 4; p. 806, note 1; Socin, *Ḍiwān aus Centralarabien*, iii. p. 161; Rhodokanakis, *Der vulgärarabische Dialekt im Ḍofār*, i. p. viii.; ii. p. 78, 79. (W. MARÇAIS.)

DJĪMAT (Malay) an amulet, more particularly a written amulet. The word is of Arabic origin = *ʿAzima*. (See the article ḤAMĀʿIL.)

DJINĀS (A.), also *taḍjīs*, a technical term in Rhetoric, "Assonance", "Paronomasia", "Pun". On the various kinds of this figure often used in poetical works, cf. Mehren, *Die Rhetorik der Araber*, p. 154—161, and Garcin de Tassy, *Rhetorique et Prosodie des Langues de l'Orient Musulman*, p. 120 et seq.

DJINN. The Djinn for Muslims are airy or fiery bodies (*aḍīsām*), intelligent, imperceptible, capable of appearing under different forms and of carrying out heavy labours (Baidāwī on *Qurʾān*, lxxii, 1; Damiri, *Ḥayawān*, sub voce). They were created of smokeless flame (*Qur.* lv, 14), while mankind and the angels, the other two classes of intelligent beings, were created of clay and light. They are salvable; Muḥammad was sent to them as well as to mankind; some will enter the Garden and some will be cast into the Fire. Their relation to Iblīs, the *Shaitān*, and to the *Shaitāns* in general, is obscure. In *Qur.* xviii, 48, Iblīs is said to be of the Djinn; but *Qur.* ii. 32 implies that he is of the angels. In consequence there is much confusion, and many legends and hypotheses have grown up; see the latter passage in Baidāwī and in Rāzi's *Mafāṭih* (i. pp. 288 et seq. of Cairo ed. of 1307). The native lexicographers tend to explain the name *djinn* from *idjinnān*, "becoming concealed, hidden," (see Lane, s. v. and Baidāwī on *Qur.* ii. 7; Fleischer's ed. i. p. 22, l. 13). But this etymology is very difficult, and derivation as a loan-word from *genius* is not quite excluded. "Naturalem deum uniuscuiusque loci" (Serv. Verg. G. i. 302) exactly expresses the strong localization of the Djinn (cf. e. g. Nöldeke, *Moʿal-lakāt*, i. pp. 64, 78 and ii. pp. 65, 89) and their quasi-standing as deities in old Arabia (Robertson Smith, *Rel. of Semites*², p. 121). An individual is a *djinni*; *djānn* is used synonymously with *djinn* (but see Lane, *Lexicon*, p. 492 c); *ghūl*, *ifrīt*, *siʿlāt* are classes of the Djinn. For an Ethiopic point of contact with *djānn* see Nöldeke, *Neue Beiträge*, p. 63.

Consideration of them divides naturally under three heads, though these necessarily shade into one another.

I. The Djinn in pre-Islamic Arabia were the nymphs and satyrs of the desert, the side of the life of nature still unsubdued and hostile to man. For this aspect, see Robertson Smith, *loc. cit.*; Nöldeke on ancient Arabs, in Hastings' *Encycl. of Rel. and Ethics*, i. pp. 669 et seq.; Wellhausen, *Reste*; van Vloten, *Dämonen ... bei d. alt. Arabern*, in *Wiener Zeitschr. f. Kunde des Morgenl.* vols. vii. and viii. — uses materials in *Djāhīz*, *Ḥayawān*. But in the time of Muḥammad they were passing over into vague, impersonal gods. The Meccans asserted a kinship (*nasab*) between them and Allāh (*Qur.* xxxvii, 158), made them partners of Allāh (vi. 100), made offerings to them (vi. 128), sought aid of them (lxxii, 6). See further under Allāh, p. 302 above.

II. In official Islām the existence of the Djinn

was completely accepted, as it is to this day, and the consequences were worked out to the end. Their legal status in all respects was discussed and fixed, and the possible relations between them and mankind, such as in marriage and property, were examined. Stories of the loves of Djinn and mankind were evidently of perennial interest. The *Fihrist* gives titles of sixteen of these (p. 308) and they appear in all the collections of short tales (e. g. *Tazyin al-aswāk*, by Dāwūd al-Anṭākī, pp. 181 *et seq.* of ed. of Cairo, 1308; *Maṣāriṭ al-ushshāk* by al-Sarrādj, pp. 286 *et seq.* of ed. of Constantinople, 1301). There are many stories, too, of relations between saints and the Djinn; see the present writer's *Religious Attitude and Life in Islām*, pp. 144 *et seq.* A good compilation on all this is the *Akām al-mardjān fi aḥkām al-djānn* by Badr al-Dīn al-Shiblī (d. A. H. 769; Cairo, 1326); see, too, Nöldeke's review in *Zeitschr. d. Deutsch. Morgenl. Gesell.* xiv., pp. 439 *et seq.* Few, even of the Muṭazilites, ventured to doubt their existence and only constructed different theories of their nature and working on material things. The earlier philosophers, even al-Fārābī, tried to avoid the question by dubious definitions. But Ibn Sīnā, in defining the word, asserted flatly that there was no reality behind it. The later believing philosophers used subterfuges, partly exegetical and partly metaphysical. Ibn Khaldūn, for example, reckoned all references to the Djinn among the *mutashābih* passages of the Qur'ān, the knowledge of which Allāh has reserved to himself (Qur. iii. 5). These different attitudes are excellently treated in the *Dict. of Techn. Terms*, i. pp. 261 *et seq.*, cf., also, Rāzī, *Mafātīh*, Sūra lxvii.

III. The Djinn in folk-lore. The transition to this division comes most naturally through the use of the Djinn in magic. Muslim theology has always admitted the fact of such a use, though judging varyingly its legality. The *Fihrist* traces both the approved and the disapproved kinds back to ancient times, and gives Greek, Harranian, Chaldean and Indian sources. At the present day, books treating of the binding of Djinn to talismanic service are an important part of the literature of the people. All know and read them, and the professional magician has no secrets left. In popular stories, also, as opposed to the tales of the professed litterateur, the Djinn play a large part. So throughout the *Arabian Nights*, but especially in that class of popular religious novels of which Weil published two in his translation of the *Nights*, the second version of "Djūdār the Fisherman" and "Alī and Zāhir of Damascus". Still nearer to the ideas of the masses are the Märchen collected orally by Artin, Oestrup, Spitta, Stumme etc. In these the folklore elements of the different races overcome the common Muslim atmosphere. The spirits appearing in them are more North African, Egyptian, Syrian, Persian and Turkish than Arabian or Muslim. Besides this there are the popular beliefs and usages, so far very incompletely gathered. All through these, also, there are points of contact with II. Thus, in Egyptian popular belief, a man who dies by violence becomes an *'ifrit*, and haunts the place of his death (Willmore, *Spoken Arabic of Egypt*², the pp. 371, 374), while in the Islām of the schools a man who dies in deadly sin may be transformed into a *djinnī* in the world of al-Barzakh (*Dict. of techn. terms*, i. p. 265). Willmore has other

details on the Djinn in Egypt. For south Arabia see "Abdullah Mansūr", *The Land of Uz*, pp. 22, 26, 203, 316—320. See too, R. C. Thomson, in *Proc. of Soc. of Bibl. Arch.* xxviii. 83 *et seq.*; Sayce in *Folk-lore*, 1900, ii. 388 *et seq.*; Lydia Einszler in *Zeitschr. d. Deutsch. Pal.-Vereins*, x. 170 *et seq.*; Mrs. H. H. Spoer in *Folklore*, xviii. 54 *et seq.*; the present writer's *Aspects of Islām*, pp. 326 *et seq.* But very much remains to be done.

Bibliography: Damiri, *Ḥayawān* under *djinn*, *sflāt*, *'ifrit*, *ghul*: also in Jayakar's translation, London and Bombay, 1906—1908; Kazwīnī, *Adjārib*, p. 368 *et seq.* of Wüstenfeld's ed.; Lane, *Modern Egyptians*, by index under *Ginn*: Lane, *Arabian Nights*, Introduction, note 21, Chap. i. notes 15 and 24; Goldziher, *Arabische Philologie*, i. by index; do, *Vorlesungen*, pp. 68, 78 *et seq.*; Doutté, *Magie et Religion*, throughout; Macdonald, *Religious Attitude and Life in Islām*, chaps. v. and x and by index.

(D. B. MACDONALD.)

DJINS "genus, class", a collective term more comprehensive than "kind" or "species" (*naw'*). It is the first of the five general terms of logic which are: genus, species, difference, property and accident. The genus includes several species. In the hierarchy of genera and species, we arrive, in ascending order, at a genus which has no genus above it; this is called the "genus genericum"; it is the most universal; in descending order, we reach a species which has no species below it; it is the "species of species", the one that most closely approaches the individual.

The Arab philosophers also give the name *djins* to the Categories of Aristotle; they call them the "Tēn *Adjīnās*"; this name is synonymous with that of *makūlāt*. The account of the genus and species in Arab logic is derived from the Isagogy of Porphyry.

In metaphysics, the idea of species raised the question of its reality. This question, which is that of realism or nominalism, has not been discussed separately or methodically by Muslim philosophers: but it is touched on in many of their works. Farābī sets himself the question, whether the individual or the species is the more real, and which of the two has the better claim to the name "substance" (cf. the article *DJAWHAR*, p. 1027). The answer varies according to the point of view; in one sense the individual, because it exists, is more really substance than the genus or species which only exist in theory and which can only be realised through the individual; but from another point of view, species and genera are the first substances, because they are fixed, permanent, subsistent while the individuals are perishable.

The "Ideas" of Plato in Muslim philosophy are not regarded as being the species themselves; they are spiritual types of the species, really existing in themselves, in opposition to the species which exist only in the individuals and are almost comparable to spirits or angels. There is a world in which the ideas reside but there is not a world for the species (cf. also the article *ṢURA*).

Bibliography: Avicenna, *Nadīāt* (Rome, 1593), p. 2—3, 19—20; Carra de Vaux, *Avicenne* (Paris 1900), p. 97.

(CARRA DE VAUX.)

DJIRDJIS, St. George. Islām honours this Christian martyr as a symbol of resurrection and

renovation; his festival marks the return of spring.

The legend of St. George had become syncretic long before the days of Islām, for we can recognise in St. George overthrowing the dragon, a continuation of Bellerophon slaying the Chimaera. Bellerophon himself was symbolic of the Sun scattering the darkness or of spring driving away the mists and fogs of winter.

The St. George of Islām is closely connected with the prophets *Khidr* and *Elias*; this festival falls on the 23rd April. Islām holds this day sacred to *Khidr* and *Elias* under the popular name of *Khidrellez*. In the Ottoman empire it used to be a fixed date on which certain civil or military operations were carried out; for example, the departure of the squadron which used to cruise in the islands of the Archipelago, the departure of the horses of the imperial stables to the grazing-grounds, the assumption of summer livery by the *Cokadar* of the seraglio and the court. In fact it was the day on which summer began.

According to Muslim legend, St. George was martyred at Moṣul under Diocletian; during his execution the saint died and was resurrected three times. The legend is found in a considerably developed form in the Persian version of Ṭabarī and always with the same motif; it is simply a series of deaths and resurrections. The saint makes the dead rise from the tombs; he makes trees sprout and pillars bear flowers; in one of his martyrdoms, the sky becomes dark and the sun only appears again after he has returned to life.

In the end St. George converts the wife of the monarch who was persecuting him; she is put to death. The saint then begs God to allow him to die and his prayer is granted.

Bibliography: d'Ohsson, *Tableau Général de l'Empire Othoman* (Paris, 1788), i. 187 and 191; Ṭabarī, *Chronique* (trad. Zotenberg; Paris, 1869), ii. pages 54 to 66.

(B. CARRA DE VAUX.)

DJISH, in classical Arabic **DJAISH** (see Fränkel, *Aram. Fremdwörter*, p. 258) army. The word in Northwest Africa has however two further special meanings.

1. *Djish*, plur. *Djuyūsh* or *Djiyūsh* means in the south of Algeria and Morocco an armed band, which goes out on a *ghazu* (ambush for purposes of plunder or of a holy war) against a caravan or a body of troops. When the *djish* consists of several hundred men, it is called a *harka*. The *Djiyūsh* carry on their operations from the Northern Sūdān or the Niger valley throughout the Sahara to the South of Algeria and Morocco. They are composed sometimes of Tuāregs but more often of Berbers from the southern slopes of the High Atlas. The latter assemble on the al-Maider plateau in the valley of the Wād Gheris.

When the formation of a *djish* is decided upon, the Tuāreg who are to belong to it bind themselves together by an oath before setting out. Among the Ulād Djarir on the borders of Algeria and Morocco two mounted marabouts are placed opposite one another. Between these two men of religion, run those intended for the foray, with a branch of the *retem* (Sahara broom) in their hand which they throw into the air. Each *djish* takes with him some one who is to bring him luck; this is usually a marabout or a warrior who has already taken a successful part in several similar enterprises.

In the sandy plains of the Sahara, or in the sand hills the members of the *djish* walk in Indian file so that the enemy cannot guess their number from their tracks. They also make all sorts of deviations. When they come to the place chosen for the ambush, they lie in wait. The attack is usually made by night or in the grey of morning. It is a fierce onslaught, a hail of shot mingled with the shrill wild yells of people shrieking like demons, while the rifles pour forth bullets. All the forces of the attacking party are concentrated on the first onslaught. The terrified animals can no longer be controlled and often stampede in all directions. Then begins the second part of the fight, in which the best horsemen of the *djish* play the principal part in driving their dismounted opponents into the desert to die. It is mainly to put down the *djiyūsh* that the French military authorities have instituted the corps of *Méharistes Sahariens*.

Bibliography: D. Albert, *Une Razzia au Sahel*, in the *Bull. Soc. Géog. d'Alger*, 1900, p. 126 et seq.; M. Benhazera, *Six Mois chez les Touaregs du Hoggar* (Algiers, 1908), p. 55 et seq.; Augustin Bernard, *Les Confins Algéro-Marocains* (Paris, 1911), p. 95 and 96; M. Bernard, *Notes sur l'O. Gheris*, in the *Bull. Soc. Géog. d'Oran*, Vol. xxx. p. 373; Deschamps, *le Méhariste saharien*, in the *Bull. Soc. Géog. d'Oran*, Vol. xxix. passim and more particularly p. 283 et seq.; A. Durand, *Notes sur les Touaregs*, in the *Bull. Soc. Géog. d'Alger*, 1904, p. 691 et seq. etc.

2. *Djish*, or according to the pronunciation in western Morocco *gish*, a kind of feudal organisation in the Moroccan Army.

Historical. The present *djish* dates from the beginnings of the reigning dynasty. Previously the various dynasties of North Africa had succeeded to power with the help of groups of the people whose political and religious interests were their own. Revolutions not only overthrew the ruling families but forced them to maintain their power by force of arms and spill their blood on countless battlefields. The great families, tribes and clans, who had accompanied the first ruler, became extinct. Lest they should become dependent on Berber clans, who could not be relied on to be faithful to a dynasty they had not created, the Sultāns had to surround themselves with foreign mercenaries, who had no connection with the Atlas territory. The older North African dynasties enlisted Christians, Kurds, Persians and negroes. Under the Banū Waṭṭās, the Kurd, Christian and negro guards were abolished and replaced by a guard composed solely of Arabs (*al-Shurṭa*). This was composed mainly of the elements which had been introduced to West Morocco by the Almehad ruler Yā'qūb al-Manṣūr. (Dui Ḥassan, *Shabanat*, *Kholoṭ* etc.) or of Ma'ākil Arabs from the Tlemcen country (Suīd, Banū 'Amir, Šbā'ih, Riyāh, etc.). The latter were quartered in the environs of Fās (Fez) and formed the corps of *Shērāka* (Orientals). The attacks of the Christians in the xvth century A. D. forced the ruler of Fās to place garrisons in the strongholds on the coast and these were given the name *makhzen* (garrison placed in a town), which was very soon to be transferred to the whole feudal organisation of Morocco. But this *makhzen* succumbed to the attacks of the Portuguese and Spaniards, the rebellious

Berbers and those of a new Maʿākil *makhzen*, which had been formed by the Saʿdīd *Sharifs* of Sūs (1545).

When the Saʿdīds had become lords of the kingdom of Fās, they quartered the Arabs of their *djish* in the garrisons of Fās, calling them the *Ahl Sūs*; they were soon afterwards transferred to the fortresses of the *Gharb* as a defence against the *Kholoʿ* Arabs of what had been the Marīnīd *djish*. They then united the remnants of the *djish* of the Banū Waṭṭās (*Shabana*, *Zirara*, *ʿUlād Mtaʿa*, *ʿUlād Djerār*) with their own and placed them in the garrisons of *Tadla* and *Marrākesh*. The *Sherāka* were also enlisted and remained in garrison in the neighbourhood of Fās. The Saʿdīd army, the *djish*, was thus created. As in the time of the Banū Waṭṭās, it consisted of military cantonments of members of the *makhzen* who were at the call of their sovereign throughout their lives. They lived on estates which formed a kind of fief and were free from taxation. The highest officials rose from their ranks.

But the Saʿdīd court became influenced by the Turks in the adjoining lands. In addition to the corps of *djish*, the *Sharifs* wished to have a corps drilled in the European fashion by Turkish instructors. The nucleus of this corps, consisting of Andalusian Moors, renegades and for the greater part of *Sūdān* negroes, was only of any real value in the reign of Sulṭān Aḥmad al-Iḥḥabī (al-Manṣūr). While this dynasty was breaking up in the civil wars caused by rival claimants for the throne, Sulṭān ʿAbd Allāh b. *Shaikh* wished to have a body of faithful troops upon whom he could implicitly rely and gave the *Sherāka* most of the lands which they had previously only held in fief.

When Mūlay al-Rashīd seized the throne in 1665 and with the help of Arabs and Berbers from the *Ujda* country founded the dynasty of *Alid Sharifs* which still survives, he amalgamated his retainers with the *Sherāka* of Fās. His successor Mūlay Ismāʿil, the greatest ruler of Morocco, gave the *Djish* the character that it has retained to the present day. His mother belonged to the Arab tribe of *Mgafra*, a division of the *Udaya*. He invited this tribe to come from the other end of Sūs and settled them as a *makhzen*-tribe near the lands of the *Sherāka* of Fās. He reorganised the negro contingent the members of which he had sought out with the help of the Saʿdīd Sulṭān Aḥmad al-Manṣūr's register. They had to swear an oath of fealty on the *Imām al-Bukhārī*'s book; whence their name '*ʿAbid Bukhārī*' (slaves of *Bukhārī*, plur. *Buākhīr*). The *djish* further consisted of the *Sherāka* (*ʿUlād Djama*), *Hawāra*, Banū ʿAmir, Banū Saūs, *Sedjāʿa*, *Ahlāf*, *Suid*, etc.), the *Sherarda* (*Shabana*, *Zirāra*, *ʿUlād Djerār*, *Ahl Sūs*, *ʿUlād Mtaʿa* etc.), the *Udaya* (the *Udaya* proper, *Mgafra* etc.) and *Buākhīr*. These were the four *makhzen*-tribes and together formed the *djish*. Henceforth the history of the *djish* is that of the domestic history of Morocco; indeed it may be said that their history is that of the revolutions of Morocco. In the reigns of Mūlay Ismāʿil's successors, it was the *djish* that decided the fate of the rulers. The four great tribes acted just as suited their individual interests. From 1726 to 1757, in the brief space of 31 years, 14 Sulṭāns were enthroned, and deposed or slain by them, in consideration of the presents (*munā*) they received. In 1757

on the death of Sulṭān ʿAbd Allāh b. Ismāʿil, who had himself been seven times deposed and restored again, his son Muḥammad succeeded him. Under his iron rule, the *djish* tribes were kept under control. He broke the power of the *Buākhīr*, by dividing them up and sending them to garrison the various seaports. To counteract the influence of the *Sherarda* of *Tadla* and the plain of *Marrākush*, he enlisted sections of the tribes of this plain in the *makhzen* — *Mnabeḥa*, *Reḥamna*, ʿAbda, *Aḥmar* and *Harbil* — Each of these tribes had to send two *Kāʿids* and their retainers to the *djish*. These detachments were released from their tribes, entered the *makhzen* of *Marrākesh*, to which they belonged, received the pay of other troops and were freed from taxes.

Under Sulṭān Yazīd, son of Muḥammad, insubordination again broke out, favoured by the weak character of the ruler. He was assassinated and the struggles for the throne of Morocco began again, which became the plaything of the *djish* tribes. Finally about 1791, Mūlay Slimān succeeded in winning his way to the throne and overthrowing his rival Mūlay Hishām, who had been chosen in *Marrākesh*. While he was on a campaign against the Berbers in the south, the *Sherarda* aroused a great rebellion against him. The *Udaya* took his side against the rebels and seized the opportunity to plunder Fās. Mūlay Slimān was victorious but on his death his successor Mūlay ʿAbd al-Raḥmān was proclaimed Sulṭān by the *Udaya* in 1822. The latter was almost overthrown by another rising of the *Sherarda* and had as a rule to reside in *Marrākesh*, the better to be able to control the tribes. But events in the north of his kingdom, a rising of the *Udaya*, the conquest of *Algiers* by the French and the wars of his representative ʿAbd al-Kādir against them, forced him to retire to Fās. He wished to take the field in person against the French. But after his defeat at *Isly*, he recognised how unequal to European armies his *djish* was, and resolved to have an army modelled on those of Europe. His successor Muḥammad carried out this plan by his edict of the 22nd *Radjab* 1277 (18th July 1861). The organisation of the new army was after many experiments finally entrusted to a body of French officers.

Present State of the *Djish*. The *djish* at the present day still consists of the *Sherāka*, *Sherarda*, *Udaya* and *Buākhīr* with the half *makhzen*-tribes of the plain of *Marrākesh* (ʿAbda etc.). The tribes still have only the use of the lands occupied by them, except the *Sherāka*, who have obtained the cession of most of their lands; and the *Buākhīr* almost all of whom have land around *Mekinez* (*Miknāsa*). The *djish*-tribes are divided into regiments of 500 men (*raha* [*raʿā*]). At the head of each *raha* is a *Kāʿid raha*, a kind of colonel. Below him are five *kāʿid al-mīa*, commanders of 100 men, each of whom have 5 *muḥaddam* below them, who are subordinate officers commanding 20 men. The private soldier of the *djish* is called *mukhāzani*.

The members of the *djish* can attain to the highest positions in the *Makhzen*. The *Buākhīr* still retain a special privilege; from their ranks alone are drawn the *Shuirdet*, a kind of pages, who are employed in the palaces of the sovereign. The *Udaya* have the right to call themselves *Uncles of the Sulṭān*. The tribes belonging to the *djish* are each commanded by a *Pasha*, except

the *Sherarda* and *Udāya*, who are divided into garrisons, each of which is commanded by a *Kā'id*. The *Pasha* of the *Buākhir* is also *Pasha* of *Mekinez* and the *Pasha* of the *Ahl Sūs* is also *Pasha* of *Fās* *Djadid*. All officers are supposed to live in their garrison towns but in time of peace they do not strictly observe this rule. Their military duties are not taken very seriously and most of them live on their estates. The administration of the affairs of the tribe is in the hands of the *shaikh*, the oldest of the *kā'id raha*.

When the *Sultān* requires troops each *Makhzen*-tribe sends a detachment corresponding to the number of its *raha*. This holds for the *Sherāka*, *Sherarda* and *Udāya*, all of which consist of too many families for them to belong in a body to the *djish*. The families who are to be detached are chosen by drawing lots. The others are free, though they pay no taxes and till the lands granted them for the time. They form the reserve of the *djish*, from which the *Sultān* draws the corps of *msakharin* (muleteers, army service corps) for the *askar* (regular army) and for the artillery. Each member of the *djish* called to the colours receives in his garrison an allowance of rations (*munā*) and a monthly pay (*rafeb*).

The *Buākhir*, who now number only 4000 men, and the *Ahl Sūs* are all soldiers. A special register is kept of them. They all receive the *munā* and the *rafeb* and their widows also receive pensions.

Positions in the *djish* often descend from father to son and their holders thus form a permanent element in the *Makhzen*caste.

Although the creation of a standing army on the European model, the *askar*, has lessened the influence and political importance of the most prominent members of the *djish*, it has by no means destroyed its military value. The fact that they are peerless horsemen is largely due to the *la'b al-barūd* "powder-game", in which the *djish* excell. The field artillery of the standing army is also recruited from them. Trained by the French officers, sent for this purpose, this artillery has acquitted itself excellently.

As we have already seen, the *djish* is divided into *raha* and these are commanded by a *kā'id*, below whom are five *kā'id m'a* with their *mu-kaddam*. The standing army on the other hand is divided into *tabors* (battalions or regiments) of varying strengths; these are commanded by a *kā'id raha* who has a *khalifa* and a corresponding number of *kā'id m'a* below him.

Distribution, Armament and Dress. The *djish*-troops are unequally distributed among the four cities *Fās*, *Mekinez*, *Rabāt* and *Marrākush* in which *Sultān* has residences, the two seaports, *Tangier* and *Larash* and a few small garrisons in the *Gharb* (west), east and south of Morocco. In these places the *djish* and their people live by themselves and hardly mix with the natives by whom they are feared.

At present these horsemen are armed with the Winchester rifle, which has supplanted the long flintlock; they also carry the *sakin*, a sword with an almost straight blade, a horn handle and a wooden sheath covered with red leather. They also carry the *kummiya* and the *khandjar*, engraved daggers with very curved blades. Their horses as a rule, are good, but the harness as usual among the Arabs, is very poor.

They wear a cloth kaftan of some loud colour

over which they put a white *faradjiya*, the whole being held together by a leather girdle with silk embroidery. Their red *shishiya* is conical in shape and wound round by a turban of white muslin. Soft slippers of yellow leather with long spikes instead of spurs complete this picturesque outfit.

Bibliography: al-Salāwī, *Kitāb al-Istikṣā* (Cairo 1312), passim, especially Vol. iii. and iv; Cour, *Etablissement des Dynasties des Chérifs* (Paris 1904), passim; E. Aubin, *Le Maroc d'aujourd'hui* (Paris 1905), p. 172 et seq.; Weisgerber, *Trois Mois de Campagne au Maroc* (Paris 1904), p. 82 et seq.; Massignon, *Le Maroc dans les premières Années du XVI^e Siècle* (Algiers 1906), p. 172 et seq.; Houdas, *Le Maroc de 1631 à 1812* (Paris 1886), passim.

(A. COUR.)

DJISM, the body. The study of bodies is the subject of physics. Avicenna devotes the second part of his *Nadīāt* to the notion of a physical body, in which the Peripatetic doctrine may be recognised. All bodies in nature consist of matter as place or support and a form which dwells in the matter, as for example the form of a statue has its abode in iron. Forms have three dimensions, i. e. they stretch in three directions cutting themselves at right angles. Matter does not have these dimensions by its nature; but it is disposed to receive them. In the matter of physical bodies there are other forms than corporeal forms, they are those which are relative to categories, quality, situation. Bodies have certain primary qualities, without which they cannot exist and secondary qualities the absence of which does not destroy them but affects their integrity. They do not move of themselves, but only by forces superimposed on them: either forces which keep them in their state or position like weight or forces which develop them like the vegetative spirit, or in the case of the stars the spirits that animate the spheres. Bodies are simple or composite; those that are simple have not any actual parts but to the mind they are divisible *ad infinitum*. Several other ideas are closely connected with the idea of body; these are movement and rest, time and place, vacuity, finity and infinity, contact and adherence, continuity or succession. These various notions have given rise to celebrated disputes among philosophers. The primary bodies of which the others are composed are the four elements: fire, water, air and earth, which are respectively hot and dry, moist and cold, moist and warm, dry and cold. The celestial bodies are incorruptible, the others on the other hand are produced and destroyed.

The Mutakallim-theologians, who are for the most part atomists do not agree with the philosophers that bodies are composed of matter and form; they are rather composed of atoms without extent, which by their union form extent. Bodies for them are not continuous nor infinitely divisible, and the heavenly have not a different nature from earthly bodies (cf. the article *DJAWHAR*, p. 1027 et seq.).

The idea of body appears in theology in connection with God; indeed the *Qur'ān* often speaks of God as if he had a body, saying that he sees, hears, speaks, and is seated on a throne. Certain scholars have consequently held that the word body could be applied to God; but orthodox theologians, like al-Ash'ari have combatted this an-

thropomorphic idea and taught that these expressions only designate qualities of the divine being which it is not always possible exactly to define.

In eschatology also, questions of the same kind arise: are the bridge of hell, the balance and the judgment-trump, corporeal bodies? The answer given by orthodox theology is that these objects really exist but that they are not bodies in the ordinary sense of the word.

Bibliography: The *Nadīāt* of Avicenna, (Rome 1593), p. 36 *et seq.*

(B. CARRA DE VAUX.)

DJISR, plural *djusūr* (A.; cf. Fränkel, *Aram. Fremdwörter im Arabischen*, p. 285), "bridge", is more particularly, though not by any means exclusively, a bridge of boats in opposition to *al-kaṭāra*, an arched bridge of stone.

An incident in the history of the conquest of Babylonia has become celebrated among the Arab historians as *yawm al-djīsir* "the day of the fight at the bridge": in 13 A. H. Abū 'Ubaid al-Thakāfi was defeated and slain in battle against the Persians at a bridge across the Euphrates, near Hira; cf. Wellhausen, *Skizzen und Vorarbeiten*, vi. 68 *et seq.*, 73; Caetani, *Annali dell' Islam*, iii. 145 *et seq.*

DJISR BANĀT YA'KŪB the "bridge of Jacob's daughters", a bridge across the Jordan south of the Bahrat al-Hūla, where the *via maris* from Damascus to Safed and 'Akkā crossed the river.

This trade route began to become of greater importance in the Crusading period; it is therefore not surprising that the passage of the river here was often fiercely fought. In 552 (1157) the Franks were defeated by Nūr al-Dīn at Jacob's ford. In 573 = 1178, Baldwin IV. built a fortress here on the right bank at the *Bait Ya'kūb* near the *Makḥāḍat al-Aḥzān* ("ford of lamentations"), which according to Yāqūt, i. 775, took its name from the fact that Jacob lamented for his son Joseph here; it was soon afterwards destroyed by Ṣalāḥ al-Dīn in 575 = 1179 and pilgrimages were resumed to the *Mashḥad al-Ya'kūbi* (Ibn 'al-Aṭhīr, ed. Tornberg, xi. 301; Abū Shāma in *Recueil des Hist. des Crois.*, Or. iv. 194 and 203 *et seq.*; cf. also Rey, *Les Colonies Franques de la Syrie*, p. 438).

Dimashki (ed. Mehren, p. 107) mentions a "Jacob's Bridge" (*Djīsir Ya'kūb*), which crossed the Jordan here. In the ixth (xvth) century a merchant of Damascus built a *khān* at this spot (*Journ. As.*, ixth Ser. vi. 262). The road continued to remain the main route to Damascus from the west in the centuries following and we therefore find the bridge regularly mentioned in the itineraries of eastern as well as western travellers, by the name it still bears, the "bridge of Jacob's daughters" (*djīsir banāt Ya'kūb*, *djīsir Ya'kūb*, pons Jacob, Ya'kūb köprü; cf. *Zeitschrift der Deutsch. Morgenl. Ges.*, lxiv. 694—700).

The strategic importance of the bridge was emphasised in modern times when in 1799 the French troops advanced up to it.

According to Baedeker, *Palestina*¹, p. 247 the present bridge dates from the xvth century. Not far from it the tomb of Jacob's daughters is venerated and a little farther to the south a few remains of the castle of the Crusading period may still be seen.

Bibliography: In addition to the references in the text cf. Ritter, *Erdkunde*, xv. 266 *et seq.*; *Pal. Explor. Fund. Quart. Statements*, 1898, p. 29 *et seq.*; *Palästina-Fahrerbuch*, i. 82; v. 19. (R. HARTMANN.)

DJISR AL-ḤADĪD "Iron Bridge", a bridge over the Orontes on the road from Ḥalab via Ḥarīm to Antākiya. In the Crusading period this bridge, which was of great strategic importance and is mentioned in earlier literature, is described as defended by two strong towers. The defences of the bridge were, from the battles of the Crusaders around Antākiya to modern times, the scene of much fighting. A small village has grown up beside the bridge.

Bibliography: Rey, *Colonies Franques de la Syrie*, p. 339; Abū 'l-Fidā (ed. Reinaud), p. 42; Ritter, *Erdkunde*, xvii. 1641; Petermann, *Reisen*, ii. 365; Sachau, *Reise in Syrien*, p. 461; M. Hartmann in the *Zeitschr. der Ges. für Erdk.*, xxix. 504.

DJISR AL-SHUGHŔ, the capital of a *qaḍā* in the sanjāḳ of Ḥalab, S. E. of the two fortresses al-Shughŕ and Bakās, frequently mentioned in the Crusading period, on the Orontes, where the road from Ḥalab to al-Lādhiqiya crosses the river. The name is not found in the Arab geographers; Abū 'l-Fidā (ed. Reinaud, p. 261) mentions the bridge of Kashfahān, east of al-Shughŕ, where a weekly market was held; we ought therefore — with M. Hartmann — to identify *Djīsir al-Shughŕ* with Tell Kashfahān (cf. Yāqūt, i. 869), where in 584 = 1188 Ṣalāḥ al-Dīn encamped before taking the adjoining fortresses. The village which comprises about 600 houses had still quite recently a Monday market, on which account it was loosely called Bāzār.

Bibliography: Ritter, *Erdkunde*, xvii. 1099 *et seq.*; M. Hartmann in the *Zeitschr. der Ges. für Erdk.*, xxix. 162 and 495. (R. HARTMANN.)

DJIWAN, MULLĀ, whose real name is AHMAD B. ABĪ SA'ĪD B. 'ABD ALLĀH was born in Amaithi, in the neighbourhood of Lucknow. He studied with eminent 'ulamā' of his country but completed his courses with Mullā Lutf Allāh of Dīhānābād. His piety and learning induced the Emperor 'Ālamgir (1069—1118 = 1659—1707) to appoint him as his teacher and the Mullā enjoyed his favour as long as the Emperor lived. His son, the Emperor Shāh 'Ālam, also (1119—1124 = 1707—1712) had a great regard and respect for him. He went to the Ḥijāz where the 'ulamā' of Madīna read al-Nasafī's *Minār Al-Anwār* with him and requested him to write a commentary on it. So he acceded to their request and wrote his famous work, mentioned below. After returning from the pilgrimage he spent all his life in teaching and delivering lectures to the students. He died in Dihli in 1130 = 1717.

He is the author of the following works:

1. *al-tafsīrāt al-aḥmadiya fī bayān al-āyāt al-shar'iya* (Rampur Library, p. 24; printed, Calcutta A. H. 1263);
2. *Nūr al-anwār*, a commentary on al-Nasafī's treatise on the principles of Muḥammadan jurisprudence, according to the Hanafī school (Bankipur Library, p. 826; Rampur Library, p. 280; Loth, Ind. Off., N^o. 316; printed repeatedly: Calcutta A. D. 1818, Lucknow A. H. 1266, A. H. 1279, Cawnpore A. H. 1299).

Bibliography: Azād al-Bilgrāmī, *Subḥat al-Mardīān*, p. 79; Siddiq Hasan, *Abjad al-'Ulūm*, p. 907; Nawāz Khān, *Ma'āthīr al-Umarā'*, iii. 794; Fakīr Muḥammad al-Lāhori, *Ḥadā'iq al-Hanafiya*, p. 436; 'Abd al-Awwal, *Mufīd al-Mufīd*, p. 133. (M. HILAYET HOSAIN.)

DJIZYA (A.) "tribute, poll-tax", the name given in Muḥammadan Law to the indulgence-taxes levied on the *ahl al-dhimma*.

1. The Theory of the *djizya* in the Fikḥ.

In the Fikḥ-books, the *djizya* is discussed in connection with the holy war (*djihād*, q. v., p. 1041 *et seq.*). While pagans only have the choice between Islām or death, the possessors of a scripture (*ahl al-kitāb*) may obtain security and protection for themselves, their families and goods by paying the *djizya*. This dogma is founded on Korān ix. 29, where it is laid down: "Fight them, that believe not in God and the last day and who hold not as forbidden what God and his apostle have forbidden, and do not profess the true religion, those that have a scripture, until they pay the *djizya* in person in subjection". Relying on this passage the Fikḥ regards the *djizya* as an individual poll-tax, by payment of which Christians, Jews, Magians, Sabeans or Samaritans make a contract with the Islāmic community, so that they are henceforth not only tolerated but even have a claim for protection. Certain Christian groups, like the Banū Taghlib and the Christians of Nadjrān occupy a special position and do not pay *djizya*. Only adult males in the full possession of their physical and mental faculties and having the means to pay are liable to the tax. Women, children and old men are exempted, as war is not waged on them. Blind men and cripples only pay when they are wealthy; poor men and beggars are not expected to pay. Monks are exempted, if they are poor. But if their monasteries are wealthy, the superiors have to pay the tax. Slaves also are exempted. Alongside of this mild treatment of the poor and weak, there is a corresponding strictness with the wealthy and care is to be taken that no one who ought to pay escapes. Collectors are therefore particularly warned not to levy round sums on communities on a basis of their numbers alone. How to deal with the tax in the case of a *dhimmi* who becomes a convert to Islām, or one who dies in the current exchange-year is a question of *ikhtilāf*.

The *djizya* should be paid in money but it may be paid in kind, e.g. in garments, cattle or even needles, but wine, and cattle that have died a natural death (*maita*), are not legal payment; the proceeds of their sale may however be taken. The normal tax at first was 1 dinār. This later became the minimum. In countries where the standard was a silver one, it was the equivalent, 12 dirhams. For *dhimmi*s [q. v. p. 958^b] in better circumstances the tax was next placed at 2 dinārs or 24 dirhams, and for rich 4 dinārs or 48 dirhams. According to Abū Yūsuf, from whom most of these facts are taken, money-changers, dealers in cloths, landowners, merchants and physicians were considered rich, while artisans such as tailors, dyers, cobblers and shoemakers were counted poor; he gives no details of the middle class. If a man could not pay his *djizya*, he was not to be forced to do so by corporal punishment (flogging, exposure in the sun, soaking with oil) but only by imprisonment. According to the verse which introduced it, the *djizya* was to be paid "in submission" (*wahum ṣāghirūn*), which al-Shāfiʿī, no doubt correctly, explained as to the dominion (*hukm*) of Islām, which the *dhimmi*s were under. Others, on the authority of this passage, demanded a very humiliating method of paying it and it is most probable

that the degrading prescriptions regarding dress etc. are only interpretations of this passage. The income from the *djizya* was paid into the state treasury (*bait al-māl*, q. v., p. 598 *et seq.*) and with that from the *kharāj* [q. v.] the land-tax, formed the revenue from the *faiʿ* [q. v.] which belonged to the whole community.

2. The History of the conception of *Djizya* in Practice.

Djizya originally meant the collective tribute levied on conquered lands. The Arabs everywhere left the administrative conditions which they found, unchanged and regarded the revenues of the provinces as their *djizya*. The distinction which later became usual between *djizya* as a poll-tax and *kharāj* as a land-tax did not at first exist, for our authorities frequently speak of a *kharāj* from a poll-tax and a *djizya* from land. The revenue from the *faiʿ* is even quite usually called *djizya* in allusion to the passage quoted from the Korān. For example, in the Egyptian papyri of the first century A. H. besides the *djizya* (δημόσια) as the principal tax in gold, only the payment in kind is mentioned, which cannot be discussed here. According to the Arab view, this *djizya* was a poll-tax; for on the conclusion of treaties of occupation, a hypothetical number of inhabitants and not the area of arable land was taken as the basis for estimating the tribute. Now a poll-tax existed before the conquest in the conquered lands, Sassanian and Byzantine (ἐπιτεφάλιον, ἀνδρισμός) but the main source of revenue and hence of the tribute was the land-tax, which bore the Aramaic name of *kharāga*. This term was identified with the Arabic *kharāj* or *kharāj* (Korān, xviii, 93; xxiii, 74) and from the ʿAbbāsid period was in general use in the non-Aramaic provinces also. *Kharāj* as "revenue", "income from land-tax" is interchangeable with *djizya*, even in the oldest literature that has survived to us. If it was the income from the tribute that was emphasised, it was called *kharāj*, but if one were thinking more of the tribute paid by those who had been conquered by Islām, the Korānic expression *djizya* was used. With the consolidation of Arab power *kharāj* gradually became the term applied to the land-tax, which with the gradual conversion to Islām of the subjected peoples came to be levied on Muslims also, and thus lost its tribute (*djizya*)-character. The Korānic *djizya* was replaced by the individual poll-tax which Islām found already in existence and which was of course levied on non-Muslims only. In the early literature and in Egyptian receipts for the payment of the poll-tax the term *djāliya* (plur. *djāwālī*) was used, which became synonymous with *djizya*. This *djāliya* or *djizya* was counted *li-kharāj*, of this or that year, because the total income from the *faiʿ* was also called *kharāj* (cf. KHARĀJ). Thus in the course of a century and a half arose the terminology of *kharāj* and *djizya*, although the Fikḥ treats them as having existed from the beginning.

On the practice in ancient times we really have only satisfactory information as to the custom in Egypt. After payment one was given a lead-seal round the neck, but the Caliph Hishām introduced regular receipts called *barāʿa*'s. Numbers of these have survived but they have not yet been thoroughly investigated. Egypt is said to have had levied on it at the conquest a tax of 2 dinārs a head and as a matter of fact according to the

Greek taxation-rolls of the end of the first century, the totals give this as an average; but much smaller amounts are found. For later centuries it is evident from the receipts that in practice the minimum of 1 dinār, prescribed by the *fiḥ*, was often very much smaller. In the first century however many persons were entirely exempt from taxation, though we do not know why; there is still much to be explained on the whole subject. The monks were strictly compelled to pay *djizya* in Egypt from the time of 'Abd al-'Azīz, the brother of 'Abd al-Malik, although they had apparently been previously exempted.

With the gradual adoption of Islām, the *djizya* as purely a poll-tax gradually declined and by Saladin's time the revenue in Egypt from this source was only 130,000 dinārs (Makrizi, *Khitaṭ*, I, 107, 23; 108, 27). Nevertheless this tax, levied as a sign of their subjection on the non-Muslim citizens of the second class, remained a permanent institution. We only have exact details for Turkey; these have been collected by Heidborn, *Les Finances Ottomanes* (Vienne-Leipzig 1912), p. 23 *et seq.* from v. Hammer and other sources (There is a reproduction of a Turkish receipt for *djizya* in Karabacek, *Führer durch die Ausstellung der Papyrus Erzherzog Rainer*, p. 176). *Djizya* existed in Turkey down to the time of the Crimean War. By the law of 10th May 1855 (F. Bamberg, *Geschichte der oriental. Angelegenheit*, p. 263), the *djizya* as a tax on the free exercise of religion was replaced by a tax for exemption from military service. The last trace of it only disappeared after the Revolution in Turkey since when Christians also do military service.

Bibliography: All the *Fiḥ*-books under *Djihād*; cf. more particularly Abū Yūsuf, *Kitāb al-Kharāj*, p. 69 *et seq.*; al-Shāfi'i, *Kitāb al-Umm*, iv. 82 *et seq.*; Māwardī, *al-Aḥkām al-Sultāniya*, passim; d'Oshson, *Tableau Général de l'Empire Ottoman*, iii. 9 *et seq.*; Wellhausen, *Das Arabische Reich*, p. 172 *et seq.*; Becker, *Beiträge*, p. 81 *et seq.*; Papyri Schott-Reinhardt, i. 37 *et seq.*; H. I. Bell, *Greek Papyri in the British Museum, Catalogue*, Vol. iv., p. xxv. *et seq.*; 166 *et seq.*; Caetani, *Annali dell' Islam*, iv. a. H. 21, § 235 *et seq.*; v. a. H. 23, § 562 *et seq.* (C. H. BECKER.)

DJÖDHPÜR is the largest state in Rādīpūtāna, India, with an area of 35,000 square miles, and lies on the west border of that Province. It is a country of sand dunes and desert tracts, but produces fine millet crops with a very moderate rainfall. The state was founded by Rāthōr Rādīpūts after their defeat at Kanaudj by Muḥammad Ghōrī in 1194 A. D., the city of Djōdhpūr being founded later in 1459. Rao Māldeo, the ruler of Djōdhpūr, who gave but grudging aid to the Emperor Humāyūn, was attacked and defeated by Shēr Shāh in 1544, and again by the Emperor Akbar. His son, Udai Singh, gave his sister in marriage to the Emperor Akbar, and his daughter to Prince Salim, afterwards Djahāngir, and the Rāthōrs then became closely connected with the Mughal Emperors of Dihli. Mahārājā Djasvant Singh (1638—1678) served in the wars on the deposition of the Emperor Shāhjahān, was Viceroy in Gujārāt and the Dakhan, and died at Djamrūd near Peshāwar. During the minority of his son, Adjitt Singh, Awrangzēb attacked and sacked Djōdhpūr; this chief afterwards recovered

the city, but was again besieged by the Saiyid brothers and compelled to give a daughter in marriage to the Emperor Farrukhsiyar (1713—1719). For two years from 1815 the freebooter, Amīr Khān, held possession of Djōdhpūr, after which the state came under the protection of the British Government. The Musalmans in the State number only 150,000, or 8⁹/₁₀ of the population. The hill fort enclosing the palace towering above the city is one of the grandest in all India.

Bibliography: *Imperial Gazetteer of India*, s. v. (H. C. FANSHAW.)

DJOFRA, an oasis in the Sahara, about 180 miles south of the coast of the Gulf of Sidra, and about 300 south-east of Tripoli, a valley in the form of an ellipse running from east to west, surrounded by hills rising to a height of 700 feet, viz. the Djabal Mashriḥ in the N. W., the Djabal Hōn and Djabal Waddān in the N. E., the Djabal Miutr in the W. and the Djabal al-Soda in the S. A low ridge running from N. to S. cuts the valley into almost equal parts. Of the 1000 square miles of this valley, barely a twentieth is arable, and the whole of the remainder consists of calcareous sand traversed by clay and chalk and sebkhas.

The 6000 inhabitants of Djofra are found in three settlements, Sokna, Hōn and Waddān. Sokna in the centre of the oasis, although now much declined, still has about 3000 inhabitants. The wall that runs round the settlement, has 33 bastions and 7 gates, and is commanded by a *kaṣba* now in ruins. The houses are in part built of stone as in the coast towns and in part of unbaked bricks as in Fezzān. Around the town is a girdle of gardens to the irrigation of which great attention is paid. The majority of the population even at the present day only speak a Berber dialect.

Hōn about 15 miles N. E. of Sokna, is an unimportant market-town.

Waddān, 15 miles S. E. of Sokna, used to be the most important town in the oasis, to which it gave its name. Built on the site of a Roman town, whose walls the traveller Lyon thinks he has recognised, it was conquered by the Arabs immediately after their settlement in Egypt. Ibn Hawkal (ed. de Goeje, p. 44 *et seq.*; *Descr. de l'Afrique*, transl. de Slane, *Journ. As.*, 1842, p. 164) tells us that in his time Waddān and the adjoining territory belonged to the province of Surt. This traveller as does Idrīsī at a later period, praises the fertility of the soil, the wealth of the settlements, the abundance of fruits, particularly of dates, which were superior in quality to those of Awḍjila (q. v., p. 517). There was a busy trade, for Waddān was one of the stages on the road to the land of the negroes. The present inhabitants are Arabs of the tribe of Muḍjair and, according to Nachtigal, include a great many of Shurfā.

At the beginning of the sixteenth century when Fezzān was ruled by a native Sultān, Waddān and the two neighbouring towns still retained their independence. They formed a kind of republic, in which the malcontents of Tripolis and Murzūk sought refuge. After the occupation of Fezzān by the Turks, the oasis of Djofra, although in the Mediterranean territory, was attached to this province and placed under a *ka'immaḳām* under the governor of Murzūk.

Bibliography: Lyon, *Travels in North Africa* (London 1821; French transl., Paris

1822), p. 75 *et seq.*; H. Barth, *Reisen und Entdeckungen*, v. 447 *et seq.*; Nachtigal, *Sahārā und Sūdān*, Chap. 2; Rohlf's, *Die Oase Djofra im Jahre 1879* in *Westermanns Monatsbericht*, iii. 13, p. 80; do., *Kufra* (Leipzig 1881), p. 122—176; El-Hachāichi, *Voyage au pays des Senoussia* (transl. by Serres et Lasram, Paris 1903; 2. ed. 1912). (G. YVER.)

DJOKYĀKARTĀ or Djokya, also Yogyākartā, the name of a sultanate in the centre of Java, with an area of 56.5 geogr. sq. m. and in 1905 a population of 1,110,814 Muslim Javanese, 5366 Chinese, 97 Arabs. 86 other Asiatic foreigners and 2342 Europeans; it is also the name of the residency including this sultanate and of the capital of both (1905: 79,567 inhabitants).

Djokya-kartā, with the principalities of Paku Alam, Surākartā and Mangku Nēgoro, forms the so-called "Vorstenlanden", all that is left of the once great Javanese kingdom of Mataram, which arose (c. 1586) out of the ruins of the Hindu kingdom of Modjopahit, which was destroyed by the Muslim rulers on the coast in 1518. Under Sunan Ageng in the first half of the xviiith century, it had extended over almost the whole of Java. Civil wars about the succession to the throne, the intervention of the Dutch East India Company and of other allies or enemies, like the Madurese and Makassars, finally brought upon the ruin of the kingdom and left it a dependency of the Netherlands. In 1755 it was divided into Djok-
yākartā and Surākartā.

It may be taken as typical of the despotic monarchies which used to exist in the Indian Archipelago, where Hindu influence had made itself strongly felt.

The Sultan grants the land to his subjects for cultivation on payment of a tax (*padjēg*) of half the rice produced from the irrigated fields; from the middle of the xviiith century on, there was also paid a third of the rice from dry fields and of other produce. The ruler had further the right to levy taxes arbitrarily on the occasion of a birth, circumcision, marriage, death, or the building of a house etc., in his family (*takēr turun*). Thirdly the people were obliged to render personal service to him (*pagaweyan*). The holders of appanages receive from the rulers along with the land, the right to raise those taxes from those who live on it.

The government was carried on in name of the Sultan, by a regent or *pati*, who in Djokya-kartā has always borne the title *danuredjāh*. He is appointed by the Sultan with the approval of the Dutch authorities, confirmed and paid by the latter. With the officers of state (*priyayi*) outside the *kraton* or royal town he forms the *kapatihan* or governing body and is the second in the kingdom. The crown prince, whose title is *pangéran adipati* forms with him the *kadipatén* in the *kraton*, which the members of the royal family has authority over. They live in the royal town, the *kraton* of the Sultan, which is surrounded by walls. The third governing body in the state is the *pangulon* or Muḥammadan clergy.

In terms of the treaty with the Dutch government, the political power of the Sultan has been transferred to the Dutch authorities. Besides its political constitution as a residency divided into three assistant-residencies, the present arrangement

of judicial institutions in the Sultanate best emphasises this fact. In 1839 a supreme court was instituted with the Dutch Resident as president and the Regent and other high Javanese officials as members; the powers of the previously important native Surambi (court of the clergy) and *Pradātā* (Criminal court) were transferred to it. In the same year a court for Europeans was instituted with the Resident as president and European members. The third native court, the *Bale-mangu*, for civil cases and agrarian suits among natives, survives in Djokya-kartā to the present day. Since 1903 the administration of the penal code in Djokya-kartā exclusive of the *kraton* and in the residencies outside the "Vorstenlanden", has been organised and thus transferred to European authorities.

In Djokya-kartā as well as in the other "Vorstenlanden" we find the typical Javanese and his society; on the one side is a highly developed aristocracy around a royal house from which it has sprung and on which it is still quite dependent as a ruling official caste, on the other, the poverty-stricken masses, an agricultural population on a very low level, which regards the class that exploits it with awe and reverence. The most remarkable feature of Javanese society is the strict formality, observed to the smallest detail, which marks the intercourse of the latter with the former in all affairs. As a result of their environment, the parasitical nobility has not developed any serious conception of life nor any kind of activity but only the tendency to satisfy their passions; there is no inclination among the down-trodden and exploited people to raise themselves to a higher level; they are content if they obtain, by legal or illegal means, the necessities for life, festivities, opium-smoking and gambling. As elsewhere among the native population of Java, society here is entirely ruled by its beliefs. But it is animistic conceptions, modified by Hindu and Muḥammadan ceremonial, that guide the Javanese in his daily life. The practice of Shāfi'i teaching in the "Vorstenlanden" and in Djokya-kartā has the following peculiarities: the ordinary Javanese does not adhere strictly to his religious duties with regard to *ṣalāt* (*sembahyang*) and on Fridays it is usually only the *santri* (devout) and the *ulamā* that assemble in the masjid. The call to prayer does not consist simply of the prescribed *adhān*, but also of the beating a large drum (*bēdug*) in the outer gallery of the temple; there are no minarets in Djokya-kartā. This sultanate is one of the areas where *ṣadaqa* and *ṣifra* are rarely and very irregularly paid. Fasting is not seriously practiced by the masses and only observed by the devout and the *ulamā*. The *ḥajjī* however, has a great attraction for them, and many from Djokya-kartā go to Mecca without seeing that their families can subsist without them.

In Djokya-kartā also the circumcision of boys and girls is regarded as the first duty of a Muslim.

In the "Vorstenlanden", including Djokya-kartā, the great festivals of Mawlid, 'Īd al-Fiṭr and 'Īd al-Korban (*garēbēg mulud*, *-puḍsā* and *-bēsar*) are observed, more than in the rest of Java, with ceremonies and rejoicings. The first two derive their importance from the fact that the Sultan and his vassals receive their hand-tax (*padjēg*) then. For six days before the *garēbēg mulud* music is played on the *gamēlan* and religious meals (*ṣiddā*).

kah) take place. The *garībīg puṣṣā* is regarded by Europeans as the Muḥammadan New Year and visits of congratulation are paid.

In the nights of the 21st, 23rd, 25th, 27th and 29th Ramadhān religious meals (*maḷḷman*), with recitations of the Korān, are held in a spirit of rejoicing even in the little villages.

Bibliography: Cf. the bibliography in the article *Vorstenlanden* in *Encycl. van Nederl. Indië*; further P. J. Veth, *Java* (1st ed., 1875—1882; 2nd ed., 1896—1907); J. W. Yzerman, *Beschrijving der Oudheden nabij de grenzen der residenties Sotrakarta en Djogdjokarta* (1891); P. J. F. Louw and C. S. de Klerck, *De Java-Oorlog van 1825—1830*, (1894—1909); P. J. F. Louw, *De derde Javaansche Successie-Oorlog (1746—1755)*, (1889). (A. W. NIEUWENHUIS.)

DJOLOF (DJOLOF) was the name of a kingdom, that no longer survives, which included the modern Djolof, Walo, Cayor, Baol, Sine, Salum, Dimar and provinces of Bambuk adjoining the desert of Ferlo.

Wolof is the name of the language spoken in these districts and also of the people who speak it.

The modern Djolof (14°—16° N. Lat., 14°—16° W. Long. of Greenw.) is bounded on the north by Dimar and Futā-Toro, in the east by Futā and Bondū, in the south by Uli and Niania, in the west by Diambur, Baol and Cayor. Djolof has no river within its boundaries and is one of the most sparsely populated districts in Senegal; but it possesses fine pastures and groves of gum-trees. It has always been a place of refuge for agitators and rebels who, when defeated and exiled from their own country, find a safe asylum here. Tradition tells of a pious Muslim named Būbakar (Abū Bakr) b. ‘Omar, also called Abū Darday, of the family of the Prophet, who came from Mecca about 1200, settled in Senegal and preached Islām. He married the daughter of the *lam-toro*, Fatimata Sal, who bore him a son Aḥmadu, who afterwards became ruler of the great kingdom of Djolof under the name Ndiadiane Ndiaye (1212—1256). From him was descended the ruling family of Djolof and the title *Bur ba Djolof* remained in it for over three hundred years. The dissolution of this kingdom is placed about 1566. Long before this however, Europeans had become acquainted with Djolof. In 1446 Diniz Fernandez discovered the river Senegal and captured four Wolof, whom he brought to Lisbon. Ca da Mosto, who reached the ‘Gilofes’ (Marmol’s Geloffes) in 1453, gives a detailed account of the king of Senega, *Zucholin* (*Bur ba Tiukli?*), of the religion of the negroes, their manners and customs, and the products of the country; as to the Sereres and Barbasins (of Sine?), he tells as that they “are beyond the authority and realms of the king of Senega”. Legend agrees with the Portuguese historians regarding Būmi Diélan, brother of the *Bur ba* Birame, who went to Portugal in 1482.

The first mention of a French voyage to the mouth of the Senegal is in 1558, when traders from Dieppe were very well received by the Senegalese. From 1638 dates the first permanent French settlement at the mouth of the river. Jannequin tells us that an ambassador from the *Damel* and another from the *Brak* were received there and that French boats used to go for hides to the kingdom of Samba-Lame, the suzerain of the *Damel* and the *Brak*. Later in 1677, Ducasse

seized Rufisque and concluded treaties with the chiefs of the country, by which France was guaranteed, on payment of customs, a monopoly of trade in these regions. Two years later, he advanced into the interior, forced the chief of the Baol to sue for peace and compelled the *Damel* of Cayor to accept his terms; he imposed new treaties on these chiefs, which assured to France possession of, and sovereign rights over the coast between Cape Verd and the Gambia, for 6 leagues inland, as well as a monopoly of trade, without paying customs. About 1682, Lemaire gives some details of the Wolof, their occupations and their dealings with the Arab marabouts.

In 1685 La Cambe was visited by the Brak of the Walo; in the following year, he sent his agents to make a treaty with the “Bour ba Guilof”. At this time, he tells us, the Moors had taken advantage of the chaos, reigning among the Wolof, to kill the Brak, and drive the *Damel* and Bour ba Guilof from their dominions; the Wolof however, ultimately succeeded in ridding themselves of the Moorish yoke. In 1701, by order of the Senegal Company, Brue again began negotiations with the *Damel* of Cayor. Adanson’s journey occupied the years 1749 to 1753 and, after spending five years in Senegal, he brought back a mass of documents which he used for various works. Poucet de la Rivière in 1763 and 1765 negotiated the cession of the peninsula of Cape Verd with the *Damel*; in 1785, M. de Repentigny signed a treaty of alliance with the Bur Salum. Boufflers in the following year came to an agreement with the *Damel* of Cayor, by which in consideration of an increase in the customs the latter renounced all claim to the coast; the cession of Cape Verd was renewed in 1787 under the governorship of Geoffroy Villeneuve, who in the same year visited Cayor, Djolof, Baol and Sine. Rubault had made a journey through the lands of Cayor and Djolof in the preceding year. In 1819, Walo was ceded to France, but attempts to cultivate it failed; about 1841 Jaubert began to develop the cultivation of earth-nuts in these lands. Faïdherbe arrived in Senegal as governor in 1854. In 1855 and the three following years he waged a bloody war on the Moors and their allies, the Tiedos of Walo; in 1858 the Trarzas and the Braknas sued for peace. In 1856 Faïdherbe subdued the Diambur; and in 1859, after several politic measures, he signed treaties with the kings of Baol, Salum and Sine. The French had not yet made any treaty of peace with Cayor. A desire to protect traders and to establish a telegraphic line between St. Louis and Gorée led them in 1859 to enter into negotiations with the *Damel* Biraima. As his successor Makodu repudiated the agreement, he was deposed in favour of Madiodio whom all the chiefs of provinces, including Lat-Dior, recognised as *Damel* of Cayor in 1861. Lat-Dior however soon afterwards collected his adherents and attacked Madiodio; force had to be used to defend the *damel* elected under French influence. Lat-Dior was defeated in several engagements; in 1862 driven out of Baol and then out of Sine, he took refuge in the Rip country and found an ally in the chief Maba. The incompetent Madiodio was deposed and the governor of Gorée invested with the green mantle chiefs chosen by the French in Cayor; but new difficulties arose with Maba, then with Aḥmadu Shaikho and Lat-Dior.

In the reign of the *Bur ba Djolof* Bakar Teum *Khakh*, a marabout of Futā, called Maba, ravaged the eastern districts of Baol; at the request of Lat-Dior, he invaded Djolof in 1865, defeated the *Bur* at Mbayan and threatened Cayor; his army was routed near Nioro; in 1867, while about to invade Sine, he was defeated and slain at Sumb.

Hardly had he disappeared, when the Tidjāni chief Ahmadi *Shaikho* made an alliance with Lat-Dior and attempted the invasion of Cayor; their followers were defeated at Luga in 1869. In 1871, the government of the colony recognised Lat-Dior as *Damel*. When Ahmadi *Shaikho* with his Tidjānis again invaded Djolof and Cayor, an expedition, supported by Lat-Dior's troops routed the Marabut's army at Būmdū and he himself was slain at Coki in 1875. At first relations with Lat-Dior were quite cordial; but in 1882, the construction of the railway from Dakar to St. Louis raised new difficulties. Lat-Dior, having shown signs of hostility, was proclaimed deposed along with Samba Laobe, whom he had elected *Damel* in his place. Through French intervention his nephew Ahmadi Ngone Fall was recognised as *Damel*; Samba Laobe attempted to defend his claims but was defeated; but as Ahmadi Ngone had not been able to win the sympathies of the people of Cayor, he had to abdicate and Samba Laobe succeeded him; in the meanwhile the Dakar—St. Louis railway was completed. In May 1886, a dispute broke out between the *Bur ba Djolof* 'Ali Buri and the *Damel*; their armies met in Djolof and 'Ali Buri was victorious. The governor levied a heavy fine on the *Damel* for his conduct; Samba Laobe refused to pay and rebelled; he was killed at Tivavane.

Lat-Dior claimed the succession and attacked a detachment of Spahis at Dekkele but was slain in the battle that ensued. In consequence of his action, Cayor was divided into six provinces and in 1886 finally entered a period of peace of prosperity. French intervention had to be equally effectively enforced in Baol and Sine. The deposition of the *Teigne* of Baol in 1890 and the disarmament of the Tiedos in 1891 definitely established French authority in this region which was divided in 1894 into two provinces. In 1898 on the death of their *Burs*, Sine and Salum also were divided into two provinces under French control.

At the present day the Wolof constitute the predominating element and by far the largest in point of numbers (last census, 407,279) of the population of Senegal. In the north in Dimar, where they form almost half the population, their neighbours are the Tuculor. In compact groups, whose unity is hardly affected by the presence of a number of nomadic Fulbe tribes, they occupy Walo, Djolof, the countries formed on the dismemberment of the ancient Cayor kingdom and the Atlantic shore from Dakar to the Gambia. In most of the parts on the Senegal and the Niger there is a quarter of Wolof traders.

The Wolof are tall in stature (average is 5' 8"); their skin is an ebony black with a bluish tint except the palms of the hands and the soles of the feet and the inside of the limbs, and the bend of the neck which are somewhat lighter. The skull is dolichocephalic, the index being 70 in the male and 73 in the female, and the cranial capacity 1,495 (Hovelacque) and the prognathism often very marked. Their hair is thick

and woolly, the lips thick and the incisors almost vertical; the arms are muscular and the hands long; but the lower limbs are thin, the calves little developed, and the instep almost non-existent. The Wolof woman is also tall (average 5' 4"); in her the spine is very curved and the breasts pear-shaped; on the whole her thicker lips, flatter nose and protruding lower jaw render her an inferior type to the man.

Gris-gris are very common; these are verses from the Korān enclosed in a leather case, or sometimes a piece of cloth, over which magic words have been repeated, placed in the horn of a doe or in mussel-shells, bones etc. He who wears one is safe from the malice of sorcerers, from serpent-bite, from the evil eye and need not fear bullets or evil tongues, while he soon becomes a good shot. The women wear them, real or imitation, in their hair, as ornaments.

The Wolof live in huts in the form of a beehive, the lower part, which is cylindrical, being made of reeds (Djolof) or clay (Walo); the conical roof is of reeds. The only opening is the door; sometimes however, there are small windows of the size of a man's hand enabling one to see what happens outside. The cottage is divided into two parts by a wall of earth or reeds; in the first apartment the occupants eat, sleep and receive their visitors; the other apartment is used as a larder and during the wet season as a kitchen. One family occupies several huts, which are found grouped in a corner of an enclosure (*kerr*) surrounded by a hedge of irregular shape of branches, reeds and posts; in another corner a very small hut forms the henhouse; at a little distance are pegs to which the cattle are tethered; the *kerrs* of the Wolof are usually grouped as chance directs and not according to the classes of inhabitants; at the entrance or in the centre of the village is the palaver tree under which the business of the village is discussed and idlers come to smoke and chat. The furniture includes the bed, which varies in shape, wooden boxes, trunks in which clothes and objects of value are kept; on a table are placed the calabashes for milk; arms are hung on the walls; in the second apartment are the wooden mortar and pestle for grinding millet, calabashes, a few earthenware pots and mats. The Wolofs live chiefly on millet; they eat it cooked in water (*gusi*), or after pounding it, the women make kuskus (*tiere*) or soup (*lahh*) of it; these dishes are also made of maize or rice; earth-nuts are eaten raw, boiled or roasted; potatoes, manioc, the fruit of the baobab are also eaten; in Walo, a good deal of fish is consumed.

Millet is the staple cereal grown by the Wolof; the principal article of export is the earth-nut (in 1910: 227,300 tons). The rice, maize, manioc, and vegetables grown are consumed in the country; the Wolof country also yields a small quantity of rubber, which comes from the Niayes country, and some gum.

The Wolof are not cattle-rearers; they are fairly skilful smiths, cobblers and weavers etc. When a woman is enceinte, she covers herself with *gris-gris* to protect herself against magic; as soon as she feels the pains of travail, all the men and male children are sent out of the house; the woman shuts herself up with her mother and experienced women friends in the hut, which is kept dark; no midwife is employed; the birth

takes place in a crouching position; the umbilical cord is broken and not cut with some sharp instrument. The young mother only takes light food (milk, rice); for seven days she does not appear in public or make her toilet. On the seventh day after its birth, the child is given a name and its hair is cut for the first time; a feast is held and presents made to the child and the mother.

Among the Wolof only the boys are circumcised. The rites are less strictly observed than among the Tuculor for example. Thus circumcision may be performed twice a year, it is performed at a relatively early age (10 to 12 years); the operation is performed in the village itself, the operator is not necessarily a cobbler or a smith, nor is the newly circumcised boy forbidden to enter the village etc. During the operation, which is performed in the morning, shortly before sunrise, the boys must not betray the slightest sign of pain; experienced individuals bandage them; then all hurry out the village and take a long walk in the country. On their return, the people of the village come to meet them and clothe them in the dress worn by circumcised persons, a long shirt of black cloth with a white seam at the foot of the sleeves and a head-dress of black cloth tied round the neck. A piece of twisted cloth thrown over the shoulder is used to beat off those who come too close; they are all furnished with a stick with which they chase the birds which the newly circumcised are allowed to kill and take away. Till they recover, they eat and sleep with a guardian who watches carefully that they all begin and finish a meal at the same time. He forces them to take many kuskus of coarse millet (*sumbé*) and makes them dance and sing; every week these boys eat mutton outside the village. When completely cured, they put on a head-dress higher than the first, but they only discard their *bubu* long after their recovery; this *bubu*, in which the prepuce that has been cut off, is kept, is used as a *gris-gris* and protects from bullets.

Marriage takes place between people of equal status; a man may take a wife from his caste or from a lower. Marriage is preceded by betrothal (*tak*); when the hut is ready, the girl goes there accompanied by her girl friends. At the door of her new abode, the husband's sister offers her millet-seeds tobacco and pistachios.

Polygamy is regulated by the *Ḳorān*; the first wife has authority over the others, and is head of the household; questions of divorce are laid before the *ḳaḍi*; according as the case is decided, the wife gives up or keeps the dowry given by her husband.

When a Wolof dies, his body is washed, then wrapped in a piece of white cloth; the interment takes place almost immediately after death. The grave, which is very narrow, is dug by those present, who are careful not to reopen an old grave; the body is placed in it on its right side; graves are turned towards the east. On leaving, the mourners are careful not to turn back. Seven days later, the family prepare food for distribution to the poor and to the pupils of the *Ḳorān* schools, who pray for the deceased.

A woman, who becomes a widow, wraps herself from head to foot in a black cloth; she wears this single garment without washing or changing it nor paying the least attention to her toilet for four months and six days; at the end of this

time, she goes out of the village by night, casts off her garb of mourning, washes herself and puts on new clothes. A widower does not wear mourning.

The unit of society is the family, i. e. a group of individuals having a common ancestor. Descent may be traced through the male line (*genis*) or the female (*mene*). Each *mene*-family has a name but the Wolof call themselves and salute one another by the clan-name they receive from their fathers.

Besides this division by families, there is a classification by castes; the first, and the largest in numbers, is that of the *dyamburs*, or freemen, who were divided politically into nobles and commoners; next comes the caste of *nienios* which is chiefly composed of artisans, smiths, goldsmiths, tanners, cobblers, musicians and singers, weavers, makers of boats and wooden utensils and lastly the *griots*, the most despised of all. The captives were on the lowest rank of the social scale.

There was a hierarchy among the noble families, some furnishing the chiefs of districts, others the chiefs of provinces, the electors of kings. To be eligible for election as *brak*, a man had to belong to the royal family on the male side and on the mother's to one of the three princely families. In Djolof, rights were only transmitted in the male line while in Sine and Salum power remained in the hands of a family by female descent.

The Wolof language is spoken in Djolof, Walo, Cayor, Baol and Sine-Salum; it is the language usual in commerce throughout Senegambia. Many of the Fulbe of Djolof, of the Moors of Walo, of the Sererer of Sine and of the Laobe speak it also; the Wolof and Serere have a connecting link in the language of the Lebus.

The sounds *ch* (*sh*) and *z* of French are not found in Wolof nor the aspirated clicks peculiar to the Serer and Fulbe language. *T* and *d* are usually palatals, *b*, *d*, *g*, *di* may be nasalised; *l* and *d* are also found cerebralised.

The conjugation of the verb distinguishes the principal tenses, past, present and future but has very few secondary tenses. The use of various moods, and the many derivatives from the nouns give the Wolof language considerable wealth of expression and a certain energy.

The Wolof employ a quinary notation. Their literati are fond of talking Arabic, and can express themselves more or less purely in literary Arabic.

"The Berbers must have converted the Wolof to Islām, partially at least, at quite an early period. In the xvth century, Ca da Mosto found their chiefs following the Muslim faith which however they soon lost through contact with Christians. Nevertheless the knowledge of one God, whom they called *I'alla*, was wide spread among the masses who remained heathen; the pagan Wolof only revered their family spirits (*ntambe*), whom they regarded as intermediaries between them and this distant God".

Although they had relapsed into paganism, the rulers of the lands on the Senegal appear to have always been very tolerant to Muslims, even giving the Marabouts concessions, on which they could settle and form communities which often took their name. The industrious masses of freemen, exploited by the warlike and pagan Tiedos abandoned fetich worship before the aristocratic

caste; we know with what repugnance Lat-Dior adopted Islām. There are 3000 Catholics among the Wolof; they are particularly numerous in Gorée, Dakar and St. Louis. At the present day, the great majority of the Wolof are Muslim. In each village, there is a place reserved for common prayer (*dīama* = *djāmā*), and one or more Marabouts, generally Wolof or Tuculor. The Muslim Wolof are very strict as regards praying and fasting; they observe the festivals of *Tabaski* (*al-'īd al-kabīr*) and of *Kori* (*al-'īd al-ṣaḡīr*); fetish rites may be traced in the festivals that have supplanted pagan feasts. The Muslim Wolof readily join religious brotherhoods; while the Tuculor are mainly Tidjāni, the Wolof are on the whole Kādiri. It is among the Wolof of Cayor, Baol, Djolof and Sine-Salum, that Aḥmadu Bamba, the head of a curious sect recently founded, has found most of his adepts, the *Murites*.

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DJUBAIL, a town on the coast of Syria between Bairūt and Batrūn. The ancient holy city of Adonis had lost much of its importance, by the time it was conquered by Yazid and Mu'awiya, the sons of Abū Sufyān. It was incorporated in the *djund* of Damascus and like the other coast-towns had a small garrison till the Fātimid period and was the home of a number of Muslim scholars. In 496 = 1103 it was taken by the Crusaders, and as the seat of a baron, vassal to the king of Jerusalem, Djubail regained a certain importance; its little harbour was restored and the strong

fortress built, the remains of which still arouse the admiration of the visitor. Djubail was captured by Ṣalāḥ al-Dīn, but restored to the Franks by the Kurds on payment of 6000 dīnārs. Apart from this brief interval, the town has always been under Muslim rule; but it has never since played a part in history and its importance has gradually diminished. At the end of the xvth century, it passed with the lands attached to it, into the hands of the Banū Ḥamāda the Mutawālī family, ruling in Lebanon, who retained it till the xviiith century, when it had sunk to be a wretched little village. Since it became the seat of a Mudiriya in the autonomous district of Lebanon, it has become a little busier; but as it has no harbour and the district around is confined and unproductive, it can never attain any considerable development. The population is about 2000, almost all of whom are Maronite, except a few Muslim families.

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DJUBBA (A.), in Egypt *gibba*, a garment of Syrian origin, with narrow sleeves (Bukhārī, *Ṣaḥīḥ*, transl. by Houdas and Marçais, ii. 321), sometimes lined with cotton, worn under the 'abā [q. v., p. 1]. In Egypt it was worn over the kaftān; it was a long robe with short sleeves, lined in winter with fur. In Spain, in the transition period, djubbās of flock silk were worn. In Mecca the garment, which is made of light cloth or silk, is worn over the *badan*; during the hot season it is thrown over the shoulders. Women wear a *djubba* of cloth, velvet or silk, embroidered with gold or coloured silk, narrower than the man's. The word has passed into the Romance languages: Spanish *aljuba*, Italian *giuppa*, French *jupe*, *jupon*.

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AL-DJUBBĀ'Ī, ABŪ 'ALĪ MUḤAMMAD B. 'ABD AL-WAHHĀB, a native of Djubbā in Khūzistān, one of the leaders of the Mu'tazilites. He studied with Abū Ya'qūb Yūsuf al-Shaḥḥām, the head of the Baṣrah school of Mu'tazilites and afterwards became one of the chief champions of this school himself till his death in 303 (915-916). He composed a work on the fundamental doctrines *Uṣūl* and wrote polemics against al-Rāwandī [q. v.], al-Nazzām [q. v.] and others. He also often disputed with his pupil al-Ash'ari, who, when he had abandoned Mu'tazilite doctrines, published several pamphlets against his teacher (given in Spitta's *Zur Geschichte Abu 'l-Ḥasan al-Ash'ari's*), notably a refutation of Djubbā'ī's work on the fundamentals. No trace of these works has survived, however, nor of al-Djubbā'ī's commentary on the *Qur'ān*, which he wrote in the dialect of his native town (Djubbā) and whose loss is much to be deplored on philological grounds.

Even more renowned than the father was his son ABŪ HĀSHIM 'ABD AL-SALĀM, who died in 321 (933) and whose followers are known as

Bahshamiya. Another name for them, given by al-Baghdādī, al-Dhammiya, see above p. 956^b, seems rather to be a term of reproach and is less usual. One of them was the celebrated Buyid vizier Ibn 'Abbād [q. v.], so that at that time almost all Mu'tazilites honoured Abū Hāshim as their *Shāikh*. Only the titles of his works have survived, but we know his views fairly accurately through the polemics against them by his opponents. His theory of conditions or moods has particularly contributed to make Abū Hāshim's name celebrated. We cannot go fully into the doctrines of the al-Djubbā'ī, father and son, here, and must therefore refer the reader to the *Bibliography*; it may be sufficient to note that al-Djubbā'ī regarded the attributes of God, as identical with his being and, in consequence, practically denied their existence. Abū Hāshim sought to reconcile this teaching with orthodox doctrine, by explaining these attributes as conditions (*aḥwāl*), by which he meant qualifications, which were nearer the essence of things, than the more or less separable accidents and therefore play a part not only in the conception of God, but in the domain of universals also. He believed that, by this explanation, he not only restored the unity of the divine being, but also justified speaking of the attributes of God, in as much as the moods are nothing essential but simply conditions of phenomena, but his opponents were not satisfied with this compromise between being and not-being.

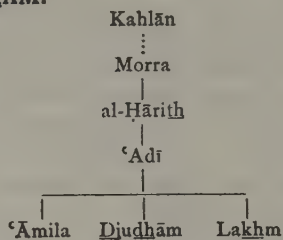
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DJUDDĀLA. The Banū Djuddāla were one of the 70 Ṣanhādja tribes who wear the Lithām. They lived west of the Lemtūna in the western Sahara on the shores of the Atlantic Ocean near Arguin and Cape Blanc. A Djuddālī, Yahyā b. Ibrāhīm, while returning from the ḥadjj, induced the reformer Yā-Sīn to settle in this district. His reformed Islām was forced upon the Lemtūna tribes, more particularly the Djuddāla (Ṣafar 432 = Oct.-Nov. 1040). But on the death of Yahyā b. Ibrāhīm they refused to recognise the spiritual authority of Yā-Sīn so that he had to retire to the adjoining Lemtūna tribes; in Muḥarram 448 (March-April 1096), to the number of 30,000, they besieged an Almoravid general Yahyā b. 'Omar in the Djebel Lemtūna and in the same year slew him with a large number of his followers at Tabfariilla(?) between Taliwin and the Djebel Lemtūna. They were probably subjected by Abū Bakr b. 'Omar, Yahyā's successor, about 493 (1062), and, with all the *lithām* wearing Ṣanhādja, passed under the rule of Yūsuf b. Tāshfin, the first Almoravid Amir. They shared the fortunes of this dynasty and since then their name has disappeared from history. They have been identified as the Gaetuli of ancient writers.

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DJUDHĀM.



The above is the traditional genealogical tree of Djudhām, the eponymous ancestor of the Banū Djudhām. Djudhām is only a nickname, his real name being 'Amr. He was the brother of 'Āmila and Lakhm; i. e. in the first century A. H. these three tribes were believed to be very closely related. By this time the Djudhām had absorbed the Lakhm. Their Yamanite descent was not so readily accepted. Muḍar and more particularly the Banū Asad b. Khuzaima claimed Djudhām as a Muḍarite tribe which had in early times migrated to Yemen. Ancient verses were quoted in support of this. But even if we neglect the partiality of Arab poetry, all that can be deduced from these verses is the existence of friendly relations, possibly even of a *hiḍf*. These discussions testify to the importance of the Djudhām. The great majority of the tribe itself claimed South-Arabian descent, which claim had perhaps no more substantial basis than the other view, but better corresponded to their political situation in the Sufyānid period.

During this period, the Djudhām were really a confederation of nomads, occupying the deserts between the Ḥidjāz, Syria and Egypt. In the north, they were bounded by the Banū Kalb, and on the Arabian side by the Medīna territory; they were scattered throughout the Wādī 'l-Kurā and around Tabūk and Aila; they were to be met with on horseback on the Egyptian frontier; their territory was undulating, of deserts, steppes, pastures, oases few and far between and including 'Ammān, Ma'an, Adhruḥ, Madyan and Ghazza. They made their living on the trade-routes joining Arabia, Syria and Egypt, as guides and caravan-leaders and levied customs and tolls for their services. The *Sira* mentions as belonging to them, a watering-place named Dhāt al-Salāsīl, which has not yet been identified, and Hismā, an extensive area to the southeast of Aila. They have been represented as descendants of the Midianites, but why not of the Nabataeans as they occupied exactly the same territory as the latter? The Medīna tribe of Banū Naḍir is said to have broken off from them and adopted Judaism. This circumstance explains why this religion made converts among those of their clans, who lived near the Medīna territory. Their constant intercourse with Syria and Egypt had early conducted to the diffusion of Christian ideas among the Banū Djudhām. In the early years of the Ḥidjra, we find them at the head of the *Musta'riba* or Christianised Arabs, allies of the

Byzantines; their Christianity however, was very superficial, like that of the nomad tribes.

Their first dealings with Islām were by no means friendly. One of them undertook to warn Abū Sufyān shortly before the battle of Badr, that Muḥammad was lying in wait for his caravan. Ḥassān b. Thābit often rails at them and accuses them of treachery. They several times robbed the caravans of Dihya b. Khalifa [q. v., p. 973], the commercial and political agent of the Prophet. In retaliation the latter sent expeditions against them, led first by his favourite Zaid b. Ḥāritha, then by one of his best supporters, 'Amr b. al-'Āṣī, soldier and diplomat. As his mother belonged to this district, he hoped to be able to enter into relations with the Djudhām. To extricate 'Amr from his difficulties, a column had to be mobilised under Abū 'Obaida b. al-Djarrāh. A few Djudhām chiefs appear to have independently negotiated with Medīna. At Mu'ta they again barred the Muslims' way to the north and the Tabūk campaign was decided on to give them a lesson. We are therefore not surprised to find them on the side of the Byzantines during the great invasion and they fought at Yarmūk on their side. After the final victory of the Muslims, they proved faithful allies of the Arabs and helped them greatly in completing the conquest of Syria. Their recruits filled the gaps caused by war and plague. At the assembly of Djābiya [q. v., p. 988] when 'Omar established the *diwān*, they claimed to be allowed to profit by the new organisation. It had been intended to exclude them under the pretext that, being in their own country, they had no claim to the title or advantages of the Muhādijir; but their request had to be granted to their energetic protests. In the struggle between 'Alī and Mu'āwīya, they like all the Arabs of Syria, embraced the cause of the latter. In the meanwhile, crossing the frontiers of their ancient desert country, they had entered Djund Filastīn, where they henceforth formed the bulk of the Arab population. In contemporary poetry, Syria is frequently called the land of "Lakhm and Djudhām". We find one of their principal chiefs, Rawḥ b. Zunbā' at the Umayyad court and under him they took part in the Ḥidjāz campaign under Yazīd I.

Just before the violent schism between Kaisites and Yamanites, we hear a last echo of the ancient discussions on the genealogy of the Djudhām; the case was taken before the Caliph's tribunal but the violent intervention of one of their chiefs broke up the proceedings. At the second assembly of Djābiya, the skill of Rawḥ b. Zunbā' was responsible for the success of the candidature of Marwān b. al-Ḥakam, and he thereby gained the gratitude of the Marwānids for himself and his tribe. With the Banū Kalb, the Djudhām were at the head of the Yamanite tribes of Syria. In Egypt, where they helped 'Amr b. al-'Āṣī in his conquest, they obtained important concessions of territory: in the ixth century A.H. we still find them around Alexandria. Their great poet was 'Adī b. al-Rikā', the favourite of Walīd I.

The great rising of the Kaisites, after the battle of Mardj Rāhiṭ, strengthened their belief in their South Arabian origin. They continued to maintain their position as a distinct group. In course of time the name Djudhām disappeared before more modern names. In the ixth century, in addition to their lands in Egypt, territory be-

longing to them is mentioned in Balḳā', chiefly in the region of Karak, where the energetic tribe of Banū Ṣakhr is said to be descended from them, and to the east of the Jordan and the 'Araba, they still occupy the lands of their ancestors.

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DJUDĪ, DJEBEL DJUDĪ or DJUDĪ DAGH, a lofty mountain mass in the district of Bohtān, about 25 miles or 7 hours journey N.E. of Djazirat ibn 'Omar, in 37° 30' N. Lat. It is as yet practically unexplored and is believed to be about 13,500 feet high. Djudī owes its fame to the Mesopotamian tradition, which identifies it, and not Mount Ararat, with the mountain on which Noah's ark rested. It is practically certain from a large number of Armenian and other writers that, down to the xth century, Mt Ararat was in no way connected with the Deluge. Ancient Armenian tradition certainly knows nothing of a mountain on which the ark rested; and when one is mentioned in later Armenian literature, this is clearly due to the gradually increasing influence of the Bible, which makes the ark rest on the mountains (or a mountain) of Ararat. The highest and best known mountain there is Masik (Masis), therefore Noah must have been stranded on it; the next stage in the growth of the Armenian tradition is due to Europeans, who transferred Ararat (Armen. Airarat), the name of a district, to Masik, through an incorrect interpretation of Genesis viii. 4.

The tradition that Masik was the mountain on which the Ark rested, only begins to find a place in Armenian literature in the xith and xiith centuries. Older exegesis identified the mountain now called Djebel Djudī, or according to Christian authorities, the mountains of Gordyene (Syr. *Qardū*, Armen. *Kordukh*) as the apobaterion of Noah. This localisation of the Ark's resting-place, which is found even in the Targums, is certainly based on Babylonian tradition, and arose out of the Babylonian Berossus. Besides, the mountain Nišir which appears in the Flood-legend in the cuneiform inscriptions, might well be located in Gordyene (in the widest application of the name). The ancient Jewish-Babylonian tradition was adopted by

the Christians and the Arabs learned it from them, when their conquests carried them into Bohtān. "They transferred the name Djūdi, which the Qur'ān (Sūra xi. 46) mentions as the landing-place of Noah, quite unconcernedly to Mount Ɣardū which had, from the remotest times, been regarded as the apobaterion. But Muḥammad really meant the mountain called Djūdi in Arabia (*Ḥamāsa*, 564 = Yāqūt, ii. 270, 11 = *Mushtarik*, p. 111), which he probably thought was the highest of all mountains". Thus writes Nöldeke in the *Festschr. für Kiepert* (1898), p. 77, and he is clearly right. It is also possible that Muḥammad in his localisation of the mount on which the ark rested was influenced by some older tradition current in Arabia. For this view we might quote a remark of the apologist Theophylus (*ad Autolycom*, lib. III, c. 19) who mentions that, even in his time, the remains of the ark were to be seen on the mountains of Arabia. The transference of the name Djūdi from Arabia to Mesopotamia by the Arabs must have taken place fairly early, as has been mentioned, probably as early as the time of the Arab invasion; even in the older poets, for example, Ibn Ɣais al-Ruḳaiyāt (ed. Rhodokanakis, cf. Nöldeke, *Wien. Zeitschr. f. d. Kunde d. Morgenl.*, xvii. 91) and Umaiya b. Abi 'l-Salt (ed. Schulthess, *Beitr. z. Assyriol.*, viii. N^o. 3, 5) Djebel Djūdi is no longer an Arabian, but the Mesopotamian mountain. The transference of the name Djūdi to the Ɣardū mountains and the rapid acceptance of the new name may probably have been favoured by the circumstance that the land south of Bohtān towards Assyria, had often in the Assyrian period formed part of the district of Gutium, the land of the Gutī (Ɣutū) nomads, and this, the name of a people and district, had not quite disappeared in the early years of Islām. On the geographical term Gutium, which is known to have existed even in the early Babylonian period, see Scheil, *Compt. rendus de l'Académie des Inscriptions et Bell. Lettres*, 1911, p. 378 et seq., 606 et seq.

If we assume, as is obvious, that the term Ararat (Assyr. Uraṛtu) at one time also included an area to the south of Lake Van (cf. the mountain name Arartī in the Gordyene cuneiform inscription and Šanda, *op. cit.*) then Masik (Great Ararat) and Djebel Djūdi, both traditional resting-places of the Ark, might each be called Mount Ararat in conformity to the Biblical account.

Like the whole country round Ararat, the neighbourhood of Djebel Djūdi is to this day full of memorials and legends which refer to the Deluge and the life of Noah after leaving the Ark. Thus for example at the foot of the mountain is the village of Ɣaryat Ṭamānīn = "the village of the 80 (Syr. *Ṭemānīn*; Armen. *T'mān* = 8)" where legend says the eight persons saved in the Ark first settled; cf. Hübschmann, *loc. cit.*, xvi. 333-334. The Arab geographers also mention a monastery on Djūdi in their time, Dair al-Djūdi; on this cf. Šabūshūtī, *Kitāb al-Diyārāt* (J. Heer, *Die hist. u. geogr. Quellen in Yāqūt's geogr. Wörterbuche*, 1898, p. 96) = Yāqūt, ii. 653.

We might further mention that Layard and more recently (1904) L. W. King discovered rock-sculptures and inscriptions of Sanherib in the Djebel Djūdi; King therefore proposes to identify this mountain with the Nipur of the Sanherib texts. Cf. Layard, *Niniveh u. Babylon*, p. 621;

King in the *Journ. of Hellenic Stud.*, 1911, Vol. 30, p. 328².

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DJUHAINA, an Arab tribe. The Djuhaina are near relatives of the Bali, Bahra, Kalb and Tanūkh and belong like them to the great South-Arabian group the Ɣuḏā'a. In the pre-Islamic period we find them first in Naǧd, then in the neighbourhood of Medina. between the Red Sea and the Wādī 'l-Ɣurā (cf. the map in Caetani's *Annali*, ii. 376). They were settled there when Muḥammad's power began to extend. They adopted the Prophet's religion and were incorporated in the Islāmic community without resistance. They did not take part in the Ridda, but remained strong supporters of the rising caliphate. A section of them remained in their ancient territory and there the Djuhaina dwell to this day in that district, but the bulk of the tribe migrated, particularly to Egypt, — at least it is only on Egypt that we have any information. We find the Djuhaina here at the conquest with other closely allied sections of the Ɣuḏā'a. They then gradually advanced from Lower Egypt, where the little village of Dawār Djuhaina (Boinet Bey, *Dictionnaire Géographique*, p. 104) is still inhabited by Beduins of the name, to Upper Egypt where they played a considerable part in the Fāṭimid period. After a good deal of fighting they ultimately settled down peaceably with other Arab tribes around Akhmīm. Members of this tribe are mentioned even earlier, in the third century A. H., at Assouan and, although the details are not exactly known, they were among the tribes here on the borders of the Nubian kingdom, who gradually broke the power of this ancient Christian kingdom. In any case it was the Djuhaina (Ibn Khaldūn, v. 429, 19), who brought about the dissolution, no-

madisation, and conversion to Islām of the Nubian kingdom and thereby broke the strongest defence that the lands on the Upper Nile had had against the inroads of the Arabs and Islām. Since then we have been for centuries without any notice of them, but at the present day all the numerous Baggāra [q. v., p. 561] tribes, i. e. the Semi-Arabs of Dār Fūr and Wadāī are still positive that they have a common bond in being Djuhaina. Nachtigal is our authority for this important fact. It gives us a clue to understanding the mingling of races in the Eastern Sūdān and makes it possible to trace to the present day the history of a tribe of whose existence we have evidence in pagan times.

Bibliography: All the authorities have been collected in my essay: *Zur Geschichte des östlichen Sūdān in Der Islam*, i. 155 et seq.

(C. H. BECKER.)

DJULĀHĀ, or **DJOLĀHA**, the name of the Musalman weavers, who form almost an occupational caste throughout Northern India, though they have also found their way to the cotton mills of Bombay. At the Census of 1901, their number was three millions, or nearly 3% of the total Musalman population, of whom just half were in the United Provinces.

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(J. S. COTTON.)

DJULAMERG (**DJULAMERIK**), the capital of the Sandjak of Hakkārī in the Wilāyet of Wān (pop. 4000, according to Cuinet). The town is shut in by mountains and lies about two miles from the Zāb. There are hot sulphur springs near it.

According to Andreas's view (see Pauly-Wissowa, i. 1699; M. Hartmann, *Bohtān*, p. 143), combatted by Marquart, *Erānsahr*, p. 158 et seq., Djulamerg is the τὸ Χλωμάρων of the ancients. The village of Djulamerg gave its name to a Kurdish clan, on which see Ibn Faḍl Allāh al-ʿUmārī: *Not. et Extr.*, xiii. 317 et seq.

Bibliography: ʿAlī Djawād, *Djoḡhrāfiyā Lughāt*, p. 298; Ritter, *Erdkunde*, xi. 625 et seq.; Cuinet, *La Turquie d'Asie*, ii. 728 et seq.; Binder, *Au Kurdistan*, p. 165 et seq.; *Geographical Journ.*, xviii. 132.

DJULFA (Russian **DJULF**), an ancient, once important town in Armenia, on the north bank of the Araxes, lying approximately in Lat. 59° N., now belonging to the Russian gouvernement of Eriwān. Shāh Abbās I the Great (see above p. 8) brought about the ruin of the town when in 1014 (1605) he brought the entire population (2000 families) which had won his sympathies by expelling the Turkish garrison during the Turco-Persian war, to Persia, chiefly to the capital Ispahān and thereby introduced a new element into the population of his kingdom, of great value for their industrious habits. The Armenian town destroyed by Abbās I soon became utterly deserted and it was not till the beginning of the xviiith century that a few families settled among its ruins; at the present day there are only a few score houses besides a few customs-offices inhabited by Russians and barracks for Cossacks, as Djulfa is a station on the frontier; on the southern (Persian) side of the Araxes is the Persian frontier and a *khān*. Considerable ruins of the town (including

20 churches) still exist; the large cemetery with its thousand of tombs of former inhabitants is celebrated. The remains of a splendid bridge, which is traced back to Roman times, may be mentioned; over it most of the traffic between Persia and Armenia (especially to Eriwān and Tiflis) crossed the Araxes. To distinguish it from the Armenian colony in Ispahān, which also bore the name Djulfa, the original Armenian town is now usually called Eski-Djulfa (= Old Djulfa).

The Armenian colony in Ispahān, New-Djulfa, quickly developed into an important suburb with flourishing commerce and industries. There can be no doubt that the industrious, enterprising and wealthy Armenians laid the foundations of Ispahān's great trade and wealth. In their new home the Armenians enjoyed absolute freedom of religion; they built 24 splendid churches there, of which half still exist. The flourishing period of this colony lasted a century after which its importance and prosperity gradually began to decline. At the present day the suburb of Djulfa, which has extensive gardens, has only a few thousand Armenian inhabitants.

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b. On Neu-Djulfa in Ispahān: Le Strange, *op. cit.*, 205; Ouseley, *op. cit.*, iii. 46 et seq.; Ker Porter, *op. cit.*, i. 507 et seq.; Ch. Texier, *Descript. de l'Arménie etc.* (Paris 1842), ii. 116 et seq.; le P. Raphael du Mans, *Estat de la Perse*, ed. Schefer (Paris, 1890), p. 182 et seq.; le P. Dessignes, *Lettres édifiantes*, T. 1, 494 et seq. (Orléans, 1879); Ritter, *op. cit.*, ix. 47, 49, x. 539, 623, 632; H. Petermann, *Reisen im Orient* (1861), ii. p. 280 et seq.; de Morgan, *Miss. scientif., étud. géogr.*, i. (1894), p. 409 (Index); Petermann's *Geograph. Mitteil.*, 1907, p. 5; E. Aubin, *La Perse* (Paris 1908), p. 288 et seq. Cf. also the article **ISPAHĀN** and the *Bibl.* there.

(M. STRECK.)

DJUM'A, i. e. the day of "general assembly" is Friday, because it is a religious obligation on Muslims to attend on this weekly holy day the divine service, corresponding to the daily midday ṣalāt (*ṣalāt al-ẓuhr*). The Friday ṣalāt itself is also called *djum'a*. Even in the *Qur'ān* (lxii. 9) it is expressly ordained in a sūra revealed at Medina. "When ye are called to the Friday ṣalāt, hasten to the praise of Allāh and leave off your business". It is by reason of this verse in the *Qur'ān* that attendance at the *djum'a* is regarded as a duty binding on all male, adult, free Muslims, at least as far as they are legally considered residents in the locality (*muḳīm*). Apart from this the weekly holy day of Islām is not a day of rest and is thus essentially different from the Jewish Sabbath or the Christian Sunday.

The Friday service consists of a common ṣalāt of two rak'a's and a sermon, which is delivered

by the *Khaṭīb* before this *ṣalāt*. But it is considered meritorious and is the usual practise to perform another *ṣalāt* of two rak'as before the *khuṭba* also. For a *djum'a* to be valid, there must, according to the *Shāfi'ī* school, be at least 40 Muslims present, who are legally entitled to take part in the worship of God. The *Ḥanafīs* and *Mālikīs* do not however adhere to the number 40; they say that the service should only be held in a town or community of some size. According to the *Shāfi'īs* and most of the other *Faḳīhs* it is further illegal to hold the Friday service in more than one mosque in the same place, except in cases of necessity, when it is impossible for all the inhabitants to meet in one building.

It may be presumed that Muḥammad himself used to hold a common *ṣalāt* with a sermon, after the Jewish fashion, in the court of his house in Medina on Fridays. Possibly he used to begin with the *ṣalāt* which was followed by the address, just as in other assemblies of the same kind in older times a common *ṣalāt* preceded the discharge of other business. At the Friday service in the great military camps of the Muslims after the death of Muḥammad, the *Umayyads* and their governors used to appear with all the symbols of their rank and conduct the service. The individual tribes used at that time to meet in a *masjīd* of their own in camp, but the *Umayyads* endeavoured to unite them in one common mosque. It is probably from this period, that the commandment against holding the *djum'a* outside a town and holding it in more than one mosque dates.

In the later *Umayyad* period the ceremonies at the Friday service became more and more influenced by the Christian service. Thus the ceremonial *adhān* (which is held on Friday in the mosque, after the faithful are gathered there, before the sermon) and the peculiar form of the *khuṭba*, in two sections before the Friday *Ṣalāt* seem to have arisen under influence the Christian mass. The professional preacher gradually came to take the place of the Caliph and his representatives as conductor of the service.

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(TH. W. JUYNBOLL.)

DJUMĀDĀ (DJ. AL-ʿULĀ and DJ. AL-ĀKHĪRA) fifth and sixth months of the Arab year.

DJUMĀKDĀR (also called *Biḥmākdār* or *BASHMAKDĀR*) from the Turkish *djumāk*, *biḥmāk* and

the Persian *dār*, "mace-bearer", a court official who entered at the side of the *Sultān* on occasions of great ceremony and protected him with a mace held aloft. According to *Khalil al-Zāhiri, Zubda* (ed. Ravaisse), p. 116 there were 40 mace-bearers in all.

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(M. SOBERNHEIM.)

DJUMBLĀṬ. [See *DJĀNBULĀṬ*, p. 1014^a.]

DJUMLA (Ā.; properly "aggregate, sum, total"), a technical term in Arabic grammar = sentence. The word in this sense is synonymous with *kalām*. On the latter *al-Zamakhsharī* says (*Mufaṣṣal*, p. 4, 15—17): "A *kalām* is composed of (at least) two words, which stand to one another in the relation of subject and predicate". A single word as for example the imperative *ḥum* (stand!) can of course form a complete sentence; but in this case the subject (here: thou) is understood. — On the various kinds of sentences (nominal, verbal, adverbial, categorical, interrogative etc.) see the grammars and more especially the detailed treatment of the question in *Muḥammad Aʿlā, Dictionary of Technical Terms* (ed. Sprenger and others), i. 245—250. (A. SCHAADE.)

DJUNĀGARH, native state in the peninsula of Kāthiāwār, W. India; area, 3,284 sq. m.; pop. (1901), 395,428, of whom 22% are Musalmans; revenue, about £180,000. It takes its name from the "old fort", or *Uparkōt*, which contains Buddhist caves and a mosque built by *Sultān Maḥmūd Begāra* (end of xvth cent.), who named the modern town, which contains a college and other fine buildings, *Muṣṭafābād*. The state was founded about 1735, on the decline of Mughal authority, by *Shēr Khān Bāhī*, *Paṭhān*. The territory includes the *Gir* forest, where alone the lion is now to be found in India; the hill of *Girnār*, sacred to the *Djains*; the ruined Hindu temple of *Sōmnāth* plundered by *Maḥmūd Ghaznawī* in 1026; and the seaport of *Vērāval*, which was the principal port of embarkation for *hājdjīs* during the rule of the *Sultāns* of *Gudjarāt* [q. v.]. This state is one of the few in British India that still issues its own coin.

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AL-DJUNAID B. ʿABD AL-RAHMĀN, a governor appointed by the Caliph *Yazīd II.* to the Muslim possessions in India; he was dismissed after a brief tenure of office. In 107 (725-726) *Khalid* b. ʿAbd Allāh al-*Qasrī* who was then governor of *Khorāsān*, sent him back to India. When he reached the *Indus*, he attacked the Indian ruler *Ibn Dhāhīr*, who had adopted *Islām* a long time before and been recognised by ʿOmar II. as ruler of these lands, took him prisoner and put him to death. Some authors accuse *al-Djunaid* of treachery to *Ibn Dhāhīr*; the details are not quite clear, but it is at least certain that *al-Djunaid* had his brother, who was going to the *ʿIrāk*, to claim of his faithless conduct, secretly murdered—

During his stay in India he undertook several successful expeditions, on which he won rich booty. In the year 111 (729-730) Ashras b. 'Abd Allāh al-Sulamī, governor of Khorāsān, who had come into conflict with the Soghdians and the Turks, was dismissed and al-Djunaid appointed his successor. He hurried with all possible speed to the help of Ashras and joined forces with him in Bukhārā. The Turks were defeated at Zarmān near Samarkand and the Arab army brought back to Khorāsān. In the following year al-Djunaid again prepared for a campaign against Tukhāristān. He had already sent several bodies of troops off by various routes, when the governor of Samarkand, Sawra al-Hurr, sent him warning that the Turks were threatening this town and that he could not drive them back without reinforcements. Al-Djunaid at once sent out, crossed the Oxus and reached Kiss. From there two routes led to Samarkand, the one across the steppe and the other through the mountains. He chose the latter on account of the heat of summer, but was ambushed by the Turkish Khākān in a ravine near Samarkand and had to ask Sawra's help. The latter hurried up but was attacked by the enemy and slain with the greater part of his army. Al-Djunaid was however enabled to continue his march and enter Samarkand. The Khākān then turned his attention to Bukhārā and laid siege to the town, but was defeated in Ramaḍān 112 or 113 (November 731) at al-Tawāwis, and al-Djunaid entered Bukhārā. Meanwhile the Caliph Hishām had had to send him 20,000 more men from Baṣra and Kūfa; they met him on the march and were sent to Samarkand. Early in 116 (spring of 734) al-Djunaid was dismissed; he had incurred the Caliph's wrath by his marriage with al-Fādila, daughter of the rebel Yazid b. al-Muhallab. 'Āsim b. 'Abd Allāh al-Hilālī was appointed his successor; but al-Djunaid died in Merv of dropsy before the latter arrived in Khorāsān.

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DJUNAID B. IBRAHĪM, one of the ancestors of the Ṣafawids [q. v.], father of Sulṭān Haidar. Djunaid lived like his father in Ardabil but, as his religious and political views seemed dangerous, he was banished by Djahānshāh, the chief of the Kara-Ḳuyūnlī at that time. He then went to Diyārbakr and married a sister of Uzūn Ḥasan [q. v.], the chief of the Aḳ-Ḳuyūnlī. The reputation as a Ṣūfī saint, which he has in common with his ancestors and his son Haidar, was not however affected by these political alliances. He was slain in battle with the forces of the lord of Shirwān in 860 = 1456.

Bibliography: see the article ṢAFAWIDS.

DJUNAID, ABU 'L-ḲASIM B. MUḤAMMAD B. AL-DJUNAID AL-KHAZZĀZ AL-KAWĀRĪRĪ, a celebrated Baghdad mystic; he belonged to a family hailing from Nahāwand and was the nephew of Sari al-Sakaṭī. He studied law with Abū Thawr, the pupil of al-Shāfi'ī. He made the pilgrimage to Mecca alone and on foot thirty times; he died in Baghdad in 297 (910) and was buried in the Shūnizīya cemetery beside the mausoleum of his uncle. When some one expressed surprise that he

should hold a rosary in his hand in spite of his great reputation for sanctity, he replied "I will not renounce the path that has led me to God". The use of a rosary was to him one of the means of attaining a state of ecstasy. He was known as *Saiyid al-Tā'ifa* "lord of the sect" and *Ṭā'ūs al-'Ulamā* "peacock of the learned". He admitted the superiority of prophets to saints and opposed the divine presence (*ḥudūr*), of which the former give us information, to the contemplation (*mushāhada*) of the latter. He preferred sobriety to mystic intoxication of the soul. In theology, he maintained that the knowledge of God only came from demonstrative reason. His pupils and followers are called *Djunaidis*.

Bibliography: Djāmi, *Nafahāt al-Uns* (S. de Sacy, *Notices et Extraits*, Vol. xii.); Ibn-Khallikān, n^o. 143 (= *Biographical dictionary*, i. 338); Farid al-Dīn 'Aṭṭār, *Tadhkirat al-Awliyā*, ii. 5 et seq.; Pavet de Courteille, *Mémoires des Saints*, p. 200; al-Hudjwiri, *Kashf al-Mahdijūb* (transl. Nicholson), p. 128, 185, 188; Shahrānī, *Lawāḳih al-anwār*, i. 98; Schreiner, in the *Zeitschr. d. Deutsch. Morgenl. Ges.* lii. 1898, p. 515. (CL. HUART.)

DJUNAID, a clever and cunning adventurer, said to have been a member of the royal family of Aidinoghlu (Leunclavius, *Hist. Mus.*, 531, 'Ashikpashazāde, p. 78), was born in Smyrna, where his father, the "Karasubashi" i. e. the chief magistrate (according to Djunaid's coins his name was Ibrāhīm), had been given an office by Bāyazīd I. After Timūr's retreat from Asia Minor, Djunaid rose against the native rulers who had been restored by Timūr, the Aidinoghlu Ṭisā and 'Omarbeg, and deposed them with the help of Mīr Sulaimān Çelebi, Bāyazīd I's eldest son who lived in Adrianople (1405 and 1406). According to the Turkish annalists (Leuncl. l. c. 413—416; 'Alī Kūnh al-Akhbār, v. 156; Sa'd al-Dīn, i. 283 et seq.) he gave his support to Ṭisā Çelebi, a son of Bāyazīd I., who was favoured by Mīr Sulaimān in his struggle with his brother Meḥammed Çelebi, but was defeated by Meḥammed Çelebi, who did not however deprive him of his power. He next came into conflict with Mīr Sulaimān who advanced against him with an army; abandoned by his allies, the Karamanoghlu and Germianoghlu, he submitted to the Sulṭān. The latter deprived him of his territory and took him with him to Europe where he was appointed governor of Ochrida. Soon afterwards Mīr Sulaimān was attacked by his brother Mūsā Çelebi and met his death in battle with him (1410). Djunaid took advantage of the confusion to return to Asia Minor; with a body of his old followers from Smyrna and Tyre, he drove out the governor of Ephesus appointed by Mīr Sulaimān and soon regained his former power. Meḥammed Çelebi, who overthrew Mūsā Çelebi in 816 (1413), after restoring order in Rumelia, turned against Djunaid, stormed his strongholds (Kyme, Kayaḍjik, Nif) and advanced on Smyrna which surrendered after a ten days' siege. Djunaid, who had not dared risk a pitched battle, submitted, but was dispossessed by the Sulṭān, receiving the governorship of Nikopolis in compensation. The Turkish sources, which mention neither this campaign which is presumably to be placed in 881 (1415) nor the previous one with Mīr Sulaimān, tell us that the Sulṭān forced Djunaid in 814 (1411-1412) to recognise his suzerainty and his claim to have

his name inserted in the sermon (*khutba*) and to strike coins (Leuncl., l. c. 449—451; 'Ālī, l. c. 167; Sa'd al-Dīn, i. 261). In 822 (1419) a usurper appeared in Wallachia who claimed to be Muṣṭafā, the son of Bāyazīd I, who had disappeared in the battle of Angora. Djunaid took his side and fled with him to Saloniki, pursued by Meḥammed I., where the Byzantine governor afforded asylum to the fugitives. At the Sultān's request the *soi-disant* Muṣṭafā was interned by the Emperor on the island of Lemnos and Djunaid in a monastery in Constantinople. After the death of Meḥammed I. the Emperor set up Muṣṭafā as a claimant to the throne against Murād II; Muṣṭafā, who had made Djunaid his vizier, seized Rumelia and advanced against Murād, who had come from Amasia and was awaiting his opponents at Ulubad (Lopadion). While there Murād succeeded in persuading the Rumelian Bēgs, who had taken the pretender's side, to desert him; Djunaid followed this example and left Muṣṭafā to his fate (1422). Accompanied by a few followers, he reached Smyrna, where the inhabitants received him with open arms. With the poorly armed troops he raised in the Erythraean peninsula, he defeated and slew the Aidinoghlu Muṣṭafā and soon regained the territory he had once ruled; he prepared a place of refuge for all eventualities in his castle of Ipsili (Ἰψίλη) on the coast opposite Samos. As soon as the state of his kingdom allowed it, the Sultān turned his attention to this dangerous usurper. A Turkish army invaded Ionia; Djunaid's son, Kūrd Hasan was defeated and taken prisoner at Akhiṣār (Thyatira); he himself retired to Ipsili and made an unsuccessful attempt to obtain help from the Karamanoghlu; after a long siege and only when Genoese ships were threatening the town from the sea, he decided to submit and was beheaded with all his relatives in the Turkish camp; his son Kūrd Hasan and brother Ḥamzabeg, who were prisoners on the Dardanelles, were executed at the same time. According to the Turkish sources, there were two campaigns against Djunaid, the first in the year 827 (1424), according to the so-called Chronicle of Verantius, the second a year or two later (Leuncl., l. c. 506 *et seq.*, 531 *et seq.*; 'Ashikpashazāde, p. 78; 'Ālī, *Kūnh.* v. 203; Sa'd al-Dīn, i. 324 *et seq.*).

Bibliography: The chief source is Dukas, *Chronicle*, p. 79—89, 96 *et seq.*, 103—121, 134, 139—156, 165—176, 190—196; also isolated notices in Chalkokondylas, p. 204, 223 *et seq.*; in addition to the Turkish historians already quoted, cf. Feridūn, i. 139 *et seq.*, 161. Djunaid (in Dukas: Τζιναῖος, in Chalkokondylas: Ζουναῖος, *Zineyd* in Schiltberger, p. 14) is usually called Izmiroghlu 'the Smyrniot' by Turkish writers, but sometimes also *Karā-djunaid*. On the very rare coins (unpublished, in my collection), on which the name of the Sultān 'Meḥammed (son) of Bāyazīd' appears, and which were probably struck in 813 A. H., he calls himself Ḥāzī Djunaid; on the equally rare coin dating from his last usurpation with the date 825 [S. Lane-Poole, *The Coins of the Turks*, (*British Museum Catalogue of Oriental Coins*, Vol. viii.), p. 32] his name is given as 'Djunaid (son) of Ibrāhīm' in a Ṭughra. (J. H. MORDTMANN.)

DJUND (A.; cf. Fränkel, *Die aram. Fremdwörter*, p. 238) "regular army", used in the Kor'an in the sense of the New Testament *ἀγέμην*,

was used after the Muslim conquest of Syria to designate five military districts, a division based on the Byzantine division into themes, each occupied by one legion. These were Filastīn, Urdunn, Dimashq, Ḥimṣ and Ḳinnasrīn; Mesopotamia was attached to the latter but separated by 'Abd al-Malik b. Marwān. Ḳinnasrīn at first belonged to Ḥimṣ, till Yazid I b. Mu'āwiya formed a new djund to include this town, Anākiya and Manbij. Ḥārūn al-Rashīd separated Ḳinnasrīn from the other places when he founded a separate Djund al-'Awāṣim [q. v., p. 515 *et seq.*] which included Cilicia.

Bibliography: Yāqūt, *Mu'djam*, i. 136.

(CL. HUART.)

DJUNDAI-SĀBŪR, a town in Khuzistān, founded by the Sāsānid Shāpūr I. (whence the name *wandēw Shāpūr* "conquered by Shāpūr", cf. Nöldeke, *Geschichte der Perser* etc., p. 41, note 2), who settled it with Greek prisoners. It is the town known as Bēth-Lapāt in Syriac, corrupted to Bēl-Ābādīh, now almost unrecognisable in the forms *nilāb* and *nilāt*; the site is marked at the present days by the ruins of Shāhābād (cf. Rawlinson in the *Journ. of the Royal Geogr. Soc.*, ix. 72; de Bode, *Travels in Luristan*, ii. 167). The town was taken by the Muslims in the caliphate of 'Omar by Mūsā al-Ash'ari in 17 = 738, after the occupation of Tustar; it was surrendered (Balādhuri, p. 382). Saif b. 'Omar's story in Tabari, i. 2567, and Ibn al-Athīr, ii. 432, according to which the fall of the town was the result of a mistake made by the slave Mukthif, seems to be a romantic fiction. The skin of Mani, the founder of a sect, was hung on a gate of the city. Djundai-Sābūr was celebrated for its school of medicine founded by Khusrāw I., where Hellenistic science was taught in the Aramaic language; it survived down to the 'Abbāsīd period. The town was the capital of Ya'qub b. Laith al-Saffār (262-263 = 875-877), who died there in 265 = 878. In Yāqūt's time only a few ruins marked the site of the town (ii. 130).

Bibliography: Al-Birūnī, *Chronology*, p. 191; Barbier de Meynard, *Diction. géogr. de la Perse* (Paris, 1861), p. 169 *et seq.*; Nöldeke, *Gesch. d. Perser u. Araber*, p. 40—42; C. Brockelmann, *Geschichte der arab. Litteratur*, i. 201; Tabari, i. 2567; Ibn al-Athīr, vii. 201, 213, 231; Wüstenfeld, *Facult's Reise, Zeitschr. d. Deutsch. Morgenl. Ges.* xviii. 425.

(CL. HUART.)

DJUNNAR, town in W. India, 56 m. N. of Poona: pop. (1901), 9,675. In the neighbourhood are many Buddhist caves, and the hill-fort of Shivnēr where Sivādji (v. p. 519) was born. The town was brought under Muhammadan rule in 1436 by Malik al-Tudjdjār, the leading Bahmanī noble, and it was long the capital of a Muhammadan province. The governor was visited by Fryer, an English doctor from Bombay, in 1675. The chief buildings are the Djāmi' Masjdīd, contemporary with the foundation of the town; a mosque dating from the time of Shāh Djahān; and two fine dargāhs. As often in former Musalman head quarters, a manufacture of paper still survives.

Bibliography: *Gazetteer of the Bombay Presidency*, xviii. (Part iii.) 149 sqq.

(J. S. COTTON.)

DJŪR. [See FIRŪZĀBĀD.]

DJURĀDJIMA. [See DJARĀDJIMA.]

DJURAJD, a saint, whose story is said to have been related by the Prophet himself and has

therefore found a place in the *Hadīth*. The various versions differ in details from one another, but one motif is common to them all, viz. that the saint is accused by a woman, who had had a child by another man, of being the father, but the child itself on being asked by the saint, declares the real father's name and thus clears the saint from suspicion. "Djuraidj" is the Arabic reproduction of Gregorius and one version rightly states that he lived in the period without a prophet (*fatra*) between Jesus and Muḥammad. There is a similar episode in the biographies of Gregorius Thaumaturgus and we may safely assume that this story became known among Muslims through Christians, till finally it was accepted in the *Hadīth*.

Bibliography: Bukhārī, *Ṣaḥīḥ*, *al-ʿAnāl fi 'l-Ṣalāt*, Bāb 7, *Maḡālim*, Bāb 35; Muslim (Cairo 1283), v. 277; *Al-Bad' wal-Tārīkh* (ed. Huart), (Arab.) 135; Samarqandī, *Tanbih* (ed. Cairo 1309), p. 221; Migne, *Patrologia Graeca*, xlv. 901 *et seq.*; *Acta Martyrum et Sanctorum*, ed. Bedjan, vi. 101 *et seq.*; Horovitz, *Spuren griechischer Mimen*, p. 78—83.

(J. HOROVITZ.)

DJUR'AT, the poetical name of **SHAIKH KALANDAR BAKHSH**, a distinguished poet of Dilhī. His real name was Yahyā Amān, and that of his father Ḥāfiẓ Amān. His ancestors received the title of Amān from the emperor Akbar. One of them, Rā'e Amān was slain at the sack of Dilhī by Nādir Shāh in A. D. 1739, and the street in which he lived is still called after his name.

Djur'at at first took service with Nawwāb Maḥabbat Khān, son of Ḥāfiẓ Raḥmat Khān Nawwāb of Bareilly. In A. D. 1215 (A. D. 1800) he settled at Lucknow, and enjoyed the patronage of Mirzā Sulaimān Shikūh, son of the emperor Shāh 'Ālam, and died in that city in A. H. 1225 (A. D. 1810). He studied poetry under Mirzā Dja'far 'Alī Ḥasrat, and was also skilled in music and astrology. According to Nassākh (*Sukhan-i shu'arā*, p. 102) Djur'at lost his eyesight from an attack of small-pox when he was only 19 years of age. Selections from his *Diwān* have been published at Agra (1897) as part of a series, entitled *Mukhtār-i ash'ār*, published under the editorship of Saiyid Ḥusain Bilgrāmī. A copy of his *Kulliyāt* or complete works, is in the Library of the British Museum.

(J. F. BLUMHARDT.)

DJURDJĀN, Old Persian **WRKĀNA**, Modern Persian **GURĠĀN** (Byzantine *Γόργα*), the ancient Hyrcania, at the southeast corner of the Caspian Sea, which is therefore also known as *Baḥr Djurdjān* (Mare Hyrcanum).

The province, which was practically equivalent to the modern Persian province of Astarābādḥ [q. v., p. 493 *et seq.*], forms both in physical features and climate, a connecting link between sub-tropical Māzandarān with its damp heat and the steppes of Dahistān in the north. The rivers Atrak [q. v., p. 512 *et seq.*] and Djurdjānrūd, to which the land owes its fertility and prosperity, are not an unmixed blessing on account of their inundations and the danger of fever which results.

Djurdjān played an important role in the Sāsānid period as it was the frontier province against the nomads pressing in from the north. The fortresses of *Shahristān-i Vezdgerd* and *Shahr-i Perōz* (see Marquart, *Ērānshahr*, p. 51 and 56) were built as a defence against the nomads of the steppes

of Dahistān (*Ṣul*, *Čöl*; cf. Hoffmann, *Auszüge aus syr. Akt. pers. Mārt.*, p. 277 *et seq.*); a long wall was built along the northern frontier to defend the lands (cf. *Bibl. Geogr. Ar.*, vi. 261 *et seq.*; Vámbéry, *Reise in Mittelasien*², p. 43 *et seq.*).

Sa'īd b. al-ʿĀs is said to have levied tribute from the "Malik" of Djurdjān as early as the year 30 A. H.; but the real conquest of the land was the work of Yazid b. al-Muḥallab (98 = 716). At that time the lord of Djurdjān was a Marzbān but the actual power seems to have been in the hands of a Turkish chief *Ṣul* (cf. Wellhausen, *Arab. Reich*, p. 278 *et seq.*).

After punishing the unruly population of the valley of the navigable Andarhāz, the modern Djurdjānrūd, Yazid founded the town of Djurdjān, which henceforth was the capital of the province (Yāqūt, ii. 48 *et seq.*). Djurdjān must have been a very prosperous place in the third (ixth) and fourth (xth) centuries. The gardens around it, irrigated by the waters of the river, are celebrated; its chief product was silk. Djurdjān was also a station on the route of caravans to Russia. (*Bibl. Geogr. Arab.*, vi. 154). The town was divided into two parts by the river which was crossed by a bridge; on the eastern side was the town proper, *Shahrestān*, whose nine gates are detailed by Muḥaddasi and on the western, the suburb *Bakrābādḥ* (called after a settlement of the Arab tribe?). Cf. *Bibl. Geogr. Arab.*, i. 212 *et seq.*; ii. 272 *et seq.*; iii. 357 *et seq.* The prosperity of the town seems to have been early threatened by internal dissensions. The 'Alid propaganda had found a congenial soil in the lands on the Caspian Sea and the 'Alid dynasty of Tabaristān included Djurdjān in its sphere of influence. In Djurdjān itself the tomb of Muḥammad b. Dja'far al-Šadiq was an object of great reverence (Kazwini, ii. 378). The constant unrest in these lands enabled Mardāwīdj b. Ziyār in 316 = 928 to found a kingdom of his own in Djurdjān with the help of the Dailamites, which survived for over a hundred years, although nominally dependent on the Sāmānids and later the Ghaznawids (cf. the article *ZIYĀRID*). The dome-shaped tomb of the ruler Qābūs b. Wāshmgir (366—403 = 976—1012) still exists as a memorial of this period.

The Mongol invasion seems to have brought about the ruin of the town. Mustawfi (cf. *Journ. R. As. Soc.*, 1902, p. 743 *et seq.*) describes it in the viiith (xivth) century as a heap of ruins. Although Timūr is said to have built a palace in 795 = 1393 (according to Ḥāfiẓ-i Abrū, cf. G. Le Strange, *Eastern Caliphate*, p. 378) on the bank of the river, Djurdjān never again attained its former prosperity. Ḥādjdji Khalifa, *Djihānnumā* (Constantinople 1145), p. 339, however, mentions Djurdjān, which had been rebuilt since the Mongol period, as inhabited by fanatical Shī'ites.

Djurdjān's situation in the angle at the confluence of the Djurdjānrūd and the Sumbar is only marked by mounds of ruins which have not yet been investigated. Only the Gumbadḥ-i Qābūs about 2 miles to the northeast, and about 1/2 mile south of the river has resisted the weather and the hand of man to the present day.

Bibliography: The *Kutāb Ma'rifat 'Ulamā' Djurdjān* of Ḥamza b. Yūsuf al-Sahmī (died 427 = 1036), preserved in Oxford (*Bibl. Bodl. Cod. Cat.*, i. 746) might probably contain valuable material. — In addition to the works

quoted in the article *ASTARĀBĀDH* cf. Marquart, *Erānsāhr*, p. 72 *et seq.*; G. Le Strange, *Eastern Caliphate*, p. 376 *et seq.*; C. E. Yate, *Khurasan and Sistān*, p. 239 *et seq.* — compare the translation, given here on p. 231, of the inscription in Gumbādh-i Kābūs with the text given by Dorn, *Caspia*, p. 91 from Djannābī — cf. also W. Barthold, *Iran*, p. 80 and *Turkestan*, i. 63, where al-Sam'ānī is quoted and a minute account by the Russian Poslanski is mentioned.

(R. HARTMANN.)

AL-DJURDJĀNĪ, 'ALĪ B. MUHAMMAD AL-SAIYID AL-SHARĪF, an Arab theologian and philosopher born in 740-1339 in Tādjū near Astarābādh, received a lectureship in Shirāz in 779 (1377) from Shāh Shudjā' b. Muḥammad Muẓaffar, to whom he had been introduced through al-Taftāzānī. When Timūr took this town in 789 (1387), he sent him to Samarkand. On Timūr's death in 807 (1404) he was able to return to Shirāz and died there in 816 = 1413. He wrote a large number of philosophical pamphlets in Arabic — some also in Persian —, commentaries on the best known textbooks on Fikḥ, philosophy and astronomy (a list of his works is given in the Ms. in Ahlwardt, *Verzeichniss der Ar. Hds. der Kgl. Bibliothek zu Berlin*, No. 17, 2). The following have been printed: 1. *Kitāb al-Ta'rifāt, Definitiones viri meritisimi Sejjid Sherif Ali ben Mohammed Dschordschāni, accedunt definitiones theosophi Mohji-ed-din Mohammed ben Ali vulgo Ibn Arabi dicti*, ed. et adnot. crit. instruxit Gustavus Flügel, Lipsiae 1845, also Stambul 1837, Cairo 1283, 1306, St. Petersburg 1897. 2. Glosses on the *Kaṣṣhāf* of Zamakhsharī, on the margin of the editions Cairo 1307, 1308, 1318. 3. Commentary on the 3rd part of the *Miftāḥ al-'Ulūm* of al-Sakkākī, 'Ilm al-Ma'ānī wa 'l-Bayān, Stambul 1241. 4. Glosses to al-Taftāzānī's *al-Sharḥ al-muṭawwal* on Kazwīnī's *Talkhīṣ al-Miftāḥ*, Stambul 1241. 5. Commentary on the *al-Far'īd al-Sirāḡiyya* of al-Sadjāwendi, Kasan 1889, 1894. 6. Glosses entitled *Kūdjāk* on Kuṭb al-Dīn al-Rāzī al-Taftānī's Commentary on *al-Risāla al-Shamsiyya fi 'l-Kawā'id al-Manṭiqiyya* of al-Kātibī, Calcutta 1261, Lucknow 1883. 7. Glosses on al-Bukhārī's Commentary on the *Kitāb Hikmat al-'Ain* by the same author, Calcutta 1845. 8. Commentary on al-Idjīs *Kitāb al-Mawāḡif fi 'Ilm al-Kalām*, Stambul 1239; 9. *al-Uṣūl al-Manṭiqiyya* as No. 13 of the *Madjmu'at Rasā'il* (Cairo 1328).

Bibliography: Khwāndamīr, *Ḥabīb al-Siyar* (Bombay 1857), iii. 3, 89; Suyūṭī, *Bughyat al-Wu'āt* (Cairo 1326), p. 351; S. de Sacy, in *Notices et Extraits des Mss.*, x. 4 *et seq.*; Brockelmann, *Gesch. d. ar. Lit.*, ii. 216.

(C. BROCKELMANN.)

DJURDJĀNĪ FAKHR AL-DĪN AṢ'AD, a Persian poet, author of the romantic epic *Wis u Ramīn* (ed. Calcutta 1865 in the *Bibl. Ind.*). We know nothing of the events of his life except that he composed the poem at the request of Abu 'l-Faṭḥ al-Muẓaffar, who seems to be identical with the 'Amīd of that name mentioned in Ibn al-Aṭṭār, x. 23, so that he must have lived about the middle of the 11th century.

Bibliography: 'Awfi, *Lubāb al-Albāb* (ed. Browne), ii. 240; Graf in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxiii. 375 *et seq.*; Ethé in the *Grundr. d. iran. Phil.*, ii. 240; Browne, *A Literary History of Persia*, ii. 274 *et seq.*

AL-DJURDJĀNĪ, ISMĀ'IL B. AL-ḤUSAIN ABU 'L-FADĀ'IL, an Arab. physician, died 530 = 1135, composed in addition to smaller works two textbooks of medicine, one for 'Alā' al-Dīn 'Alī Arslān entitled *al-Tadhkira al-Ashrafiyya fi 'l-Shinā'a al-Ṭibbiyya* (see de Slane, *Catalogue des Mss. Arab. de la Bibl. Nat.*, No. 29, 29955) and for the Khwārizmshāh the *Dhakhirat Khwārizmshāh* (*Yeni Djāmī' Kütübhānesinde mahfuz kütüb mawdu'ide'nin defteri*, No. 915, 916); see Wüstenfeld, *Arab. Arste*, No. 165; Brockelmann, *Gesch. d. arab. Lit.*, i. 487.

(C. BROCKELMANN.)

AL-DJURDJĀNĪ, NŪR AL-DĪN MUHAMMAD, son of 'Alī al-Djurdjānī (see above), died 838 = 1434 in Shirāz, translated a treatise on logic written in Persian by his father, wrote a commentary on his *Risāla fi 'l-Uṣūl*, and on Taftāzānī's grammar *Irshād al-Hādī* and wrote *al-Ghurra fi 'l-Manṭiq*, on which al-Ṣafawī (died 953 = 1546) wrote a commentary (see de Slane, *Catalogue des mss. ar. de la Bibliothèque Nationale*, No. 2397).

Bibliography: Khwāndamīr, *Ḥabīb al-Siyar*, iii. 3, 147; Brockelmann, *Ar. Lit.* ii. 210.

(C. BROCKELMANN.)

DJURDJĀNIYA. [See GURGANDJ.]

DJURHUM or **DJURHAM**, Γορῆμα in Steph. Byz., an ancient Arabian tribe, who according to tradition once lived in Mecca, whither they had migrated from the Yaman. They must have been exterminated by some catastrophe at quite an early date, for a poet, a contemporary of the Prophet, (Ibn Hishām, p. 468, 3, cf. also *Kāmil*, ed. Wright, 445, 2) held them up as a warning to the Kuraishites along with 'Ad. Later genealogists therefore reckon them with the 'Amaliq, 'Ad, Thamūd etc., among the prehistoric, original Arabs (the *'Arab al-'Ariba*), whose descent they trace from 'Ābar ('Eber) and who had utterly disappeared, with the exception of the Kahtānids, whom others, however, have reckoned among the Ismaelites. The Djurhumids had however not entirely disappeared, for Ḥassān b. Thābit mentions remnants of them (*Dirwān*, ed. Cairo, p. 131; Ibn Hishām, p. 251), and even as late as the second century A. H., a few families of them lived on the coast of Mecca. The statement (Tabarī, ed. de Goeje, i. 749), that the Banū Liḥyān were the survivors of the Djurhum, is a genealogical fiction.

According to the Arab story, the Djurhumids who were related to Ismā'il by marriage, once ruled in Mecca and had authority over the Ka'ba till they were driven out by the Khuẓā'a for their wickedness. The legends associated with this event are of course all quite worthless, but there must be some historical foundation for the tradition. The poet Zuhair (*Mu'allaqa*, v. 16) swears by the house, that men of Kuraish and Djurhum had built and which they remodelled; and similarly another poet A'shā swears by the (sanctuary) that Kuṣaiy and Ibn Djurhum built. This testifies to the participation of the Djurhumites in the building of the Ka'ba, but in a way, which does not well agree with the later view of a line of successive rulers in Mecca, ending in the Kuraishites.

Bibliography: Ibn Hishām (ed. Wüstenfeld), 4, 71-74; Tabarī, *Annales* (ed. de Goeje), i. 219, 283, 749, 768, 904, 1088, 1096, 1131-1134; Azrakī (*Chroniken von Mekka*, ed. Wüstenfeld, I), 44-56; Ibn Kūtaiba, *Kitāb al-Ma'ārif* (ed. Wüstenfeld), 313; *Kitāb al-Aghānī*, xiii.

110; Mas'ūdi, *Murūdj* (ed. B. de Meynard et Courteille), iii. 95—103; do., *Tanbih in Bibl. Geogr. Arab.* (ed. de Goeje), viii. 82, 185, 202; Ibn al-Fakih (ibid., v.), 27; Ibn Rusteh (ibid., vii.), 29, 60; Bekri, *Geogr. Wörterbuch* (ed. Wüstenfeld), p. 489; Kāmil (ed. Wright), p. 265; Ibn 'Abd Rabbihi, *al-'Iqd al-farid*, ii. 60; Caussin de Perceval, *Essai sur l'Histoire des Arabes*, i. 33 et seq., 168, 177, 194—201, 218; Noldeke in *Zeitschr. d. Deutsch. Morgenl. Ges.*, xli. 717 and *Fünf Mo'allagāt*, iii. 26 et seq. (Fr. BUHL.)

DJUWAIN is the name of several localities in Iran.

1. A village in Ardashīr Khurra, five farsakh from Shīrāz on the road to Arradjān, usually called Djuwaim, the modern Goyum, cf. G. Le Strange, *Lands of the Eastern Caliphate*, p. 253; P. Schwarz, *Iran im Mittelalter*, p. 44, 173, 179 (not to be confused with Djuwaim Abi Ahmad in the province of Dārābdjird, the modern Juwun, see G. Le Strange, *op. cit.*, p. 254; P. Schwarz, *op. cit.*, p. 102 and 201).

2. Djuwain (also written Gūyān) a district in the Nishāpur country, on the caravan road from Bistām, between Djādjarm and Baihaq (Sabzewār). The district, whose capital is given as Āzādhwār, later Fariyūmad (see *Journ. R. As. Soc.*, 1902, p. 735) contained 189 villages according to Yākūt, ii. 164—166, whose information is taken from Abu 'l-Kāsim al-Baihaqi; they were all in the northern half, while the southern half was unsettled; cf. G. Le Strange, *Eastern Caliphate*, p. 391 et seq. The plain of Djuwain enclosed on the north and south by ranges of hills, still forms a district of Sabzewār with about 65 townships, which lie along the river Djuwain in a long series. In the middle of the valley near the village of Āzādhwār, lie the ruins of the ancient capital. The modern centre is Jagatai (Čaghatai) which is situated to the southeast of it, at the foot of the hills on the south; cf. MacGregor, *Khorasan*, ii. 145, 225; C. E. Yate, *Khorasan and Sistan*, p. 389 et seq.

3. Djuwain or Guwain, a fortified place in Sidjīstān, 2-3 miles N.E. of Lāsh on the Farāhrūd, appears under its modern name in ancient (see Marquart, *Erānsahr*, p. 198: Γαβυνή πόλις. Emendation on Isidorus of Charax) and early mediaeval itineraries (Iṣṭakhri, p. 248; Ibn Hawkal, p. 304). The importance of the sister towns of Lāsh and Djuwain still rests on the fact that the roads from Kāndahār and Herāt from the Afghān side and those from Meshed, Yazd and Nāsīrābād, from the Persian meet here. The Arab geographers say that Djuwain on the road from Herāt to Zaranj was a Khāridjī stronghold (Muḥaddasī, p. 306; Ibn Rusta, p. 174).

Djuwain, built on a slight elevation in the centre of a fertile plain covered with ruins, and surrounded by a quadrangular wall of clay, forms a striking contrast to the rocky stronghold of Lāsh; it appears to have considerably declined in the second half of the last century. While Lāsh is occupied by a garrison for the Amīr of Afghānistān, Djuwain is occupied by a chief of the Sakzai (Ishākzai)-Afghāns, besides whom it contains a number of Kizilbash. Cf. G. Le Strange, *Eastern Caliphate*, p. 341 et seq.; Euan Smith in *Eastern Persia*, i. 319 et seq.; A. C. Yate, *England and Russia face to face in Asia*, p. 99 et seq. (R. HARTMANN.)

AL-DJUWAINI, 'ABD ALLĀH B. YUSUF, a Shāfi'ī Fakih who studied with his father in Djuwain and afterwards in Nisābūr and Merv and settled in Nisābūr in 407 = 1016. He received a teaching appointment there and enjoyed such a reputation that it was said of him, as in a later period of al-Ghazālī, that, if there could be a prophet after Muḥammad, it would be he. Of his works there has only survived the *Kitāb al-Djam' wa 'l-Farq* (see Ahlwardt, *Verzeichnis der ar. Hdss. der Kgl. Bibliothek zu Berlin*, No. 4811; *Fihrist al-Kutub-khāne al-Khedīwiye*, iii. 215).

Bibliography: Ibn Khallikān, *Wafayāt al-A'yān* (ed. Būlak 1299), No. 308; Subki, *Ṭabaqāt*, iii. 208—219; Wüstenfeld, *Schafi'iten*, No. 365^a; Brockelmann, *Gesch. der ar. Lit.*, i. 386. (C. BROCKELMANN.)

AL-DJUWAINI, ABU 'L-MA'ĀLI 'ABD AL-MALIK, son of the preceding, celebrated by the honorary name of IMĀM AL-HARAMAIN, was born in the 18th Muḥarram 419 = 12th Febr. 1058 in Bush-tanikān, a village near Nisābūr, and succeeded to his father's post on his death, though not yet 20 years old. In dogmatics he adopted the teaching of al-Ash'ari. When 'Amīd al-Mulk al-Kunduri, the vizier of the Saldjūk Tughrilbeg, took steps against these dogmatic innovations and had their protagonists like the Rawāfiḍ cursed from the pulpits, he left his native town with Abu 'l-Kāsim al-Kushairi, went first to Baghdād and thence in 450 = 1058 to the Hīdžāz, where he taught for four years in Mecca and Medina, whence his honorary name. When the vizier Niẓām al-Mulk had risen to power in the Saldjūk empire, he favoured the Ash'aris and requested the refugees to return. Al-Djuwaini was among those who returned to Nisābūr. (*Zeitschr. d. Deutsch. Morg. Ges.*, xli. 63, is not quite correct) and Niẓām al-Mulk even founded a madrasa specially for him, which like its sister-institution in Baghdād, was called Niẓāmiya. Al-Djuwaini taught there till his death. He died in his birthplace, to which he had gone in the hope of recovering from an illness, on the 23rd Rabī' II 478 = 20th Aug. 1085. His literary activity was so great that Subki, *Ṭab.*, ii. 77, 20 thinks one could only comprehend his works by a miracle. But in spite of the esteem, which he enjoyed, none of his works ever became very popular. His *Kitāb al-Burhān fī 'Uṣūl al-Fiḥ* which has not survived, was planned on quite a new scheme and contained so many difficulties that Subki, *Ṭab.*, iii. 264 is disposed to call it *Laghz al-Umma*. His greatest work *Kitāb al-Waraqāt fī 'Uṣūl al-Fiḥ* was commented on down to the 11th century A.H., but has not yet been printed.

Bibliography: Ibn Khallikān (Cairo), No. 351, Subki, *Ṭabaqāt*, ii. 70-71; iii. 249—282; Ibn al-Athīr (ed. Tornberg), x. 77 (ann. 485); Ibn Taghribirdī, p. 771; Wüstenfeld, *Die Akademien der Araber*, No. 38; the same, *Schafi'iten*, No. 365^c; Schreiner in *Grätz' Monatsschrift*, xxv. 314 et seq.; Brockelmann, *Gesch. d. ar. Lit.*, i. 388. (C. BROCKELMANN.)

DJUWAINI, 'ALĀ AL-DIN 'ATĀ MALIK B. MUHAMMAD, a Persian governor and historian, author of the *Tārīkh-i Dīkhān-Kushāi*; it is from this work that almost all our knowledge of the author (to 654 = 1256) and his ancestors is derived. The family belonged to the village of Āzādwar in the district of Djuwain [q. v., No. 2],

in the western part of Khorāsān (it is mentioned as early as the ivth (xth) century and was a day's journey north of the town of Bahmanābād which still exists under this name, cf. Iṣṭakhrī, ed. de Goeje, p. 284); according to Ibn al-Tiṭṭakā (*al-Fakhri*, ed. Ahlwardt, p. 209) 'Alā al-Dīn claimed at a later period to be descended from 'Aḍl b. Rabī', the vizier of Harūn al-Rashīd. Bahā al-Dīn Muḥammad b. 'Alī had paid homage to the Khwārizmshāh Takash in 588 = 1192; his grandson Bahā al-Dīn Muḥammad b. Muḥammad appears in Dawlatshāh (ed. Browne, p. 135 *et seq.*) as the confidant (*Mukarrab*) of the Khwārizmshāh Muḥammad b. Takash (died 617 = 1220) in a story said to be taken from the *Ta'rikh-i Dīhān-Kushāi*; but this passage, like several other quotations in Dawlatshāh, does not seem to be found in this work. Its author seems first to mention his father in his account of the last battles between the Mongols and Sultān Djalāl al-Dīn Manguberti, (cf. above p. 1004). Bahā al-Dīn was then in Nishāpūr; the town had been held by two of the Sultān's principal officers, Tughān Sunḳūr and Qarāḍja, but they were soon afterwards driven out by the Mongol general Kül-Bulāt; Bahā al-Dīn went with a few companions to Tūs and took refuge in a fortress there, but was afterwards handed over by its commander to the Mongols at their demand. He was kindly received by Kül-Bulāt, entered the Mongol service and for the next few decades filled the office of *Ṣāhib-Diwān* (finance-minister) of Khorāsān under different governors; on several occasions he accompanied Arghūn-Aghā, the last of these governors, to the Mongol capital Ḳarāḳōrum. In the second half of the year 651 = 1253, when he had reached the age of 60, he wished to retire, but at the request of the Mongols had to give up the idea and died the same year in Iṣfahān.

'Alā al-Dīn tells us of himself, that, while still a youth, he chose an official career against his father's wish, without having received a proper literary training, and received a position in the Diwān. On two occasions (647—649 = 1249—1251 and 649—651 = 1251—1253) he made the journey to Mongolia and back with Arghūn-Aghā. When prince Hūlāgū invaded Persia at the head of an army and took over the government of the country, 'Alā al-Dīn was left in Khorāsān in the spring of 654 = 1546 to govern the land with Arghūn-Aghā's son Girāi-Mulk. In the same year he earned the gratitude of the people by rebuilding the town of Khabūshān (the modern Kučan) which had been destroyed by the Mongols; at his request also Hūlāgū protected the celebrated library of the Assassins from destruction at the taking of Alamūt [q. v., p. 249^b *et seq.*]; the books were handed over to 'Alā al-Dīn, who ordered all to be burned that dealt with the heresies of the sect and preserved the others; the majority were afterwards placed in the newly founded observatory in Marāgha.

In 661 = 1262-1263 'Alā al-Dīn was appointed governor (*Malik*) of Baghdād; he probably owed this appointment to the influence of his brother Shams al-Dīn Muḥammad (see below) who had been appointed *Ṣāhib-Diwān* in the same year. Henceforth, as Hamd Allāh Kazwīnī (*Ta'rikh-i Guzida*, MS. of the Univ. of St. Petersburg, 153, p. 325) tells us, he governed the land of the Arabs "in place of the Caliph" (*dar dī-āi Khalifa*). He is said to have won great renown in restoring

the prosperity of Baghdād and the tranquillity of the province; he expended 100,000 dinārs of gold in making a canal from the Euphrates to Kūfa and Najaf and thereby opened up new areas to commerce (Waṣṣāf, Ind. edition, p. 59). The work was carried out by Tādj al-Dīn 'Alī b. Muḥammad, the father of the author of the *Kitāb al-Fakhri*; Tādj al-Dīn afterwards sought to get Abākā to dismiss the governor and was therefore murdered one night at the latter's instigation; 'Alā al-Dīn thereupon put the assassins to death, but at the same time, confiscated the murdered man's property (*al-Fakhri*, ed. Ahlwardt, p. xix). A Derwish monastery (*Khānakāh*) was built at 'Alī's tomb; the governor on the other hand sought to protect members of other faiths from the fanaticism of Muslims; in 1268 the Nestorian patriarch Denha found a safe asylum in his house. In 1271 an attempt was made by the Assassins to murder the governor, whereupon the Christians were accused by the Muslims of complicity in the plot; in spite of his tolerance 'Alā al-Dīn found himself forced to imprison several bishops, priests and monks.

The hostile attacks to which the two brothers were exposed in the reign of Abākā (1265—1282), particularly in the latter years of his rule, had even more serious consequences for 'Alā al-Dīn than for his brother. In 669 = 1270/1271 Abākā had the accounts of income and expenditure for the province of Baghdād audited and arrears of 250 tūmāns (a tūmān = 10,000 dinārs of silver of 6 dirhems each) were found; 'Alā al-Dīn was able to show that this deficit had been caused by the poverty-stricken condition of the people and that the inhabitants would have been utterly ruined, if the payment of the money had been insisted on. Abākā was satisfied with this explanation and relieved the province of its arrears of taxation; 'Alā al-Dīn was allowed to return to Baghdād. The same accusations were brought against him in 680 = 1281 with more success; 'Alā al-Dīn was further accused of negotiating with the Egyptian government. He was arrested and, to escape torture, he pledged himself to pay 300 tūmāns to the treasury but, after exhausting all his resources was only able to raise 170 tūmāns; he was set free on the 4th Ramaḍān = 17th December by Abākā's orders, but soon afterwards re-arrested for the 130 tūmāns which he still owed, tortured and led naked through Baghdād. When the *Ṣāhib-Diwān*, through the favour of the new ruler Aḥmad (1282—1284), was able to destroy his enemies, 'Alā al-Dīn also received his freedom and had his property and his governorship of Baghdād restored to him; but in the same year (681 = 1282/1283) prince Arghūn on his own initiative reopened the enquiry into his administration and confiscated all his property. When 'Alā al-Dīn, who was in Arrān at the time, heard this, he had an apoplectic stroke and died on Saturday the 4th Dhu 'l-Hiḍḍja 681 = 6th March 1283.

'Alā al-Dīn's references to the defects in his literary education are probably to be put down to conventional modesty; he is praised by his contemporaries, among them the author of the *Kitāb al-Fakhri*, the son of his enemy, as a highly cultured man and a patron of poets and scholars (Zakariyā Kazwīnī's *Adjā'ib al-Makhṭū'āt*, amongst other works, is dedicated to him, cf.

Brockelmann, i. 481 on the first edition of this work in 661 = 1263); his history was regarded as an unrivalled model for its style. The work is divided into three main sections: 1. History of the Mongols and their conquests to the events after the death of *Khān* Guyūk (cf. the article *BĀTU*, p. 681^b *et seq.*), including the history of the descendants of *Djüti* and *Çaghatāi*; 2. History of the dynasty of *Kh̲wārizmshāhs*, based in part on previous works such as the *Mashārīb al-Tad̲jārīb* of *Abu 'l-Ḥasan Baiḥaqi* (cf. above p. 591^b *et seq.* and *Yāqūt, Irshād al-Arib*, ed. Margolionth, v. 208 *et seq.*) and the *Djawāmi' al-'Ulūm* of *Fakhr al-Dīn al-Rāzī* (cf. *Rieu, Supplement*, p. 102^b), and a history of the Mongol governors of *Khorāsān* to the year 656 = 1258; 3. Continuation of the history of the Mongols to the overthrow of the Assassins, with an account of the sect, based chiefly on works found in *Ālamūt* such as the *Sargudhasht-i Saiyidnā* (cf. above p. 491^a); other works since lost are also quoted such as the *Ta'rikh-i Dīang-i Dailam* and the *Ta'rikh-i Sallāmī* (written for the *Būyid Fakhr al-Dawla* (died 387 = 997); on this work cf. *W. Barthold in the Orientalische Studien, Th. Nöldeke gewidmet*, i. 174 *et seq.*). Extracts from the *Ta'rikh-i Dīhān-Kushāi* have been published Defrémery (*Journ. Asiat.*, ivth Ser., xx. 372 *et seq.*); Schefer (*Chrestomathie Persane*, ii. 106 *et seq.*); Houtsma (*Recueil de textes relatifs à l'histoire des Seldjoudides*, i. p. xxii. *et seq.*); Salemann (in *W. Radloff's Kudatku Bilik*, Introduction, p. xli. *et seq.*) and Barthold (*Turkestan etc.*, i. 103 *et seq.*); cf. the translation of passages in d'Ohsson, *Histoire des Mongols*, i. 429 *et seq.*; 441 *et seq.*; Elliot, *History of India*, ii. 386 *et seq.* and Ross, *Ta'rikh-i Rashidi*, p. 288 *et seq.* The accounts of the author were first collected by Quatremère (*Fundgruben des Orients*, i. 220 *et seq.*; *Histoire des Mongols de la Perse* par *Rashid al-Dīn*, p. 160 *et seq.*), and afterwards by d'Ohsson, (*Histoire des Mongols*, i. p. xvii. *et seq.*; iii. 470, 511 *et seq.*, 536 *et seq.*, 582); Elliot, (*History of India*, ii. 384 *et seq.*) and Schefer (*Chrestomathie Persane*, ii. Notes, p. 134 *et seq.*) only reproduce Quatremère's and d'Ohsson's views and the facts given by them; a few corrections to d'Ohsson are to be found in Hammer-Purgstall's *Geschichte der Ilchane* (see Index). A complete edition of the *Ta'rikh-i Dīhān-Kushāi*, of which the first volume has already appeared (1912), is being prepared by *Mirzā Muḥammad Kazwīnī* for the *Gibb Memorial Series*; the fact that no such edition has hitherto been undertaken is described by Browne in his *Literary History of Persia*, ii. 473) as "nothing less than a scandal". The work, which has considerably influenced historical tradition in the east, is for us also an historical authority of the first rank. The author is probably the only Persian historian who had travelled to Mongolia and described the countries of Eastern Asia from his own experiences; it is to the *Ta'rikh-i Dīhān-Kushāi* and to the *Journal* of William of Rubruck that we owe practically all we know of the buildings in the Mongol capital *Ḳarāḳorum*. The accounts of Čingiz-*Khān*'s conquests are given nowhere else in such detail; many episodes, such as the battles on the *Sir-Daryā* above and below *Otrār* and the celebrated siege of *Khojand* are known to us only from the *Ta'rikh-i Dīhān-Kushāi*. Unfortunately *Djuwainī* does not give us in these cases the first

hand impressions of a contemporary, but the opinions of the next generation, so that the details of his narrative, particularly the statements of the numbers of combatants and slain have to be taken with great caution; cf. for example, the fact pointed out long ago by d'Ohsson (i. 232 *et seq.*), that the citadel of *Bukhārā* according to *Djuwainī* was defended by 30,000 men all of whom were slain on its capture, while *Ibn al-Athīr* (ed. Tornberg, xii. 239) on the authority of an eye-witness, says the garrison consisted only of 400 cavalry. The account of the events in *Māwarā' al-Nahr* before the Mongol conquest, particularly of the battles between the *Ḳarā-Khitāi* and the *Kh̲wārizmshāh* *Muḥammad*, is given in different chapters, the result of which is, that the author gives quite another account in the later chapters from the earlier, apparently from other (written or oral) sources. It was only by later compilers like *Mirkhond* that these contradictory accounts were woven into an uniform narrative, not of course, according to the criteria of modern criticism; European scholars, to whom such compilations were much more accessible than the original authorities, have been frequently led astray by them.

Djuwainī wrote his history while still a young man and does not seem to have again returned to this field of research in later life. According to his own statements he was asked, when in Mongolia, as early as 650 = 1252-1253 to write a history of the Mongol conquests; in the preface to the work we are told that the author was 27 years old at the time of its composition; in the account of the siege of *Bukhārā* and *Samarkand* the year 658 = 1260 is given as the date of composition of this chapter (cf. the text in Schefer, *Chrest. Pers.*, ii. 118 at the foot), in the (late) manuscript B. M. Or., 155 (cf. *Rieu, Catalogue etc.*, p. 161) the month *Rabī' I.* (15th February—15th March) as the date of the conclusion of the whole work. In spite of Quatremère's views, it cannot be proved that the preface was written much before this date. Quatremère relies on the fact that *Khān Möngke*, who, according to *Rashid al-Dīn* (cf. Blochet's edition, p. 333), died in 655 = 1257, is mentioned in the preface as still reigning; but the date given by *Rashid al-Dīn* is certainly wrong; according to the Chinese authorities *Möngke Khān* did not die till August or September 1259 (in the 7th month, cf. C. Arendt in the *Mitt. des Orient. Seminars zu Berlin, Ostas. Stud.*, iv. 155); the author of the *Ṭabaḳāt-i Nāṣiri* (transl. Raverty, p. 1292), which was also written in 658 = 1260, only knew of his death through a vague rumour. Quatremère is no more correct in his thesis, that the author could not have concluded his work with the account of the extinction of the Assassins, although, as Quatremère says, *Mahmūd Nikbī b. Mas'ūd* bases his account of the fall of *Baghdād* on the *Ta'rikh-i Dīhān-Kushāi*; a similar account is actually to be found in one of the St. Petersburg manuscripts (Imper. Library, iv. 2, 34) of *Djuwainī*'s work, but the chapter containing it is expressly stated to be a "continuation of the book" (*dhail-i kitāb*). Quatremère's statement that so late a year as 663 = 1264-1265 is mentioned in the account of *Sultān Djalāl al-Dīn* (an adventurer is said to have declared himself the lost *Sultān* in this year), seems to be based on a wrong reading in a manuscript,

the St. Petersburg manuscripts give the date as 633 = 1253-1254.

During the persecution he suffered under Abākā, Djuwainī wrote in Arabic an epistle of consolation to his brothers (*Tasliyat al-Ikhwān*, as it is correctly given in Quatremère, *Fundgruben*, i. 234 and Hammer-Purgstall, *Geschichte der Ilchane*, i. 307; cf. Waṣṣāf, Ind. lith., p. 101, and Mirkhond, Pers. lith., Vol. v. without pagination; in d'Ohsson, iii. 583, the title is erroneously given with a reference to Mirkhond as *Tathlith al-Ikhwān*, "la trinité des frères"; the same mistake occurs in Schefer, *Pers. Chrest.*, ii. Notes, p. 10). A *Qaṣida* from this work is said by Waṣṣāf (l. c.) to have been imitated by seventy poets who added verses with the same rhyme (*lawshikh*). (W. BARTHOLD.)

DJUWAINĪ, SHAMS AL-DĪN MUHAMMAD B. MUHAMMAD, brother of the preceding, a Persian statesman; as *Ṣāhib-Diṡwān*, he was at the head of the administration of Persia under Mongol rule in the reigns of Hūlāgū (to 1265), Abākā (1265—1282) and Aḥmad (1282—1284); according to Rashīd al-Dīn (ed. Quatremère, p. 392 *et seq.*, 402), he was appointed to the office in 661 = 1262-1263. It is not known whether he was older or younger than his brother; nor do we know anything of his career before the year 661; he is not mentioned by his brother. In 677 = 1278 he was sent to Asia Minor to arrange the affairs of that province; an account of his work there is given by his contemporary Ibn Bibī (in Houtsma, *Recueil de Textes relatifs à l'Histoire des Seldjoudes*, iv. 329 *et seq.*), amongst others. The last years of Abākā's reign were as troubled for Shams al-Dīn as for his brother; it is true that he was not, like 'Alā al-Dīn, deprived of his freedom and property and that he was even able to retain his office; but his enemy Madjd al-Mulk Yazdī was appointed controller of the kingdom (*Mushrif al-Mamālīk*) and thus became second minister along with Shams al-Dīn; documents drawn up in the Diṡwān bore on the right side the seal of the *Ṣāhib-Diṡwān* and on the left that of the *Mushrif* (Waṣṣāf, Ind. ed., p. 95); on ceremonious occasions at court, the *Mushrif* was openly favoured by the ruler, while insults and mortifications were heaped on the *Ṣāhib-Diṡwān*. After the death of Abākā the situation took another turn; Aḥmad, who had adopted Islām, was completely under the influence of Shams al-Dīn; the *Ṣāhib-Diṡwān* and his brother were exonerated from all the accusations levelled against them and received the most lavish compensation; Madjd al-Dīn on the other hand was accused of high treason for his relations with Arghūn, handed over to his enemies, and put to death by them (20th Djumāda I. 681 = 26th August 1282, according to Ḥamd Allāh Kaẓwīnī, *Tārīkh-i Gūzida*, MS. in the Univ. of St. Petersburg, No. 153, p. 324; the date given by d'Ohsson, *Histoire des Mongols*, iii. 559 following Rashīd al-Dīn, does not correspond to the week-day). After the struggle between Aḥmad and Arghūn had ended in favour of the latter, Shams al-Dīn could expect no good from the new ruler; after some hesitation he had to make up his mind to pay homage to the victor, was at first treated kindly, but soon afterwards a charge was brought against him and he was executed on the 4th Sha'bān 683 = 16th October 1284 near the town of Abhar (on the road from Kaẓwīn to Zandjān). His sons met the same fate; their tombs were

near Tabriz, where Waṣṣāf visited them in 692 = 1293 (*Tārīkh-i Waṣṣāf*, Ind. ed., p. 142).

Like 'Alā al-Dīn, Shams al-Dīn was considered a patron of art and learning, and even wrote Arabic verse, which however savoured of barbarism (*ʿadjamiyat*) to the critics of Baghdād (Waṣṣāf, p. 58 at the foot). According to Dawlat-Shāh (p. 105) the work *Shamsiya* was dedicated to him, and he himself wrote a commentary (*Sharḥ*) on it. The aphoristic poems of Sa'dī known as *Ṣāhibiya* are addressed to Shams al-Dīn; the third of Sa'dī's prose works (*Risāla*) consists of questions by the *Ṣāhib-Diṡwān* and the poet's replies (Ethé in the *Grundriss d. Iran. Phil.*, ii. 294). Shams al-Dīn himself, as Waṣṣāf (p. 142) expressly says, was never in Shīrāz, but his death was lamented even there. He is particularly celebrated for the prosperity he brought the kingdom and for his protection of Islām from oppression by the heathen rulers. Ḥamd Allāh Kaẓwīnī (*Tārīkh-i Gūzida*, MS. in the Univ. of St. Petersburg, 153, p. 323), the cousin of his enemy Fakhr al-Dīn pays him the doubtful compliment of having obtained for himself by his good government (*bahusn-i tadbīr*) vast estates and considerable wealth; his daily income from his estates is said to have been 1 tūmān (according to Rashīd al-Dīn, in d'Ohsson, iv. 8: 1000 dinār i. e. 1/10 tūmān, but even this would be an incredible sum for those days). Waṣṣāf, (p. 56) also tells us that when in the reign of Gaikhātū in the year 693 = 1294, the revenue of the estates (*indjū*) of the *Ṣāhib-Diṡwān* (*amlāk-i ṣāhibi*), which had been incorporated in those of the ruling house, was estimated, it was found to be 360 tūmāns a year. Cf. d'Ohsson, *Histoire des Mongols*, iii. 396, 500 *et seq.*, 554 *et seq.*; iv. 4 *et seq.*; Hammer-Purgstall, *Geschichte des Ilchans*, see Index. (W. BARTHOLD.)

DJUZ, plural **ADJZĀ** (A.), "a part"; in prosody "foot" in a line. *Djuz* is also the name of the 30 divisions into which the *Qorān* is divided for purposes of recitation.

DJÜZDJĀN, Persian GÖZGĀN, the older name of a district in Afghān Turkestan between Murghāb and the Āmū-Daryā. Its boundaries were not well defined, particularly in the west but it certainly included the country containing the modern towns of Maimana, Andkhūi, Shiberghān and Sar-i Pul. Lying on the boundary between the outskirts of the Iranian highlands and the steppes of the north, Djüzdjān probably always supported nomad tribes as it does at the present day in addition to the permanent settlements in its fertile valleys (cf. Ibn Ḥawkal, p. 322, 9 *et seq.*; Ḥādjdī Khalifa, *Djihān-Numā*, ed. 1145 A. H., p. 316). The principal wealth of the land lay in its flocks (camels: Ibn Ḥawkal, *loc. cit.*; Vámbéry, *op. cit.*, p. 213 — horses: Marquart, *Erānsahr*, p. 138, 31, 147, note 22; Vámbéry, *op. cit.*, p. 222 — sheep: Vámbéry, p. 213; Yate, *op. cit.*, p. 344; cf. Iṣṭakhrī, p. 271, 5; Ibn Ḥawkal, p. 322, 10). Although the way from the highlands of Iran to Mā warā' al-Nahr lay through Djüzdjān, it was used not so much for friendly intercourse, as as a military road for armies passing through it. While the vicinity of the steppes with their nomad herds constantly threatened any peaceful development on a small scale, the general history of the country was destined by the greater powers in the southwest and the northeast to be that of a buffer state on the ancient frontier between different races.

The district, which in the beginning of the 1st = viiith century, was attached to Tūkhārīstān (see Marquart, *op. cit.*, p. 67), was conquered on the occasion of al-Aḥnaf b. Qais' campaign in 33 A. H. by his lieutenant al-Akra'. The marches suffered not only from the wars with the Turks but from domestic differences within Islām also. In the year 119 = 737 the Khākān was defeated by Asad b. 'Abdallāh al-Qasrī near the capital of Djūzdjān (Shubūrkhān). In 125 = 743 the 'Alid Yahyā b. Zaid whose tomb was revered long afterwards (cf. Wellhausen, *Arab. Reich*, p. 311) fell in battle here against the Umayyads. During the 'Abbāsīd period the governor's residence was in Anbār (probably the Djūzdjānān of Nāṣir-i Khusrāw, p. 2, possibly the modern Sar-i Pul); the native ruling house of Gōsgūn-Khudhā, the Afrighūn dynasty continued however to survive and had its capital in Kundurm (cf. Iṣṭakhri, p. 270; Ibn Hawkal, p. 321 *et seq.*; Ya'qūbī, p. 287). Shubūrkhān (Shibergān) occasionally appears as the political centre of Djūzdjān, while Muḳaddasī (p. 297) and Yāqūt, ii. 149 *et seq.*, mention al-Yahūdīya = Maimana [q. v.] as the capital. The ancient name Djūzdjān appears gradually to have fallen into disuse, to survive in literature only for some time longer. The various towns in it continue to be mentioned again and again as the scenes of hostile attacks; we can only mention Čingiz-Khān's and Tīmūr's invasions here. Nothing shows the importance of the district more clearly than the fact that a number of towns have survived all these vicissitudes to the present day.

In modern times quite a number of petty Uzbek Khānates (Akče, Andkhūi, Shibergān, Sar-i Pul, Maimana) have been established in the ancient Djūzdjān, but they were much harassed by raids of their more powerful neighbours such as the invasions of the Turkoman nomads. Since the time of Dōst Muḥammad [q. v.] these Khānates have gradually been incorporated in the Afghān province of Turkestan; Maimana alone retains a vestige of independence under Afghān suzerainty.

Bibliography: Marquart, *Erānshahr*, p. 78, 80 *et seq.*, 86 *et seq.*; S. de Sacy in *Annales des Voyages*, xx. (1813), p. 172 *et seq.*; G. Le Strange, *Eastern Caliphate*, p. 423 *et seq.*; Vámbéry, *Reise in Mittelasien*², p. 211 *et seq.*; C. E. Yate, *Northern Afghanistan*, p. 334—352. (R. HARTMANN.)

DJUZDJĀNĪ, MINHĀDJ (AL-DĪN) 'ABU 'OMAR 'OTHMĀN B. SIRĀDJ (AL-DĪN) MUḤAMMAD, a Persian historian. His father, who filled the office of Qāḍī in Bāmiyān and Tūkhārīstān, was slain, while going to the Caliph of Baghdād as ambassador of the Ghūrids, by robbers who fell upon him on the way. He himself escaped to India (Dihlī) when the Mongols came to Ghūr in 624 (1227). He spent the years 640—643 = 1242—1245 in Lakhnawati, then returned to Dihlī and received the office of Qāḍī of Gwalior and of superintendent of the Nāṣiriya-Madrasa in Dihlī. He was chief Qāḍī from 649—651 = 1251—1253 in the reign of Nāṣir al-Dīn Maḥmūdshāh, who had been on the throne since 644 = 1246, was then disgraced but restored to his former position in 653 = 1253. Nothing definite is known of his later days except that it may be deduced from his history, which he called *Ṭabaḳāt-i Nāṣiri* (printed in the *Bibliotheca Indica*, in 1864, transl. by Raverty, *ibid.* 1873—1876) in honour of Sul-

tān Nāṣir al-Dīn, that he was still alive in 658 (1260).

Bibliography: Raverty, *Memoir of the Author* in his translation of the *Ṭabaḳāt-i Nāṣiri*, p. xix *et seq.*; Elliot-Dowson, *Hist. of India*, ii. 259 *et seq.*

DO'ĀN, the name of a wādī in Ḥaḍramawt, some fifty miles in length, running in a N. W. direction between the 48th and 49th degrees of east longitude. This valley was visited in 1846 by Von Wrede in an unsuccessful attempt to reach the Wādī Ḥaḍramawt. Theodore Bent and Mrs. Bent had intended to go by this route in 1893—1894, but were prevented by their Arab guides, who represented that the people of the town of Khurāiba, situated near the head of the valley, intended to attack them. Bent suggests that this is the town of Do'ān of Hamdānī, the *Ṭawavī* of Ptolemy, and Thoani of Pliny. Bent merely passed the mouth of the W. Do'ān, where it joins the W. al-Isā, about three English miles below Khaila. He says it has two branches, only the larger of which bears the name Do'ān. The town of Do'ān was a great emporium in the days when the frankincense trade flourished. Earlier in the same year Leo Hirsch had struck the Wādī Do'ān at the point reached by Von Wrede and continued to Shibam. Hamdānī mentions two places, one called Da'ān in the Iyād country, and one Do'ān or Da'ān in the Ḥidjāz.

Bibliography: A. von Wrede, *Reise in Hadhramaut* (ed. by von Maltzan, 1870); Leo Hirsch, *A Journey in Hadhramaut*, *Geographical Journal*, 1894, p. 198 *et seq.*; Bent, *Southern Arabia*, p. 90 *et seq.*; Hamdānī, *Geogr. der Arab. Halbinsel* (ed. Müller), p. 178, 25 and 181, 18; Ptol. *Geogr. Lib.* viii. (ed. Wilberg), p. 411. (T. H. WEIR.)

DOBRŪDJA (from Δόβρυς, in Herodotus V, 16 a Paconian people, or from Dobrotić, the name of a Bulghār ruler of the xivth century, or from the Bulgarian *dobriče* "stony, unfertile plain"), a district in Roumania, a peninsula bounded by the lower Danube and the Black Sea (from the coast of Balčik to the delta of the river); it is a broad, arid plateau from 200—300 feet high, of grey sand, covered with swamps, without drinking water, but rich in pasture for cattle; it has numerous lakes of which Karaḡul in the centre and the lake of Ramzin are the most important. The only elevation is the small range (1800 feet high) of Besh-Tepe ("the Five Hills"). The district is traversed by the Küstendje (Constanza)—Černavoda railway, which follows the triple line of fortifications known as Trajan's Wall, which was built in the reign of Valens in 377 by Trajan, a military officer (Amm. Marc., xxxi. 8). The Deli-Ormān ("mad forest") separates Dobrūdja from the Bulgarian province of Varna. The few towns in the district are Međjidiye, founded in 1855, in the centre on the railway; Rasova, Černavoda, Hirsova, the fortresses of Măcin, Isăkci and Tulcea, all on the Danube; Băba-Dăgh, on the northern lagoon and Küstendje on the coast. The plateau is inhabited by a few Noghāi Tatars who were transferred hither from Būcaḳ [q. v., p. 769^a] in South Russia 1784 and 1812, and from the Crimea in 1855, and by Circassians who immigrated in 1864. In the northern part of Dobrūdja there are a number of Lippowans, Russians, Ruthenians and a few "Old Believers", whose

ancestors were driven out of Russia by Catherine II. On the southern arm of the Danube delta there are a few villages of German and Alsatian colonists. The population on the coast is Bulghār to the north of Küstendje, Turkish in the south, and there are a few Arabs in 'Arabk'öi (immigrated in 1832). The whole population is about 115,000—116,000.

The name Dobrūdja is first found in Laonikos Chalkokondylas in the second half of the xvth century. By 788 (1386) the district was under Turkish rule, however, for at that time Serādj, a Tatar ruler, acknowledged himself the vassal of Sulṭān Murād I., with the consent of Constantine, the lord of Küstendil (v. Hammer, *Gesch. d. Osm. Reiches*, i. 206). At the outbreak of the last Russo-Turkish war, Dobrūdja belonged to the Sandjak of Tulcā in the Wilāyet of the Danube, and comprised the Kaḫās of Kilia, Sūlina, Maḥ-mūdiye, Isaḫci, Mačın, Babā-Dāgh, Hirsova, Küstendje and Mađjidiye. By the Treaty of Berlin in 1878 (Art. 46) the district was transferred to Roumania, which had to give up Bessarabia to Russia in compensation. At the same time Dobrūdja was extended in the south by the inclusion of an area stretching eastwards from Silistria to the south of Mangalia on the Black Sea. Since then, it has been divided into two administrative districts, Tulcea in the north and Constanța in the south.

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DOFĀR. [See ZAFĀRI.]

DOLMA BAHĖCE. [See CONSTANTINOPLE.]

DÖMBKĪ, the name of a Balōč tribe now located in the plain of Kačēhī, with its head quarters at the small town of Lēhri. This tribe is considered to be of the purest Rind blood, though not now of the greatest importance. It was at one time celebrated for raiding in Sindh, but became more peaceful after punishment by Gen. Jacob. The tribe, in 1901, numbered 4938. The name Dōmbkī is by legend connected with the Dōm or minstrel tribe, but more probably is really derived from Dōmbak in Persian Balōčistan.

(M. LONGWORTH DAMAS.)

DONGOLA (DUMKULA, DUNKULA) a district in Nubia, which lies along both banks of the Nile between 19° 42' and 18° N. Lat. for a distance of about 170 miles; at the present day it is a *Mudiriya* of the Anglo-Egyptian Sūdān. The population, (*Danāḫila*, *Danāḡla*, sing. *Dongolawī*) numbers about 56,000; it has in course of time received a considerable infusion of Arab blood and speaks a dialect of Nubian. The capital is New Dongola or al-Urda with about 15,000 inhabitants.

The district takes its name from the ancient capital of the Christian kingdom of Maḡurra (on the latter cf. Marquart, *Benin*, p. ccl. *et seq.*), which at the time of the Muslim conquest, covered roughly the same area as the modern Dongola. In the Arabic sources the name is first mentioned in connection with the campaign, which 'Abdallāh b. Abī Sarḥ undertook against Nubia in 31 (652),

in the course of which the town was besieged and its church destroyed. The celebrated treaty was then signed by which the kingdom was pledged to make certain presents or tribute (cf. the article BAḠṬ, p. 608^b *et seq.*), though on the other hand the Egyptian authorities had to give presents in return. Even as early as this a mosque is mentioned in Dongola which the Nubians had to promise to protect and support. The land, however, remained a stronghold of Christianity for centuries longer; in the second century A. H., the king (Kyriakos) even invaded Egypt, to effect the release of a Coptic patriarch, who had been imprisoned by an Umayyad governor, and was successful in his object. When Djawhar [q. v., p. 1028] had conquered Egypt in 358 = 969 for the Fāṭimids, he sent an embassy to the Nubian king reigning at that time, George, demanding that he should adopt Islām, but without success. According to Abū Šāliḥ, King Raphael built a lofty palace with several domes of red brick, similar to the buildings of the 'Irāk, in Dongola in 392 = 1002. At the beginning of the Aiyūbid period we learn from a description sent to Shams al-Dawla Turān Shāh in connection with his Nubian expedition, that at that time the only cereal grown in Dongola was *durra*; the fruit of small palm-trees was also an important article of diet for the population. As to the town itself, it consisted, with the exception of the royal palace, of rude huts only. About a century later, in the reign of Baibars, the independence of the kingdom was finally destroyed. In 671 = 1272-1273, King David's refusal to pay *baḡt* and his raids into Upper Egypt provoked a punitive expedition, which reached the capital; in 674 = 1275 Dongola was taken and Šekenda, David's nephew, who had taken refuge from him in Egypt, raised to the throne in his stead. The kingdom thus became practically a dependency of the Mamluks. During the next few troubled decades the Egyptians seem repeatedly to have deposed the reigning prince in favour of one agreeable to them, who, however, as soon as the troops supporting him were withdrawn, was deposed. This happened on the campaigns against Šamāmūn in 686 and 688 (1287 and 1289); and again in 716 = 1316, when a Muslim ascended the throne for the first time in the person of a member of the royal house who had become a convert to that faith. The usurper Kanz al-Dawla (in Ibn Baṭṭūṭa: *Kanz al-Din*) — a member of the Banu 'l-Kanz tribe settled around Assouan —, who soon afterwards seized the throne, was also a Muslim, but the population remained Christian. Under this ruler the kingdom again became independent in 1325 A. D., but, in 767 = 1365-1366, Egypt once more interfered in Nubian affairs, on account of the constant unrest fostered by the Banū Dja'd, Banu 'l-Kanz and Akramī, and caused the king to take up his residence in the fortress of Daw, as the capital Dongola had been abandoned by its inhabitants. The history of the centuries following is by no means clear. The land became more and more a prey to the ravages of Arab tribes and during this period its gradual conversion to Islām was accomplished. That the Djuhaina [q. v. p. 1060] played a considerable part in this may be concluded from Ibn Khaldūn, v. 429. According to Barth (*Reisen*, iii. 384), the Tundjer, who in the xvth century founded the kingdoms of Dārūr [q. v. p. 915^b *et seq.*] and of Wadai

[q. v.], claim to have come from Dongola. Burckhardt was told that the power had long been in the hands of the Zubër and Funniye families. The latter are probably the Funj, who founded the kingdom of Sennâr some time after 1500 A. D. and extended their conquests as far as Dongola. At the beginning of the xixth century the Shāyīkiya Arabs became supreme in the country; besides them there were probably also 'Abābda [q. v., p. 1^b et seq.] and Kaḇābīsh. The influence of the tribe became considerably diminished when the Mamlūks, who had escaped the massacres of 1811 and 1812, found a firm footing in Dongola, soon won the sympathies of the people, endeavoured to protect them from being plundered by the Arabs and successfully endeavoured to promote agriculture; they also drove the Shāyīkiya out of their stronghold Maraka, (the modern New Dongola) on the left bank of the Nile 80 miles north of Old Dongola, which they then made their headquarters. But when in 1820 the conquest of the Sūdān by Ismā'il Pāshā began, they fled to Shendi, while the Shāyīkiya offered strenuous though vain resistance at two points before they finally submitted to the Egyptian troops. Dongola now became one of the five mudīriyas, into which the conquered country was divided; but native chiefs were not, however, deprived of their positions. In 1885 the province, like all the others, became affected by the rising of the Mahdī, himself a native of Dongola. After the governor Muḥammad Pāshā Yawr had twice defeated the invaders, in the battles of Debbe and Korti, it was decided in June 1885 to vacate the province, which then fell into the possession of the dervishes. It was not reconquered till 1896, when Lord Kitchener's troops entered Dongola on the 20th September, after twice defeating the dervishes. In terms of the agreement of 19th January 1899 the country became a mudīriya of the Anglo-Egyptian Sūdān.

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DÖNME, a sect of Jewish Muḥammadans in Salonica. In October 1676 the false Messiah Sabbatai Zebi died; he became worshipped and addressed in prayer as a saviour by the majority of Jews in the east even after their adoption of Islām. His widow thereupon declared that her brother Jacob was her son whom she had borne to the resurrected Sabbatai Zebi as a ten year old boy. The infatuation for mysticism and cabbalistic heresies, which were at that time very popular, enabled her to find many adherents

in her native town of Salonica, who recognised in her alleged son an incarnation of the Messiah and paid him divine honours. They called him Jacob Zebi (*Querido* = favourite). The Lurian-Cabbalistic idea that, when a husband no longer takes pleasure in his wife, he should divorce her and take another in order to fulfil the commandment that married life should be happy, was strictly practised by the followers of Sabbatai Zebi and Jacob Querido and resulted in countless marriages and divorces. The Turkish authorities, whose attention had been called to this state of affairs by numerous complaints, made investigations and instituted severe penalties. Their wrath was particularly directed against Querido, the head of the sect, but, in order to escape punishment, he at once adopted Islām. Many of his followers also assumed the turban and performed a common pilgrimage to Mecca. On the return journey Querido died and his son Berechja was thereupon worshipped as the Messiah and a divine incarnation. — They called themselves "*Maminim*" (*al-Mu'minin*), the Jews gave them the name "*Minim*" מִינִים and the Turks *Dönme*, "seceders".

— They are divided into three minor sects, who are called: 1.) *Smirli* from Smyrna, the birth-place of Sabbatai Zebi. They are also called *Karawayo* or *Cavalieros*, because the aristocracy among them belong to this sect. 2.) *Yakubites* from Jacob Querido 3.) *Kunios*, founded by Jacob Kunio ('Oṭhman Bawwāb) an attendant in the temple, at the end of the xviiith century. They intermarry, attend the mosque as well as their own synagogues and observe many Jewish as well as the Muḥammadan fasts and festivals. At the present day there are still about a thousand families in Salonica numbering some 10,000 souls in all of this sect. Their preacher is called *Ab-Beth-Din* and their leader at prayers *Payfan*. The former gives the children instruction in the Bible and Sohar according to the system of Sabbatai Zebi, administers justice, performs marriages and grants divorces and in his sermons admonishes his hearers to charity and kindness to the poor. Circumcision, originally performed on the eighth day, is now also performed in the third or fourth year, under Turkish influence. Their marriages are performed on Mondays or Thursdays; their ritual seems to be a mixture of Jewish and Muḥammadan rites and customs. They believe that Sabbatai Zebi and Jacob Querido will one day return and save them. As a result of intermarriage, they are gradually being broken up and in the course of a few generations will be quite merged in their Turkish neighbours.

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DÖNÜM (from the Turkish *dön*—to turn round) a Turkish measure of area, originally named from the peasant's habit of turning the plough and its team round when he reached the end of a furrow. The *dönüm* is a square whose side is 40 ordinary paces long with an area of about 1000 square yards. In the law concerning property

in land in Turkey (Art. 131) the *dönüm* is more accurately defined. There is also a *dönüm a'shâri* (decimal dönüm) which is a square with a side 100 paces long.

Bibliography: Ami Boué, *Turquie d'Europe*, iii. 121; Belin, *Etude sur la Propriété foncière*, in the *Journ. As.*, 1862, i. p. 206, note 4, p. 356. (CL. HUART.)

DÖST MUHAMMAD, the founder of the Bārakzai rule in Afghānistān, was a son of Pāinda Khān who was made chief of the clan under Timūr Shāh the Durrāni King, and afterwards had the Ghalzais also put under him. He obtained great influence which continued under Zamān Shāh until a rival, Wafādār Khān, obtained the Shāh's confidence, and Pāinda Khān was executed on a charge of conspiracy. He left twenty one sons of whom Faṭḥ Khān was the eldest. Dōst Muhammad was the 20th and his mother was of Persian origin. He was not therefore of pure Afghān blood. After his father's death Dōst Muhammad lived as a child with his mother's relatives until his elder brother Faṭḥ Khān, who had risen to importance as the principal supporter of Maḥmūd Shāh against Zamān Shāh, took charge of him in his twelfth year, 1215 (1800). Dōst Muhammad remained attached to Faṭḥ Khān in his varying fortunes, and when Maḥmūd Shāh's second reign began in 1224 (1809), he obtained high positions, and his great abilities were generally recognized. He was one of the principal agents in the defeat of Shāh Shudjā' by Maḥmūd, and showed absolute unscrupulousness in getting rid of all rivals. Dōst Muhammad commanded successful expeditions against rebellions in Kashmīr and Herāt 1232 (1816). After Herāt was taken it is said that Dōst Muhammad grossly insulted the wife of one of the princes who was herself the sister of Kāmran son of Maḥmūd Shāh. Dōst Muhammad fled to Kashmīr, and Kāmran in revenge seized and blinded Faṭḥ Khān who was afterwards killed in the presence of Maḥmūd Shāh. This murder caused a revulsion of feeling against Maḥmūd Shāh, and Dōst Muhammad was able to raise a large force and defeated Maḥmūd and Kāmran, 1235 (1818). Kābul came into his possession, while Maḥmūd, and after his death Kāmran, retained Herāt.

The power over central Afghānistān including the cities of Kābul and Kandahār and the great Durrāni and Ghalzai tribes remained in Dōst Muhammad's hands. He never claimed to be Shāh in succession to the Sadōzai kings, but was content with the title of amir. His early coins commemorated his father Pāinda Khān in the couplet

*Sim ū filā ba shānis ū khamar mūdihād navīd
Waqt-i rivāj-i Sikkā-i Pāinda Khān rasīd.*

"Silver and gold give the news to the sun and moon that the time has come for the circulation of Pāinda Khān's coinage".

The principal events in his reign including the invasions of Shāh Shudjā' al-Mulk, the war with the English, his flight to Bukhārā, imprisonment in Calcutta and final reinstatement at Kābul in 1258 (1842) are related in Art. AFGHĀNISTĀN pp. 170, 171. After his restoration he confirmed himself in his government, but had trouble with his eldest son Akbar Khān, who had been a principal leader in the wars against the English. Akbar Khān died in 1266 (1849). The same year during the second Sikh war of 1848—1849 an

Afghān force entered the Pandjāb to assist the Sikhs, but met with no success and returned in disorder after the battle of Gūdjārāt. After this Dōst Muhammad saw the wisdom of confining his efforts to the consolidation of his own rule, and recovered the provinces beyond the Hindū Kush mountains which had been lost after the fall of the Durrāni kingdom. Just before his death he succeeded in taking Herāt which had been held by Persia ever since the murder of Kāmran in 1258 (1842). This event took place in 1280 (1863) and he died while in his camp there the same year. He left the succession to his fifth son Shēr 'Alī to the exclusion of his elder sons, M. A'zam and M. Afḍal, which led to much subsequent trouble.

Dōst Muhammad owed his rise to the incompetence of the later Durrāni kings Zamān Shāh, Maḥmūd Shāh and Shudjā' al-Mulk as much as to his own undoubted abilities and lack of scruple as to the means of attaining his ends. He never hesitated at any murder or treachery, but yet was a good ruler according to the standard of his country and was considered a just man. Minor faults, such as an excessive fondness for drinking, did not stand in his way, and his name is still a great one among Afghāns of all classes. He left behind him a much stronger though a less extensive kingdom than that of his predecessors. The possession of Peshāwar, the Dēradjāt and Multān, Khashmīr and N. Sindh was really a weakness and not a strength to the administration, and their loss enabled the internal Government to be strengthened, with the result that his kingdom in despite of civil and foreign wars remains practically intact to the present day.

Bibliography: See under AFGHĀNISTĀN. Especially: Burns, *Cabool* (London, 1842); Mohan Lal, *Life of Dost Muhammed*, 2 vols. (London, 1846); L. White King, *Hist. and Coinage of the Bārakzais* (*Num. Chronicle* 1896); Ferrier, *Hist. of Afghans* (London, 1858). (M. LONGWORTH DAMES.)

DOVIN. [See DWIN.]

DRA, the DAR'ā of Arab authors, a river in Morocco, flowing into the Atlantic Ocean 40 miles southwest of Cape Nūn. The Dra is the longest river in Morocco. Its course which is not very accurately known, is perhaps over 800 miles long.

The Dra is formed by the confluence of two streams from the central High Atlas, the Wēd Idermi from the west and the Wēd Dades from the east. The former is in turn formed by the union of the Wēd Tideli or Imini which drains the Djebel Tideli and the Wēd Werzazat (see the article ATLAS, p. 509^b *et seq.*) which drains the Djebel Sirwa. The second rises in the country of the Ait Merghād. The two streams whose union forms the Dra flow in opposite directions through the long hollow between the High and the Anti-Atlas. Their comparatively narrow valleys are bordered by meadows and cultivated land; but, in consequence of the high level of their upper courses, olives are rare and palms are practically not to be found in them. The population is almost exclusively Berber: Berāber, Ait Sedrat, Imerran in the Wēd Dades; Ikḥazna, Ait Marlif, Zenaga, Ait Amer in the Wēd Idirmi. These tribes among whom are a few communities of Jews, are beyond the authority of the Sulṭān.

The Wēd Dra breaks through the Anti-Atlas in the *Kheneg* (ravine) of Tarea; it then turns to the southeast, traverses the *Djebel Bani* in a second ravine and thus reaches the desert. Its valley shut in by high mountains, gradually begins to widen, though the arable land which it waters does not exceed a mile and a half in breadth; sometimes it is limited to one bank only. The various districts watered by the river, *Mezgita*, *Tinzulin*, *Ternate*, *Fezwata*, *Ktawa*, which form the Dra country, are among the richest in Morocco. For a stretch of 100—110 miles, villages follow one another in practically uninterrupted line in the midst of palm-groves and orchards. The most important are *Tamegrut* on the left bank, which contains one of the most sacred *Zāwiyas* in Morocco, that of *Sidī Muḥammad b. Nāṣir*, the founder of the *Nāṣiriya* order, and *Beni Sbiḥ*. This district has been prosperous from quite ancient times; even in the xith century al-Bakrī draws a picture of it which quite corresponds to the accounts given by the few modern travellers (*Rohlf's*, de Foucauld) who have visited it: "The banks of this river" writes the Arab geographer "are covered with luxurious woods and orchards. Every day of the week a market is held on the banks of the Dra at one or other or sometimes even at two of the places which have markets; so vast is the area of the district and so large the number of its inhabitants. The land under agriculture in this country is seven days' journey across". The population is mainly Berber: according to de Foucauld, 95% of the inhabitants speak *Tamazir't*. Among them we find *Berāber*, *Ait Sedrat*, *Ūlād Yaḥyā*, *Ruha*, *Ait Atta*, and so many *Harrātīn* that the word *Drāwī* has become a synonym for *Harrātīn* [cf. the article *BERBERS*]. Except in *Mezgita* these *Harrātīn* have lost their independence and have to pay tribute.

The lower course of the Dra is quite different in every respect from the central course. Beyond *Mamid al-Ghoslan*, the river enters the desert region through which it flows till it reaches the sea. Its banks are uninhabited; the settled population is replaced by nomads (*Tajakant*, *Arib*, *Ida u Belal*, *Ait u Mribet*), who live some distance from the river. The latter describes a wide curve to the west and continues in this direction to its mouth; it gradually loses in volume on its course through the desert. Apart from a few days when it is flooded, it is as dry as the *Wēds* of the Sahara. But the presence of subterranean water enables some parts of its valley to be cultivated, for example, the sandy plain called *Delaya*, two days' journey long and one and a half broad which is covered with water when the river is flooded, and the arable stretches called "*mader*" in the bed of the Dra itself at the mouths of the ravines that open into it. These, six in number, which are separated from one another by barren stretches, grow corn, more especially maize.

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kanische Atlasgebirge, Ergänzungsh. 103 to *Petermanns Mitteilungen* (Gotha 1892).

(G. YVER.)

DRAGUT. [See *TORGHUT*.]

DRISHAK, the name of a Balōč tribe which has its headquarters at *Asnī* near *Rādjanpur* in the *Dēra Ghazī Khān* District of the *Pandjāb*. The tribe is of *Rind* origin, but in the present day is mixed with the *Djaṭ* cultivators. The Balōč language is giving place to *Lahndā* in this tribe.

(M. LONGWORTH DAMES.)

DRUZES, the Druzes are a people or a nation living in the Lebanon and Anti-Lebanon, around Damascus and in the mountains of *Hawrān*. They have their own religion and hold a special position in the administrative arrangements of the Ottoman empire.

Their name is derived from that of *Darazī* [q. v., p. 921]. Their ethnographical origin is obscure. It is probable that they already had distinct racial features before the founding of their religion and that they were never quite converted to *Islām*. They may be the remnants of some ancient peoples, who sought refuge in the mountains in times of invasion and always retained a certain amount of independence in those places so easy to defend. *Benjamin of Tudela*, who travelled in the East and died in 1173, believed that they were descended from the *Ituraei*, who in the time of Alexander's successors became notorious in Asia for their brigandages and were therefore forced by the Romans to fall back on the mountains of Lebanon. In the xviith century they were regarded as the survivors of the Latin Christians, who escaped the massacre at *Acre* when al-Ashraf Sulṭān of Egypt took this town in 1291 and destroyed the last remnants of Frankish power in the Holy Land; this last tradition is clearly worthless, as it would place the date of the origin of the Druzes much too late; it is however interesting in as much as it is connected with the claim put forward by the Druze chiefs of the xviith century to be descended from *Godefroy de Bouillon*.

The Druzes, who have an *Emīr* or a *Ḥakam* at their head, have had two very celebrated *Emīrs* in the course of their history: the *Emīr Fakhr al-Dīn* [q. v.], popularly called *Fakardin*, in the xviith century and the *Emīr Bashīr* [q. v., p. 671 *et seq.*] in the sixth.

The descendants of *Fakhr al-Dīn*, of the family of *Ma'n*, continued to rule the Druzes till the beginning of the xviiith century when the power passed from the family of *Ma'n* to that of *Shihāb*.

The *Emīr Bashīr* belonged to the family of *Shihāb*.

The withdrawal of the Egyptians from Syria (1840) was followed by a troubled period for Lebanon. There was a reaction among *Muḥammadans* and the Turkish authorities against the Christians. The Druzes and Maronites had hitherto lived on good terms with one another; but the Turks won over the Druzes with gifts and the allies fell upon the Christians in 1840. The Maronites, attacked on several sides, defended themselves successfully at *Dair al-Kamar*; but at *Hāṣ-bēyā*, they were massacred by the Druzes of *Hawrān* acting in name of the Turks. The Porte deposed the *Emīr* and sent an Ottoman governor in his stead to *Dair al-Kamar*. This appointment raised the protests of the Powers, who did not wish to see direct Turkish rule established in Lebanon.

Their diplomacy resulted in two *Kā'immaḳāms* being provisionally appointed for Lebanon, one a Druze and the other a Christian; the Porte then separated the Djubail district from Lebanon, and incorporated it in the Pashalik of Tripoli. In September 1844, two *Wakils* were installed in the mixed townships, one for the Druzes and the other for the Christians; these officers were to be subordinate to the Druze and Christian *Kā'immaḳām* respectively. The Porte next sought to place the Christian *Wakils* also under the Druze *Kā'immaḳām*. The Maronites protested, saying they would rather be under the *Pasha* of *Saidā* than under Druzes. On the 30th April 1845, the Druzes backed by the Turks again fell upon the Maronites and massacred them. At the end of this year (1845), the organisation of Lebanon was completed. The principle of separation of the two races under two separate chiefs was recognised and government by two *Wakils* in the districts where the population was mixed. The two *Kā'immaḳāns*, Christian and Druze were retained, assisted by two councils, one presided over by the Druze Emir, and the other by the Christian Emir.

These councils were composed of ten members each, of whom two were Druze, two Maronite, two *Malkite*, two Greek and two Muslim. The Christians were therefore in a majority of six to four on them and this plan did not please the Druzes. In 1860 there were again massacres, marked by the most atrocious cruelty, in the Lebanon and Anti-Lebanon, particularly in the districts of *Hāshbēyā*, *Rāshēyā*, *Zahle* and *Dair al-Ḳamar*. Europe at last took action; a body of French troops was sent to Syria and those responsible were punished.

Following the events of 1860, an international commission devised a new organic statute with guarantees. The *Maḳḳil* or central administrative council of the *Mutaṣarriflik* of Lebanon was composed of twelve members. The Druzes had the right to be represented by three of their number: one elected by the *Mudiriya* of *Shūf*, a second by the *Mudiriya* of *Metn*, and a third by that of *Djezzin*. Quiet has not yet absolutely returned to the country. The Druzes and Maronites are at peace with one another, but the Druzes are waging a continual struggle against Turkish authority. From 1879 to 1896, the Druzes of *Hawrān* were constantly fighting bitterly against the regular Ottoman troops. In the latter year the Turks received their submission. Since the Turkish revolution they have become practically independent.

The Druze population has been estimated at a little over 150,000 for the last century or so. In 1842 it was put at 140,000 with 45,000—50,000 fighting-men; in 1855 Taylor put the figure at 120,000 of whom 40,000 were fighting-men. Max v. Oppenheim, in 1899, estimated 132,000 and Cuinet (1896) 150,000. The Druze population of *Hawrān* has been increased by immigration of Druzes from Lebanon and numbers at least 40,000 souls.

The Druzes are a warlike, energetic and valiant people; they would make very good soldiers if their independent spirit did not make them preferably brigands. They can be very cruel; the fiercest are those of *Hawrān*. In spite of their warlike disposition they have some ability as agriculturists and grow the vines which yield the fine Damascus grapes and also mulberries, olives

and tobacco. Their women weave and embroider very fine cloths. In their dress the Druzes are distinguished by the turban which is of black or red silk. Their women used to wear a peculiar head-dress called "horn". This was a kind of very high hat which turned over behind; it was of silver or gilt copper among the rich and of paste-board among the poor. It was fastened by means of a kerchief tied under the chin and by another around the head. A veil of white linen or dark blue silk hung from the top, attached to the horn by black strings of camel-hair. This head-dress was worn by night as well as by day. The women's dress was a short, dark blue tunic, bordered by a broad reddish brown band, with stripes of the same colour on the back, embroidered trousers and yellow shoes.

Religion. The Druzes have as a rule but little religion; they call themselves Muslims, when with Muslims, and Christians, when with Christians. They have no places of worship. What is called the Druze religion is a learned system which is not known to all the people. Those who know it, are called '*Uḳḳāl* (the learned); the others are the *Djuhḥāl* (the ignorant). The '*Uḳḳāl* alone take part in the religious meetings which are held in the night from Thursday to Friday; the place of meeting is called *Khawwa* (retirement). The most meritorious of the '*Uḳḳāl*, in the proportion of one in 50, become *Adjāwid* (perfect).

Belief in metempsychosis is wide spread among the people; the good are born again in infants, but the wicked return in the bodies of dogs. Polygamy is allowed and it is said that the marriage of brother and sister is sometimes practised; but the law forbids this (cf. de Sacy, ii. 700).

The religion of the Druzes in its learned form, belongs to the *Bāṭinī* system. It was founded in the time of the *Fātimid* Caliph *Ḥākim* (386—411 A. H.) by *Ḥamza* [q. v.] and *Darazī* [q. v., p. 921]. It is known to us from over a hundred works to be found in European libraries. These scriptures, some of which go back to *Ḥamza* are professions of faith, expositions of doctrine, works dealing with the organisation of the sect, diplomas for the installation of different ministers, letters, fragments of polemics against the *Nuṣairis* and the *Mutawālī*, neighbours of the Druzes, against the *Ismā'ilīs*, from whom they separated and against several ministers and missionaries who had corrupted the doctrine from the beginning. These dissenters are accused of preaching licentious doctrines and favouring the worship of the calf. The figure of a calf actually appears in the ceremonies of the Druzes and some authors say they worship it; but it is probable that in the true religion the calf is the symbol for the demon and only appears as an object of execration.

The *Ismā'ilī* doctrine was based on the idea that God became incarnate in man in all ages; and God himself or at least the creative force, was conceived as composed of several principles which proceeded one from the other. Each of these principles became incarnate in a man. Druze theology retained this system. According to it the Caliph *Ḥākim* represented God in his unity; this is why *Ḥamza* called his religion "Unitarian". *Ḥākim* is worshipped and is called "Our Lord". His eccentricities and his cruelties are explained symbolically. He was the last incarnation of God; they do not admit that he is dead; he is only

hidden, in a state of "occultation" and will reappear one day, according to the Mahdist idea. Below Ḥākīm there are five superior ministers who are incarnations of principles that have come forth from God. The first is the incarnation of universal intelligence ('*Akl*), the second of universal soul ('*Nafs*). The conceptions of universal soul and universal intelligence are derived from philosophy. The third minister is the incarnation of the Word ('*Kalima*) which is produced from the soul by the Intelligence; the fourth is called the Right Wing or the Preceder; the fifth the Left Wing or the Follower. Together they are called *Hudūd*, i. e. bounds or precepts, and they have other symbolic names also. At the foundation of the sect these ministers were respectively: Ḥamza the founder; Ismā'il ibn Muḥammad al-Tamīmī, one of the writers of the sect; Muḥammad ibn Wahb; Salāma ibn 'Abd al-Wahhāb al-Samurri; Abu 'l-Ḥasan 'Alī b. Aḥmad al-Samūki.

Below these superior ministers were those of lower rank, divided into three classes. These are not incarnations of eternal principles, they are functionaries, preachers and heads of communities. They are called in the order of the classes, *Dā'i* [q. v., p. 895^b *et seq.*] or missionary; *Ma'dhūn* or he who has received permission; the *Mukassir*, destroyer, also called *Naḥīb*. The *Dā'i* is also called "industry"; the *Ma'dhūn*, "the opening", he who opens the door to the aspirant; and the *Mukassir*, the "phantom", the apparition in the night of error. The Bāṭinis employ the same terms in a somewhat different order.

The knowledge of the nature of God, of his attributes, his manifestations in the series of principles which are incarnate in the ministers, constitutes the dogmatics of this religion. Its moral system is summed up in seven precepts which take the place of those of Islām viz., to love truth (but only between believers); the adepts are pledged to watch over one another's safety; to renounce the religion to which one formerly belonged; to cut one's self off from the demon and those that are living in error; to recognise the existence in all ages of the principle of divine unity in humanity; to be satisfied with the works of "Our Lord" (Ḥākīm), whatever they are; to be absolutely resigned to his will — it seems to be understood: in as far as it is manifested through his ministers. — These precepts are binding on both sexes.

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(Paris, 1881), pp. 491—505, and pp. 521—525. — On the literature and religion of the Druzes, cf. Silvestre de Sacy, *Exposé de la Religion des Druzes* (2 vol. Paris, 1838); C. F. Seybold, *Die Drusenschrift Kitāb al-Nogaṭ wal-Dawā'ir* (Tübingen, 1902). (B. CARRA DE VAUX.)

DU'Ā (A.) "blessing", "prayer", in the same sense as the Hebrew *Baraka*, hence comes ultimately to mean "curse", not to be confused with *Ṣalāt*, which is often also translated prayer, but really means the whole service.

As the first Sūra of the Korān forms the usual Muslim prayer, it is commonly called *Sūrat al-Du'ā*. There are of course quite a number of other forms of prayer for different occasions, which are given in the catalogues under the name *Du'ā* or *Ḥizb*. The *Ḥizb al-Bahr* of al-Shādhilī [q. v.] is for example very popular, as is al-Djazzūlī's [q. v., p. 1032 *et seq.*] collection of prayers. Belief in the magic power of the word is very general. Cf. the articles *DHIKR*, *HIZB*, *ṢALĀT*, *WIRD*.

DUĀB (P.), "two waters", is applied in India generally to the land, lying between two rivers ("the land with two rivers"), and more particularly to the very fertile plain liable to inundation, between the Djumna and the Ganges from the Siwālik hills to their union near Allahābad, cf. *Imperial Gazetteer of India*, xi. 365 *et seq.* — W. Rickmer Rickmers proposes to give the same name to the district between the Amū-Daryā and the Sir-Daryā (*Geograph. Journal*, xxx. 357).

DUBAIS B. ṢADAQA ABU 'L-A'AZZ NUR AL-DAWLA AL-MAZAYADI, a wandering cavalier of the Crusader period, who, like his ancestors (cf. the article MAZYADIS), bore the title Malik al-'Arab and after an adventurous life was treacherously murdered in 529 (1135). Dubais fell into the hands of the Saldjūk Sultān Muḥammad in the sanguinary conflict in 501 (1108), in which his father was slain; the Sultān treated him honourably after imposing an oath of fealty on him, but would not allow him to return to al-Ḥilla, his native district. It was only after the death of Muḥammad in 511 (1118), that his successor Maḥmūd gave Dubais the desired permission and he at once took up the influential position in al-Ḥilla that his father had held. In the hope of more firmly establishing his power, like his father before him, by taking advantage of the dissensions among the Saldjūks, he allied himself with Mas'ūd, Maḥmūd's brother, in his attempt to win the sultānate. In the war that followed, Maḥmūd, however, was victorious and Dubais found himself forced to take refuge with his father-in-law Ilghāzi, lord of Mārdīn, but he submitted to the Sultān when the latter's troops besieged Ḥilla and Kūfa. Soon afterwards he quarrelled with the Caliph al-Mustashid and lost the battle of al-Nīl against him in 517 (1123). He himself had a hairbreadth escape but appeared soon afterwards when he led the marauding Beduins of the Montefik tribe against Baṣra. But when the Caliph sent troops thither, Dubais did not dare meet them, but betook himself to the Crusaders whom he persuaded to attack Ḥalab (Aleppo). They were not successful in taking the town and, when they retired, Dubais went to the Saldjūk prince Toghrul and persuaded him to march on Baghdād and subdue the province of al-'Irāk. But the Caliph was able to prevent this and Toghrul and Dubais had to seek refuge with the Saldjūk Sultān Sandjar. Sandjar

thereupon went to al-Raiy and summoned his nephew, Sulṭān Maḥmūd to his side and he obeyed the call. The two Sulṭāns thereupon came to an agreement and Sandjar interceded with Maḥmūd on behalf of Dubais, who wished to return to his home in al-Ḥilla and be forgiven by the Caliph. But nothing came of this through Dubais's further offences; after twice plundering Baṣra he had to flee to the Arabian desert. While here he received an invitation to come to Ṣarkhad; the lord of this place had died and his concubine made an offer of marriage to Dubais in the hope of thus being able to remain mistress of the place. Dubais did not hesitate to accept this invitation, but lost his way in the desert and was captured by some Kalbi Beduins, who handed him over to Tādj al-Mulūk Būrī, lord of Damascus. The latter sent him to 'Imād al-Dīn Zangī, lord of al-Mawṣil, who wished to have him beside him as he could be useful to him in his plans. We soon find the two jointly undertaking a campaign against the Caliph in 526 (1132), but with disastrous results; they were put to flight by the Caliph. Dubais managed to hold out for a time in al-Ḥilla and Wāsiṭ, but had finally to give up the struggle. He next attached himself to Sulṭān Mas'ūd, who in 529 (1136) took the Caliph prisoner in battle and brought him to Marāgha. There he was treacherously murdered, according to some accounts at the instigation of the Sulṭān, who is even said to have put Dubais to death also, to avert suspicion from himself. While Dubais was waiting in the audience-chamber one of the Sulṭān's pages came up to him unawares and cut off his head. "Thus", says Weil (*Geschichte der Chalifen*, iii. 231 *et seq.*) "within the interval of one brief month towards the end of the year 529, died the only two Arabs, who, although they had always been sworn foes, had always endeavoured to set limits to the aggressions of foreign rule. They were both of very unreliable character and followed a selfish policy. — Both were moreover well liked as men and honoured as poets and patrons of poets. — Dubais has been given immortality in a maḳama of Ḥarīrī (xxxix.), in which the poet describes him as one of the noblest figures in Islām".

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AL-DUBB AL-AṢGHAR and AL-DUBB AL-AKBAR = the Little and the Great Bear, the translation of the Greek names "Ἀρκτος μικρά" and "Ἀρκτος μεγάλη" of the two northern constellations. The older Arabic name for these constellations was *Banāt Na'sh* (or *Banāt al-Na'sh*) = the daughters of the bier, al-Ṣughrā for the little and al-Kubrā for the Great Bear. Kaẓwīnī remarks that the stars which form the quadrangle are called *al-Na'sh* (the bier) and the three that form the tail are called *al-Banāt* (the daughters). Golius (edition of al-Farghānī, notes on p. 64) thinks that these daughters are the women mourners who precede the bier. — The feminine form *Dubba* (in the mediaeval west written *Dubhe*) particularly designates the star α Ursae Majoris; this name probably comes from the Latin translation of the Tables of Alfonso, which we know were originally written in Castilian (1252).

Bibliography: al-Kaẓwīnī, *Kosmographie*

(ed. Wüstenfeld), i. 29 *et seq.*; L. Ideler, *Untersuchungen über den Ursprung u. die Bedeutung der Sternnamen* (Berlin, 1809), p. 3–32; al-Battānī, *Opus astronomicum* (ed. Nallino), ii. 144 *et seq.*, iii. 245 *et seq.* (H. SUTER.)

DÜD AL-KAZZ, the Silkworm. Kaẓwīnī and Damīrī give accounts of its culture which supplement one another and may therefore be dealt with separately. According to Kaẓwīnī, the worm, when it has eaten enough, seeks a place on trees or thorns, draws thin threads out of its saliva, and weaves a ball around itself as a protection from wind and rain; it then sleeps its appointed time; all this is done through the instinct given it by God. In spring, when the leaves of the mulberry tree appear, the eggs (*bazzr*) are taken and placed in pieces of cloth; women carry them for a week under their breasts, so that the warmth of the body affects them; they are then spread on chopped mulberry leaves, whereupon the young worm begins to move and eat the leaves. The caterpillars do not eat for three days — this is the "first sleep" — then they eat for a week till the second sleep of 3 days when the same proceeding is repeated. A great deal of food is then given them, so that they soon begin to make cocoons (*faiḷadja*?). A thing like a spider's web begins to appear over their bodies; when rain falls and softens the cocoon, the worm pierces it and crawls out; it has now grown two wings and it flies away in which case no silk (*ibriṣham*) is obtained from it. But when the cocoon is placed in the sun after it is finished, the worm dies and the silk may be taken from it. A number of cocoons are preserved so that the fly may come out and lay eggs, which are kept till next year in a clean earthenware or glass vessel.

According to Damīrī, the silkworm or "Indian worm" in the egg stage is as large as a figseed; the creatures come out, when placed in warm places, without being artificially hatched, but they are placed in their bosoms by women if they do not come out at the proper time. They eat the leaves of the white mulberry tree and gradually attain the size of a finger while their colour changes from black to white. This takes about 60 days. The worm then weaves a covering of the size of a walnut till the material is exhausted and remains ten days in the cocoon, when it comes out as a white butterfly with wings, which are constantly in motion. Soon afterwards the males and females copulate by attaching their tails to one another, and after they have separated, the female lays her eggs on white pieces of cloth, spread below it to collect all the eggs; the creatures then die. If silk (*ḥarīr*) is wanted, the cocoons should be placed ten days after they are finished in the sun for one day.

The silkworm is the emblem of the miser, who lays up treasures for himself, which his mocking heirs take; if these however make good use of the wealth that has fallen to them, they are not responsible for the avarice of the other.

Bibliography: Kaẓwīnī, *Adjāib al-Maḳh-lūkāt* (ed. Wüstenfeld), i. 434; Damīrī, *Ḥayāt al-Ḥayawān*, i. 287; do. transl. Jayakar, i. p. 794–797. (J. RUSKA.)

DUDJAIL. [See KÄRÜN.]

DÜGHLÄT or DUKLÄT, originally the name of a Mongol tribe: Rashid al-Dīn (ed. Berezin, *Trudi vost. otd. arkh. obshch.*, xiii. text, p. 47 and

52) gives as their ancestor, Būdandjar Dūklān, a brother of Čingiz-Khān's great-grandfather. It has not yet been ascertained what was Abu 'l-Ghāzī's (ed. Desmaisons, p. 65) authority for the explanation he gives of the word *dūklān* (he says it means 'lame' in Mongol). In Rashīd al-Dīn neither this nor any other explanation of the word is given; but this etymology must date from the period of Mongol rule, for as Berezin (*Trudi* etc., xiii. 180) shows, there is actually in Mongol a word "*dogolan*" meaning "lame"; Abu 'l-Ghāzī and his contemporaries did not, of course, know Mongol. Berezin, on the authority of Abu 'l-Ghāzī's explanation, transcribes the name of the tribe as "Dogolan", in the plural "Dogolat" and in this he is followed by others; but this transcription is ruled out by the form "Dulat" which is now the usual one in Central Asia.

Of the history of the tribe, Rashīd al-Dīn can only tell us that, during the tribal feuds out of which the Mongol empire was to arise, it always took the side of Čingiz-Khān; and that nevertheless neither in this period nor at a later did a man of any note appear in the ranks of the Dughlāt (*Trudi* etc., vii. 275). In the second half of the viiith = xivth century, on the contrary, we find the Dughlāt in Central Asia as an important tribe, representatives of whom held prominent positions not only in the empire of Timūr and his successors, but in the eastern provinces of what had been the Čaghatai [q. v., p. 811^b *et seq.*] kingdom also. In the *Zafar-Nāmah* of Sharaf al-Dīn Yazdī the Emīr Dāūd of the Dughlāt tribe, the husband of Timūr's sister Kutlugh-Turkān, is frequently mentioned as an envoy and general, and once (Ind. ed., i. 216) as military governor (*Dārūghā*) of Samarkand. The Dughlāt were still more important in the modern Chinese Turkestan, where they ruled a wide kingdom as local princes and sometimes also the whole country as viceroys and were able to raise to the throne and depose princes of the ruling house as they pleased. What we know of the history of these princes is derived almost entirely from family traditions, not always thoroughly to be relied on, contained in the *Ta'rikh-i Rashīdī* of the last of their line, Muḥammad Ḥaidar Dughlāt. As was done in Mā warā' al-Nahr for Timūr, a legend is invented in this work for the house of Dughlāt, according to which its founder ruled the same territory and enjoyed the same privileges under Čaghatai or even under Čingiz-Khān as his descendants at a later period; in one passage of the *Ta'rikh-i Rashīdī* (transl. Ross, p. 7) Urtbū is given as the founder of the line, in another (*ibid.*, p. 294) Bābdaghān (or Baidaghān). His successor Būlādī (in Abu 'l-Ghāzī, ed. Desmaisons, p. 156 *et seq.*: Pūlādī, a form, which is linguistically easier to explain, but has no authority in the manuscripts) is said to have raised Khān Tughluk-Timūr to the throne in Aḡsū about 748 = 1347 (*Ta'rikh-i Rashīdī*, p. 6 *et seq.*); on the other hand, the same authority (p. 14) gives not Būlādī, but his elder brother and predecessor (p. 38) Tūlik in the reign of Tughluk-Timūr as first Amīr of the kingdom (Ulūs-Begī). Būlādī, while in Kūnduz, in the year of the pig, is said to have received a document from Tughluk-Timūr, in which the "nine privileges" (*Ta'rikh-i Rashīdī*, p. 54 *et seq.*) of the Khān's house were recognised. This cyclic year would correspond to 1513, while Tughluk-

Timūr according to the *Zafar-Nāmah* (i. 59) did not come to Kūnduz till the year 1361 (the year of the ox.); this throws doubts on the authenticity of the document. Muḥammad Ḥaidar says that he had with his own eyes seen the document which was written "in the Mongol language and character"; it was afterwards lost, "during the troubled times of Shaibānī-Khān" (p. 56). As Shaibānī died in 916 = 1510 and the author, as he himself tells us (p. 305), was 15 years of age in the year 920 = 1514 (the cyclic year of the swine given there corresponds to 1515 A.D.), he could only have seen the document while quite a boy.

The Amīrs Shams al-Dīn and Kāmar al-Dīn are given amongst others in the *Ta'rikh-i Rashīdī* as brothers of Būlādī who is mentioned nowhere else. The former appears also in the *Zafar-Nāmah* (i. 104 *et seq.*) as a valiant Amīr, who was in command of the Mongol army in the year 1365 (year of the snake); but nothing is said there of his being a member of the Dughlāt tribe or of his relationship to Kāmar al-Dīn. Kāmar al-Dīn is first mentioned in the *Zafar-Nāmah* (i. 178) in the year 1368 (year of the ape) as leader of the Mongol army; he had slain his Khān Ilyās Khōdja, son of Tughluk-Timūr, and seized the supreme power. He is last mentioned in the same work (i. 494 *et seq.*) in 1390 when, defeated by Timūr, he had to take flight to the Irīsh and thence farther north "into the land of Tūlas, where there are many sables and ermines". His brother Kutb al-Dīn (not mentioned in the *Ta'rikh-i Rashīdī*) entered Timūr's service and, in the year 1393, took part in the siege of Takrit in Mesopotamia (*Zafar-Nāmah*, i. 650).

After Kāmar al-Dīn had been overthrown the power passed into the hands of Khudāidād, son of Būlādī; at the time of his father's death shortly before Tughluk-Timūr, i. e. about 1360—1362 he was seven years old (*Ta'rikh-i Rashīdī*). Khudāidād had Khidr-Khōdja, presumably a son of Tughluk-Timūr, proclaimed Khān; he is said to have appointed other five Khāns in the Mongol empire in course of time (*ibid.*, p. 67 *et seq.*). Khudāidād is not mentioned in the *Zafar-Nāmah*; according to the *Maṭla' al-Sa'dain* of 'Abd al-Razzāk Samarkandī [q. v., p. 64^a], who in this passage is only quoting the text of the *Zubdat al-Tawārikh* of Ḥāfiz-Abrū with a few alterations, he always took the side of Shāh-Rukh and Ulūgh-Beg, even against his own Khāns (the latter ruled till 812 = 1409 in the name of his father in Samarkand). When in 828 = 1425 Ulūgh-Beg undertook a campaign against the Mongol empire, Khudāidād joined his army on the other side of the Čarin in the present district of Semirēčye and was received by him with the honour due to one of his advanced years (*Maṭla' al-Sa'dain*, MS. in the Univ. of St. Petersburg, N^o. 157, f. 230^b). This secession to the enemy of his native land is excused by family tradition on religious grounds: Khudāidād had long intended to perform the pilgrimage to Mecca, but could not receive permission from his Khān and was only able to carry out his desire by an alliance with Ulūgh-Beg; he afterwards died in Medina and was buried there (*Ta'rikh-i Rashīdī*, p. 69 *et seq.*). The same authority tells us that Khudāidād ruled for 90 years and went on his pilgrimage when 97; according to the dates given above, however, he could not have been more than 70 at the time.

Khudāidād had previously divided his lands among his sons and brothers (*Ta'rikh-i Rashīdī*, p. 100); in spite of his father's secession his eldest son Muḥammad Shāh was confirmed in the rank of Ulūs-Begī by Wais-Khān; his residence is said to have been *At-Bāshī* (in the south of the modern Semirēčye) (*ibid.*, p. 78). Saiyid Aḥmad, Khudāidād's younger son, had received Kāshghar and Yārkand from his father, but had been driven out of them by the Timūrids (according to 'Abd al-Razzāk, the Timūrids took Kāshghar in 819 = 1416, cf. *Notes et Extraits*, xix. part I, p. 296), and died before his father. His son Saiyid 'Alī afterwards succeeded in regaining Kāshghar from the Timūrids and reigned there for 24 years; he seems to have succeeded his uncle as Ulūs-Begī; on his tomb in Kāshghar the year of his death is given as 862 = 1457-1458; he was then 80 years of age (*Ta'rikh-i Rashīdī*, p. 87 and 99; if this is true his grandfather must have been little over 20 years old at the time of his birth. His sons Sāniz-Mirzā (862—869 = 1457-1458—1464-1465) and Muḥammad Ḥaidar (869—885 = 1464-1465—1480) succeeded him in Kāshghar; the latter was succeeded by Abū Bakr Mirzā, son of the former, who drove his uncle and with him the Khān Yūnus out of the western part of the modern Chinese Turkeṣtān and founded an independent kingdom there with Yārkand as his capital, which survived till 920 = 1514 when he was overthrown by Sa'īd Khān. The author of the *Ta'rikh-i Rashīdī* (p. 293) makes Abū Bakr rule for 48 years, which does not agree with the dates given by him.

The fall of Abū Bakr marked the end of the rule of the house of DūĖhlāt in Chinese Turkeṣtān; under Sa'īd Khān the Amīrs of this house no longer appear as independent princes, but only as leaders of divisions of the army in the Khān's service. In earlier times, when the DūĖhlāt were still ruling in Kāshghar, other Amīrs of this tribe had arisen, who succeeded in winning strong positions for themselves and participated in the struggles for the throne, in which we often find them fighting their kinsmen in Kāshghar, just as during the war against Abū Bakr the historian Muḥammad Ḥaidar and his uncle Saiyid Muḥammad Mirzā were in Sa'īd Khān's camp. Muḥammad Ḥaidar, the historian's grandfather, had rebelled against Khān Yūnus in Aḳsū after being driven from Kāshghar, made peace with him soon afterwards, was appointed governor of Osh in Farghāna, and while there had made an unfortunate attempt to renew the war against Abū Bakr; he was taken prisoner by the latter and allowed to go to Badakhshān; he then went first to Samarkand to the Timūrid Aḥmad Mirzā, and then to Tāshkent to his old master Yūnus, whom he is said to have attended as physician during his last illness (892 = 1487). His eldest son, Muḥammad Ḥusain, the father of the historian, was 12 years old in 885 = 1480 (*Ta'rikh-i Rashīdī*, p. 106 *et seq.*); after the departure of his father from Farghāna he remained two years there with the Timūrid 'Omar Shaikh and then returned to his close friend Sulṭān Maḥmūd Khān, the son and successor of Yūnus; the latter appointed him governor of Ūrā Tepe in 900 = 1495, but he had to hand over this town to the Uzbeks in 908 = 1503, after Sulṭān's Maḥmūd Khān's defeat at Akhsi; he then went to Qarategīn and thence to the land of the

Uzbeks where he became intimate with Maḥmūd, the brother of his former enemy Shaibānī; after the death of his friend in 909 = 1504, he went over to the Timūrids from the Uzbeks again, went first to Khorāsān to Sulṭān Ḥusain Mirzā, from him to Babur at Kābul, took part in a conspiracy against the latter in 912 = 1506-1507, was pardoned by him and returned to Shaibānī once more, who had him put to death in Herāt in 914 = 1508. His brother Saiyid Iuḥammad Mirzā, who was 41 years of age in 920 = 1514 (*Ta'rikh-i Rashīdī*, p. 305) had formerly been in the service of Khān Sulṭān Maḥmūd, and been handed over to the Uzbeks by his enemies; he was released by Djānī-Beg, Shaibānī's cousin and made another attempt to set himself up in Andījān; on being driven out of this district he went with Sa'īd Khān to Chinese Turkeṣtān. In Sa'īd Khān's kingdom he occupied a prominent position till the latter's death in 939 = 1533, but was murdered in the beginning of 940 (Thursday 24th July 1533) by command of his successor 'Abd al-Rashīd (*Ta'rikh-i Rashīdī*, p. 450). On the life of the historian Muḥammad Ḥaidar DūĖhlāt, see the separate article.

The name Dūlāt (in Vambéry, *Das Türkenvolk* etc., p. 286: Tulatai) is borne at the present day by a numerous (according to Aristow, *Zamietki ob etničeskom Sostavie Tjurkskikh plemen* etc., p. 77 numbering about 40,000 tents) branch of the "Great Horde" of Kazaḳ (called Kirghiz by the Russians) between the Ili and the Sir-Daryā. The word Dūlāt appears to be derived from DūĖhlāt and like the names of most of the subdivisions of the Kazaḳ, to have been brought west by the Mongols; Aristow's attempt to connect the Dūlāt with the Tu-lo of the Chinese and the Bulghār royal house of Dulo, is certainly futile. Unlike some other originally Mongol tribal names found among the Kazaḳ (Naiman, Djalyayir etc.) the word DūĖhlāt is no longer found in Mongolia with this meaning; the DūĖhlāt therefore must have left Mongolia in the xiiith century either entirely or leaving only a few of their number who have since been incorporated in other tribes.

(W. BARTHOLD.)

PUHĀ (A.) "forenoon"; a time of prayer, see ŠALĀT; it is also the title of Sūra xciii.

AL-DUKHĀN (A.) "Smoke", title of Sūra xlv.

DULAFIDS. The Dulafids were the descendants of Abū Dulaf al-Kāsim b. 'Isā al-Iḳlī (see the article AL-KĀSIM), who held a more or less independent position in Karaḳj (between Hamadān and Ispahān) and are therefore treated by some Arab historians as an independent dynasty. After the death of the founder of the dynasty in 228 (842) his son 'Abd al-'Azīz became head of the family and on his death in 260 he was followed by his sons Dulaf (died 265 = 878-879), Aḥmad (died 280 = 893), 'Omar and al-Ḥarīth, called Abū Lailā, in succession. When the last named was slain in 284 = 897, the power of the Dulafids came to an end.

Bibliography: Ibn al-Aṯīr, *Kāmil* (ed. Tornerberg), vi. and vii.

DULDUL, the name of the Prophet's white she-mule, which was ridden by him on his campaigns. She survived him and when in her old age, she lost her teeth, they used to feed her by putting corn in her mouth. She is said to have survived into Mu'āwīya's reign and to have died

at Yanbu'. According to a *Shi'ī* legend she retained her vigour so long that 'Alī was able to ride her on his campaigns against the *Khāridjīs*. She had been sent Muḥammad as a present, with the ass 'Ofair, by Muḥawḳīs; this was the first occasion on which the Muslims had seen a she-mule. According to another tradition, which confuses Duldul with another she-ass called Fiḍḍa, Muḥammad had received her from Farwa b. 'Amr al-Djūdḥāmī. The name Duldul properly means "porcupine" (*Tādī al-ʿArūs*, vii. 324; *Lisān al-ʿArab*, xiii. 264), but as this name is not a very appropriate one for a she-mule, it was probably only with reference to its speed that it was given.

Bibliography: Nawawī, *Biographical Dictionary*, p. 46; Ibn al-Aṭṭār, *Kāmil*, ii. 238; Ṭabari, i. 1783; Damirī, *Ḥayāt al-Ḥayawān*, i. 420. (CL. HUART.)

AL-DULFĪN, the Arabic form of the Greek *δ δελφίς* (also *δελφίν*), is the name given by the Arab astronomers to the constellation of the Dolphin. The older or popular name among the Arabs was *al-Ṣalīb* = the cross, and the outermost star of the constellation was called *ʿAmūd al-Ṣalīb* = pillar or basis of the cross (the astronomers call it *Dhanab al-Dulfīn* = tail of the dolphin). In *Kazwīnī* we also find the name *al-ʿUḳūd*, probably to be translated "the pearls" (of the necklace), for the four stars which are close together forming a rhombus.

Bibliography: al-Battānī, *Opus astronomicum* (ed. Nallino), ii. 153; iii. 253; al-Kazwīnī, *Kosmographie* (ed. Wüstenfeld), i. 34; L. Ideler, *Untersuchungen über den Ursprung u. die Bedeutung der Sternnamen* (Berlin, 1809), p. 110-111. (H. SUTER.)

DULÜK, a place in Northern Syria, N. W. of 'Aintāb [q. v., p. 214^a], is the ancient Doliche, at the junction of the roads from Germanicia and Nicopolis to Zeugma. Dulük, which was captured by 'Iyād b. Ḡhanm, was one of the fortresses on the Byzantine frontier (cf. 'Adī b. al-Rikā's verse in Yāḳūt, ii. 583 and Nöldeke's note on it in the *Zeitschr. d. Deutsch. Morgenl. Gesellschaft*, xlv. 700) and at a later period belonged to the *Djund al-Awāṣim* [q. v., p. 515 *et seq.*] instituted by Hārūn. In the wars with the Byzantines of the Ḥamdānid Saif al-Dawla and the poet Abū Firās it played a part (cf. Yāḳūt *loc. cit.*) and, according to Ibn al-Aṭṭār, viii. 404, it was taken by them in the year they took the latter prisoner (351 = 962). The place appears gradually to have lost its importance with the rise of 'Aintāb. This can be the only explanation of Yāḳūt's statement (iii. 759) that 'Aintāb was once called Dulük. The name of Doliche has survived in that of the village of Dülük-köi and of Tell Dülük to the south of it, on which now stands the chapel of a Muslim saint, probably the successor of Zeus Dolichenus (see Cumont in Pauly-Wissowa, iv. 1276 *et seq.*).

Bibliography: G. Le Strange, *Palestine under the Moslems*, p. 36, 386 *et seq.*, 438; v. Kremer, *Beiträge zur Geogr. des nördl. Syrien*, p. 25; Ritter, *Erdkunde*, x. 1034 *et seq.*; Humann and Puchstein, *Reisen*, p. 116 *et seq.*, 169, 400. (R. HARTMANN.)

DUMAT AL-DJANDAL. [See *ḌAWF AL-SIRḤĀN*.]

DUNAISIR, a town in Mesopotamia, about 10 miles S. W. of Mārdīn in Lat. 37° 12' N. In the middle ages, particularly under the Urtuḳīds, it attained great prosperity and impor-

tance as a trading centre, as the considerable ruins that still survive (notably the ruins of two mosques) show. The half ruined Kurd village of *Ḳōḥ Ḥiṣār* = "ancient citadel" (abbreviated to *Kōsar*; the name is often given in a corrupt form by the older travellers) now lies in the area occupied by the ancient town; this name was known even to Yāḳūt. To the east of Dunaisir lies a vast mound of ruins, Tell Ermen, which must mark the site of an ancient town; Sachau identified the latter as the celebrated Seleucid capital of Tigranokerta but C. F. Lehmann's researches now show that this is to be located in Maiyāfāriḳin; on this point cf. Streck in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lxvi. 302. According to G. Hoffmann (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxii. 741), Dunaisir should be identified as the fortress of Adenystrai mentioned by Dio Cassius (lxviii. 22). At the southeast base of Tell Ermen lay the large Armenian settlement of Tell Ermen (the hill of the Armenians) which took its name from the hill.

Bibliography: A chronicle of Dunaisir (in the main an autobiography) was written about 610 = 1213 by the physician al-Duzmish; s. Brockelmann, *Gesch. der arab. Litt.*, i. 333; Yāḳūt, *Muḍjam* (ed. Wüstenfeld), s. v.; *Bibl. Geograph. Arab.* (ed. de Goeje), passim; Ibn Djubair (ed. de Goeje, 2 ed.), p. 240, 241; Le Strange, *The Lands of the East. Caliphate* (1905), p. 96; Ritter, *Erdkunde*, xi. 42, 366, 373-375; Petermann, *Reisen im Orient* (1861), ii. 347-348; E. Sachau, *Reise in Syrien und Mesopotam.* (1883), p. 400-403 (with map of the site); do., *Über die Lage von Tigranokerta in Abh. der Berlin. Akad.* 1880, p. 57-62, 80; Streck in Pauly-Wissowa, *Real-Encyclopaedie*, Suppl. I, 10 (Adenystrai). (M. STRECK.)

DUNGAN (DÖNGAN, TUNGAN), the name given to Chinese Muslims, [cf. the article CHINA, p. 850^a; and also the articles TURKS and TURKESTAN.]

DUNYĀ (أ.), the earthly, lower world, this world here below. The word is used in the *Ḳorʾān* and in Muslim theology in a disparaging sense of "this world" in opposition to the next. Muḥammad's use of this word quite recalls that of Christian preachers: "Those that buy this earthly life at the price of the future life, shall not receive any relief from punishment nor shall they be helped" (*Ḳorʾān*, ii. 80); — "Ye prefer the life of this world; and yet the hereafter is better and more lasting. This is found in the ancient books, in the books of Abraham and Moses" (*Ḳorʾān*, lxxxvii. 16-19). We see from the latter quotation that Muḥammad did not claim to be original when making exhortations of this kind; but what he here attributes to Judaism, ought to have been referred to Christianity.

The Imām al-Ashʿarī quotes another passage which contains rather a fine picture "I warn you" he writes "against the world, it is a brilliant coloured and illusive meadow, which deceives its inhabitants as the *Ḳorʾān* tells us: "Propound unto them the parable of the life of this world; it is like the water we send down from the heavens; and the plants of the earth are mingled with it and on the next morning, they are dry, and the wind scatters them, for God is all powerful". (xlviii. 43). . . . All that is on earth shall pass away (lv. 26); prepare therefore your works in view of the lasting abode and eternal life.

In his treatise entitled *al-Durra al-fākhira*, "The precious Pearl", Ghazālī imagines that God at the end of time, when all beings are dead cries out "O earthly world! o vile world! (*yā dunyā, yā dāniya*) where are thy lords and thy rulers? Thou has seduced them by thy attractions, thou has distracted them from their future destiny by thy splendour!" And after the resurrection the same author makes "the earthly world" appear "in the guise of a grey-haired old woman of extreme ugliness"; men are asked "Do ye recognise her?" They answer "we take refuge with God to escape from her". They are told: "She is the earthly world for which ye have hated and envied one another".

Bibliography: Von Mehren, *Abu'l-Hasan Ali al-Ash'ari*, extract from Vol. ii. of the *Travaux de la 3eme session du Congrès international des Orientalistes*, pages 45; Lucien Gautier, *La Perle précieuse de Ghazālī* (Genève, 1878), pages 25 and 88 of the transl.

(B. CARRA DE VAUX.)

DURĀID B. AL-ṢIMMA AL-DJUSHAMĪ was descended from Djusham b. Mu'āwiya b. Bakr b. Hawāzin. His real name was Mu'āwiya and that of his father al-Harith. He was one of the bravest horsemen and one of the best poets of the Arabs, who preferred him even to 'Antara. His father had commanded his tribe of Djusham on the day of Makhla in the war of the Fijār, and died shortly afterwards in another battle. Sometime after the conclusion of that war, another broke out between Kināna and Sulaim assisted by Djusham. Duraid had the misfortune to be taken prisoner by Firās, a sub-tribe of Kināna, but, as he had on a former occasion presented his lance to a member of that tribe, he was set at liberty, and never again fought with them, though he is said to have made a hundred raids, all of them successful. Towards the end of his life he wished to marry the famous poetess al-Khansā, who was of Sulaim the brother tribe of Hawāzin. He had four full brothers who were all killed in battle before himself, the best known being 'Abd Allāh, who perished in a raid against Ghatafān, in which Duraid also narrowly escaped with his life. 'Abd Allāh's famous steed Kīrāb was captured on the day his master was killed (Cf. Ḥariri, *Maḳāma* 45; Freytag, *Arab. Prov.* ii. 210). One of the last acts of Duraid was to play the part of peacemaker in the quarrel which arose about the chieftainship of Sulaim after the death of Mu'āwiya and Ṣakhr the brothers of al-Khansā. He perished in the battle of Hunain in the year 8 A. H. He had not professed Islām. Owing to his excessive generosity his last years were spent in the deepest poverty. He was named 'the brother of Hawāzin' (Ṭabarī, I, 3344, where 'Alī quotes one of his verses: also 3368).

Bibliography: Ṭabarī, i. 1255—1257, 1666—1667; Caussin de Perceval, *Essai*, ii. 539 *et seq.*; iii. 245 *et seq.*; *Kitāb al-Aghāni*, ix. 2—20. (T. H. WEIR.)

DURKĀNĪ, a Balōč clan forming part of the Gurčānī tribe. The Durkānis are descended from the Dōdāis, a Rādjput tribe absorbed at an early date into the Balōč confederation. They are a mountain race inhabiting Mt. Drāgal in the Sulaimān Mts. and speak the Balōči language.

(M. LONGWORTH DAMES.)

AL-DURR, the pearl. The ancient legend of its origin is found at great length in the Arab

authors, first in the *Petrology* (Steinbuch ed. Ruska) of Aristotle, then with variants in the *Ikhwān al-Ṣafā* and the later cosmographers. According to it, the aṣṭūrds (ἀστέρων) rises from the depths of the sea frequently by ships and goes out to the Ocean. The winds there set up a shower of spray and the shells open to receive drops from it; when it has collected a few drops, it goes to a secluded spot and exposes the drops morning and evening to the breeze and the gentle heat of the sun, till they ripen. It then returns to the depths of the sea, where it takes root at the bottom and becomes a plant. If the sun or the air reach it at midday or in the night, the pearls are destroyed; they are also ruined if they stay too long at the bottom of the sea, just as over-ripe dates lose their beauty and flavour.

Scattered among these fables we find a few real facts and critical observations, for example the statement, that the shells though rough and unclean outside, are smooth and brilliant within, or that the substance composing the pearl is identical with that which lines the interior of the shell, which points to its being produced from the latter. We also find a comparison with the hen's egg or with the child in its mother's womb. Of particular interest is the statement that there is a worm in the pearl, for recent research has shown that the formation of pearls is actually the work of parasitic worms (cf. Meisenheimer, *Naturw. Wochenschrift*, 1905, p. 273 *et seq.*).

Mas'ūdī gives us the earliest account of the provenance of pearls in various parts of the Indian Ocean and of the pearl-fisheries of the Persian Gulf; in his *Murūdj al-Dhahab*, he refers to an earlier work of his in which he appears to have drawn upon Yahyā b. Māsawaih's book on stones, which was extracted from Tifāshī. According to him the only pearl-fisheries are on the coast of the sea of Ḥabash at Khārak in the Persian Gulf, at Qaṭar, 'Omān and Serendib. The divers live only on fish and dates; a slit is made in their necks below the ear, through which they can breathe, for they close the nostrils by claspings a piece of tortoise-shell on the nose (or according to Yahyā b. Māsawaih, they place a long reed in the nose and breathe through this). They can remain half an hour below the water. They put cottonwool steeped in oil in their ears; when under the water they squeeze some of it out so that it becomes quite bright. They paint their legs with a black substance lest they should be devoured by the monsters of the deep. While under the water they communicate with one another by a kind of barking sound. Ibn Battūṭā also gives some of these fables, but on the whole his account of the pearl-fisheries is based on his personal observations at Sirāf. There the Banū Siāf dive for pearls in a calm bay. In the months of April and May many boats assemble here with divers and Persian merchants. The diver places the clamp on his nose, ties a rope round him and remains one to two hours (!) under water. He finds shells firmly attached between small stones and sand and pulls them off by hand or cuts them off with a special knife, and puts them in a leather bag which he has hanging round his neck. When he can remain below no longer, he shakes the rope; the man in the boat sees this, pulls him up, takes the shells, opens them and collects the pearls. The Sultān receives five of

each haul and the merchants sell the others, but the divers themselves have little profit as they are always in debt to the merchants for advances made them.

The pearl is the jewel *kar' ēzoxhū* and is distinguished above other jewels by the fact that it is *haiwānī* and not *turābī*. Tifāshī gives a very full account of the perfections and defects of pearls, their value, their various colours, the restoration of pearls, etc., while Dimishkī tells us how mother-of-pearl (*'irḳ al-hūlū*) is obtained from the layers composing the pearl-shell. Valuable medicinal qualities are of course ascribed to the pearl. They are believed to be particularly effective in cases of palpitation of the heart or melancholia, they strengthen the nerves, cure headaches and, if dissolved in water and rubbed on the afflicted part, mitigate leprosy. They are dissolved with citron juice and vinegar.

A separate article would be necessary to treat of the role of the "pearl" in the titles of books, in poetry and in rhetoric; we must limit ourselves here to the natural history side.

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DURRĀNĪ, one of the principal tribes of the Afghāns, formerly known as Abdālī (from an eponymic ancestor Avdāl). The name was changed by Aḥmad Shāh to Durrānī from his assumed title Durri durrān. For the history of the tribe up to this period see ABDĀLĪ and AḤMAD SHĀH, also AFGHĀNISTĀN pp. 168-169. The kingdom founded by Aḥmad Shāh is known as the Durrānī kingdom, but should more strictly be called Sadōzai, as the kings belonged to the Sadozai section of the great Pōpalzai clan of the Durrānīs, and their successors the Bārakzais are also Durrānīs. There are three principal clans in the tribe, viz. Pōpalzai, Bārakzai and Alakōzai. The Durrānī tribe occupies the country near Kandahār, southwards up to the boundary of Balōčistān, the valley of the lower Helmand, and of the Tarnak, Arghandāb and Arghasān, with Zamīndāwar. The Ačakzais of the Khwādjā Amrān range in the Quetta Pishīn district of British Balōčistān are a branch of this tribe, and the Tarīns of the same Province are nearly related to them.

The Durrānīs are a very large and powerful tribe, but no statistics exist as to their actual numbers.

Bibliography: *Wāk'fāt-i Durrānī* (Kānpur 1292); Bellew, *Races of Afghānistān* (Calcutta, 1880); Elphinstone, *Cambool* (London, 1839—42); Longworth Dames, *Coins of the Durrānīs* (*Num. Chron.* 1889); Rodgers, *Coins of Aḥmad Shāh Durrānī* (*Journ. As. Soc. Beng.* 1885); Ni'mat Allāh, *Makhzan-i Afghānī*, ms. Dorn, *History of the Afghāns* (London, 1836). (M. LONGWORTH DAMES.)

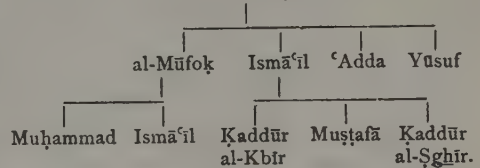
DUSHMANZIYĀR. [See MUḤAMMAD B. DUSHMANZIYĀR.]

DŪZAKH. [See NĀR.]

DWĀ'IR (DAWĀ'IR) plural of DĀ'IRA "circle", a confederacy of families whose duty it is to give personal attendance on a native chief. Before the French conquest of Algeria, the name *Dwā'ir* was borne more particularly by four groups of families or tribes, encamped in the southwest of Oran, attached to the service of this town and its Bey. They were organised as a militia on a sort of feudal basis, and lived on the produce of lands granted them by the Turkish government, and on the booty won in expeditions against unsubjected tribes or those that refused to pay taxes. It must not be forgotten that, when the Turks arrived in the Maghrib, they found a country without any homogeneity and without the bond of a common nationality among its inhabitants. They had not to "divide to rule" as has sometimes been said, but had only to take advantage of the existing dissensions. This is how in spite of their small numbers they were able to rule such a vast territory. In each province of the regency, the tribes were divided into those that paid taxes and bore all the burdens and tribes who did not pay taxes but collected them and shared them with the ruling race. These tribes, the Dwā'ir Zmāla, Hāshim etc., were also called *Makhzen* tribes (cf. the article MAKHZEN), but it was the Dwā'ir that attained special celebrity in Algerian history for a period. An individual soldier in this militia was called *makhzanī*.

Origin. The native legends on the origin of these tribes agree on one point, viz. that the Dwā'ir are descendants of the regular soldiers brought by Mūlay Ismā'īl, Sulṭān of Fās to garrison Oran and the surrounding country during his struggle with the Turks (1701). This enterprise was a failure and resulted in the Turks enlisting these picked horsemen into their own service and they settled and had descendants in the land. The Dey placed a native family devoted to the Turks over them, the Boḥāithiya whose genealogy to the French conquest is:

Bashīr a-Boḥāithī



Bashīr the founder of this family was a famous fighter in the struggles between the Arabs of the valley of Shālif and the Turks. He belonged to the Ūlād Mas'ūd a section of the Ūlād Bu Bekr, a branch of the Maḥall confederacy. But having slain one of his cousins in revenge, he sought refuge among the Turks and enlisted in their army. When the Dwā'ir were organised, he was made Agha of this soldiery. On his death a certain Sharīf al-Kurdī succeeded him with Ismā'īl, Bashīr's son, as Khalifa (lieutenant). On the death of Sharīf, Ismā'īl succeeded in command of the Dwā'ir and appointed Sharīf's son his lieutenant. The post of *Agha* of this famous body of men was henceforth kept in these two families. At the time of the French conquest, it was occupied by Muṣṭafā b. Ismā'īl, grandson of Bashīr; his Khalifa was 'Abd al-Qādir b. Sharīf.

The organisation and duties of the Dwā'ir. The Bey of Oran had four Aghas under him, to represent him among the tribes. Two of these posts were reserved for the Dwā'ir, i.e. for the families of *Bashīr al-Buḥaithī* and *Sharīf al-Kurdi* and two for the Zmāla. These important offices were much sought after and were not granted without payment. At their nomination, the Aghas of the Dwā'ir paid to the Diwān of Algiers the sum of 40,000 *riyāl būdjū* (about £ 2800) for the right of wearing the *gandūra*, a kind of uniform of office. The Aghas of Zmāla only paid 20,000 *riyāl būdjū* for the same reason. The Agha, while on active service, also paid a similar sum into the Bey's treasury every six months. The two Aghas relieved one another annually. Their armed men paid annually a trifling sum to the Bey's treasury, the "spur-tax", which relieved them of all other taxation. The Dwā'ir and the Zmāla had the sole privilege of collecting taxes in the extensive province of South Oran called the Ya'kūbiya which stretched from the neighbourhood of Mascara and the hills of Tlemcen to the Djebel Amūr. The taxes paid by the tribes of the Ya'kūbiya to the Bey through the intermediary of the Dwā'ir, consisted of slaves of both sexes, wool, sheep, sleeping-carpets, red leather for saddles, bridles, native boots (*temaḡs*), horse-covers, camels and the *lezma* (tribute in silver). Besides having to collect the tribute from the western part of Ya'kūbiya province, the richest part, the Dwā'ir had also to police the tribes of the west of Oran.

The Dwā'ir since the French conquest. The capitulation of Algeria in 1830 surprised the Turks of Oran and their Makhzen just when they had pacified through terrorising them, the tribes who had been agitated by the machinations of the Sultāns of Morocco. The Arab tribes believing that Turkish rule was at an end, rebelled against it everywhere. The Sultān of Morocco seized the opportunity to attempt to get himself proclaimed sovereign by the people of Tlemcen and the whole province. The Bey Ḥasan of Oran, the Turks and Ḳulughli of Oran and Tlemcen and the Makhzen people seeing that the French government did not meet their advances, sought another way out of their difficulty. The Bey set out for the East. The Ḳulughlis of Tlemcen and the Makhzen tried to save the situation by relying on Mūlāy 'Alī, the khalifa and nephew of the Sultān of Morocco, who had been sent in great haste to take possession of the province. The Agha of the Dwā'ir, Muṣṭafā b. Ismā'īl, was retained in his office and further received command of 100 horsemen of the Sultān's negro guard ('Abīd) to go into the Mascara and Mostaganem districts to proclaim the Sultān. But Mūlāy 'Alī, who was badly advised, did not know how to win the Ḳulughlis of Tlemcen to his side. He allowed his officers, greedy of plunder and deceived by the natives, to fall upon their allies the Dwā'ir, to plunder them and carry off their money and cattle. The Sultān of Morocco seeing his nephew's incapacity had to recall him. The celebrated Emir 'Abd al-Ḳādir b. Muḥyī al-Dīn replaced him. The latter from the first endeavoured to get Muṣṭafā b. Ismā'īl and the other Makhzen to join in the holy war against the French. Muṣṭafā, then in preliminary negotiations with the French, would not move; his nephew Mazari, on the other hand joined the Emir. Henceforth their tribes were

divided; one section followed Mazari to 'Abd al-Ḳādir, while the other remained with Muṣṭafā. But General Desmichels having been appointed commander of the troops in Oran, the French advances ceased. 'Abd al-Ḳādir having summoned the tribes to a holy war in May 1833, the Dwā'ir and their chiefs came to take part. Muṣṭafā however, went his own way and received the same honours from his men as 'Abd al-Ḳādir did from the other Arabs. After their defeat, the Dwā'ir and the Zmāla with Muṣṭafā b. Ismā'īl, still held themselves aloof. To prevent them joining the French, 'Abd al-Ḳādir endeavoured to win them to his side. It happened that, to obtain the submission of the Angad, one of the tribes of the former Turkish Makhzen, the Emir had been obliged to grant them certain pastures, claimed by the Banū 'Amer as their property. The latter enraged refused to pay the tribute they had previously agreed to pay. The Emir sent Muṣṭafā b. Ismā'īl and his Dwā'ir against them. The Banū 'Amer submitted at once and the Emir tried to stop Muṣṭafā. He was too late, for the Banū 'Amer had been annihilated and their chief killed. The quarrel that arose between Muṣṭafā and the Emir, resulted in a series of Homeric combats. The Emir was defeated successively at Hennaya and at Sikkak near Tlemcen; his undisciplined Arabs could not stand the unwavering charges of the Dwā'ir cavalry. He would certainly have been exterminated if he had not found help with the French, who did not properly understand his case. Before such an alliance, Muṣṭafā thought it prudent to take flight to Morocco and enter the Sultān's service. He sent the latter as a present the booty won from 'Abd al-Ḳādir, including a golden parasol presented to the Emir by the Ḳulughlis. It was a difficult matter to restore peace but in the end the Dwā'ir submitted; Muṣṭafā refused to remain at their head and entrenched himself in the Meshwar (a fortress of the Ḳulughlis of Tlemcen which held out against 'Abd al-Ḳādir) with 50 Dwā'ir families. They continued to fight bitterly against the Emir.

The Emir 'Abd al-Ḳādir seeing that he would not succeed in subduing the Ḳulughlis, entrusted the siege of Meshwar to the Moors of Tlemcen, their enemies, and retired to Mascara where his headquarters were. The Dwā'ir and the Zmāla who had embraced his cause on the return of Muṣṭafā from Morocco and the futile reconciliation between the two chiefs, were placed under the sole command of al-Mazari, the Agha of the Zmāla. But the latter were not long in seeing that the Emir could not protect them against the French. General Desmichels after the occupation of Mostaganem in August 1833 carried off their families and their flocks to punish them for the support they had given his adversary. They were forced to come to beseech him to make peace and restore their families and property. The majority submitted and pitched their tents on their lands around Oran under the supervision of French troops. They were settled in Misserghin (September 1833). They elected as their chiefs, Ismā'īl ild Ḳādi and 'Adda b. 'Othmān for the Dwā'ir and Ḥādjdj al-Uza' and Ḥādjdj Shaikh for the Zmāla. Since then they have always shown themselves faithful to France and fought with her troops even against their kinsmen who remained in the ranks of 'Abd al-Ḳādir (Tamzūra, 1834).

Suddenly the rising of Sīdī l'Arībī in the valley of the Shalīf and of the Derkāwī Sī Musā in the south against the Emīr 'Abd al-Kādir and the appointment of General Trezel to Desmichels' command, gave renewed hope to Muṣṭafā b. Ismā'īl, the irreconcilable enemy of 'Abd al-Kādir. In name of the Kūlughlīs of Tlemcen and the Dwā'ir he made overtures to the French general who, however, did not accept them. But these overtures enabled the French officers to begin relations which were later to be a source of great trouble to the Emīr. The latter was not ignorant of these negotiations and, relying on the decisions of the 'Ulamās of Fās forbidding Muslims to lend their aid to the Christians, he tried to win the support of the Dwā'ir and the Zmāla, either of their own free will or by force. Besides, the example of the latter was encouraging other natives to trade and negotiate with the French. In June 1835 therefore he sent to the two Makhzen tribes al-Mazārī, the Agha of the Zmāla who had remained faithful to him, to persuade the Dwā'ir and the Zmāla of the country round Oran to return to Mascara and to use force if necessary. Mazārī did not succeed in his mission; in his wrath he had his own nephew Ismā'īl uld Qāḍī, Agha of the Dwā'ir of Oran, thrown into chains and was about to hand him over to the Emīr 'Abd al-Kādir when his own Zmāla threatened to mutiny if he did not set Ismā'īl free, which he did. Mazārī retreated just as the French, who had been warned, were setting out to pursue him.

On the 16th June General Trezel pitched his camp at Figuier, a few leagues from Oran, to protect the Dwā'ir and Zmāla who had declared against 'Abd al-Kādir. There he received envoys from these two tribes and signed a treaty with them by which they recognised French suzerainty, placed themselves under the protection of France (art. 1) and entered her service as Makhzen troops (art. 7). This treaty provoked a declaration of war on General Trezel by 'Abd al-Kādir.

Muṣṭafā b. Ismā'īl was satisfied; he renewed his offers which were accepted by Clauzel, the new governor. He succeeded in obtaining French permission to undertake an expedition to relieve the Kūlughlīs of Tlemcen who were besieged in their Meshwar, by the Moors of this town, who were partisans of 'Abd al-Kādir (Jan.—Febr. 1836). He himself regained his rank as head of the Dwā'ir. Henceforth there was not a military expedition in Eastern Algeria in which the Dwā'ir and the Zmāla did not play a prominent part. Muṣṭafā himself, in spite of a wound which shattered his right hand in the battle of Sikkak (1837), never ceased to set an example of courage and loyalty to France to his tribesmen. After every battle he received some new distinction and when distinctions were exhausted, Louis-Philippe appointed him *Maréchal de Camp*. It was in this capacity that he took part in the Mascara and Taḳdemt expeditions of 1841. In 1843 he took part in the capture of Smāla from 'Abd al-Kādir

and, while returning to Oran with his Dwā'ir laden with booty, he was shot in the chest by an Arab as he was crossing the Flitta country. He fell dead on the spot; he was nearly eighty years of age. With his death the heroic age of the Dwā'ir and Zmāla came to an end, but they have continued to be loyal to the French authorities. Whatever may have been the personal motives that drove Muṣṭafā b. Ismā'īl and his men to the side of 'Abd al-Kādir's enemies, they nevertheless filled a glorious page in the history of Algeria.

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(A. COUR.)

DWĪN, formerly one of the most important cities in Armenia, now an unimportant village south of Eriwān, a little above the ruins of Artaxata (Artashat), in Lat. 40° N. The etymology of the Armenian name Dwīn, Syriac Dēwin, Greek Δούβιος (Procopius), Arab. Dabil, is unknown; the forms Dōvin and Tōvin, which frequently occur, are wrong. The city was founded by the Sāsānid Khusrav II, who built it in 350 as the capital of the Persian section of Armenia. When, on the deposition of the last Arsakid, Artatēsh in 429, Persian Armenia was completely incorporated in the Sāsānid empire, the seat of the Persian government was transferred to Dwīn; cf. above p. 437^a. Under the Arabs also Dwīn retained this position; throughout the Caliphate it was the capital of Muslim Armenia; see above p. 444^a. In the middle ages the town had a large population and was celebrated for the cloths and carpets manufactured in it and the surrounding district (particularly appreciated were its purple carpets); see above p. 446^b.

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ADDITIONS AND CORRECTIONS.

(Provisional list).

P. 21^b, l. 17 from below, read "437 (1045)" for "about 422 (1031)". — P. 89^a, l. 9 *et seq.*, delete the statement that Abū Haiyān wrote a history of Spain. — P. 145^b ult., add: there is a full account of his reign and writings in al-Khazradjī, *History of the Resuliyy Dynasty*, transl. by Redhouse, ii. 110—141. — P. 367 *et seq.* ARABIA, note that the coins on Pl. vii. are enlarged to twice their size. — P. 429^a l. 20, read "Areshqūt" for "Rashqūn". P. 459^b, add: T. W. Arnold, *The Preaching of Islam*, chap. v. — P. 519^b, add to Bibliography of AWRANGZEB, S. Lane-Poole, *Aurangzeb Alamgir*, in *Indian Antiquary*, 1911, p. 69—85. — P. 542^a, after l. 19 insert: AZOV [see AZAK p. 529^a]. — P. 543, BAALBEK; read "striped" for "stripped" in first line of 'Explanation' on plan. — P. 546^a l. 38, add: see also BĀBL and BAHĀ' ALLĀH. — P. 550^b, add to Bibliography: A. J. Butler, *Arab Conquest of Egypt*, (Index). — P. 579^b l. 22, read "1873" for "1843". — P. 595^b, add to BAIRAM KHAN: His *Diwān* has recently been published in the *Bibliotheca Indica* by Dr. E. Denison Ross. — P. 599^b, after BAIYUMIYA, insert BAJAZET [see BĀYAZID, p. 684 *et seq.*]. — P. 696^a l. 3, read "1905" for "1895". — P. 712^a, l. 40. Add: H. H. the Nawab Sultan Jahan, *An Account of my Life*. (London, 1910). — P. 736^b l. 38, instead of "Barges etc.", read: Brosselard (*Journ. As.* 1876, i. 159—179; for the other view cf. Egui-laz, *Reseña historica de la Conquista del Reino*

de Granada por los Reyes Catolicos, p. 74—78) wrongly believed he had found Boabdil's tomb in Tlemcen, but he really died in exile in Fās in 940 = 1533 (or perhaps as early as 924 = 1518). — P. 736^b, l. 10 from bottom, add: see also F. de Castro in a note to his translation of Dozy, *Historia de los Musulmanes Españoles*, ii. 431—436. — P. 784^a l. 38, add: a lithographed edition of Bukhārī's *al-Adab al-mufrad* in the recension of Aḥmad b. 'Abd al-Djalil al-Bazzār (fuller than the corresponding chapter in the *Saḥīḥ*), was published in Cairo in 1306 A. H. — P. 838^b, add to Bibliography: Eannes de Azurara, *Chronica d'El Rei D. João*, i. 3 (Lissabon 1644); Matthaeus de Pisano *De Bello Septensi (Ineditos de Historia portuguesa*, i. Lissabon 1790 p. 7—57); Yriarte, *Sous la tente* (Paris 1853), p. 5—24; Mouliéras, *Le Maroc inconnu*, ii. (Paris 1899), p. 701—733. — P. 850^a, l. 19, read "Ho-Chou" for "Hsi-Ning-Fu". — P. 902^b, l. 3 from below and last line, read "רְמֶשֶׁק and רְמֶשֶׁק" and

רְמֶשֶׁק" for "רְמֶשֶׁק and רְמֶשֶׁק". — P. 927^a,

l. 14 from foot, read "Nu'mānī" for "Num'ānī". — P. 939^a, add to Bibl. of DENIA: do. *Mochéhid hijo de Yūsuf y Ali hijo de Mochéhid in Homenaje á Codera* (Zaragoza 1904), p. 411—434. — P. 1014^a, l. 8, read "DĪJANBULĀT" for "DĪJAMBULĀT". — P. 1016^a l. 11, read "Tuch" for "Fuch". — P. 1036^a, l. 10 from bottom, read "K'ā'id" for "K'ā'id".



DHU 'L-FAKĀR

Representation of 'Alī with the sword Dhu 'l-Fakār on a mirror in the possession of Prof. M. Sobernheim, Berlin.

